

# LINGUISTIC SURVEY OF INDIA.



COMPILED AND EDITED BY

SIR G. A. GRIERSON, K.C.I.E., Ph.D., D.Litt., I.C.S. (Retd.).



VOL. X.

SPECIMENS OF LANGUAGES  
OF THE  
ERANIAN FAMILY.



LINGUISTIC SURVEY OF INDIA

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VOL. X

ERANIAN FAMILY



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OF THE

## ERANIAN FAMILY

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  - „ III. Bhil languages, Khāndēśī, etc.
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- „ XI. “Gipsy” languages and supplement.



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# LINGUISTIC SURVEY OF INDIA.

## SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ a,	आ ā,	इ i,	ई ē,	उ u,	ऊ ū,	ऋ ṛi,	ए e,	ऐ ē,	ओ ai,	औ o,	औ ō,	औ au.
क ka	ख kha	ग ga	घ gha	ङ ṅa	च cha	छ chha	ज ja	झ jha	ञ ña			
ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa	त ta	थ tha	द da	ध dha	न na			
प pa	फ pha	ब ba	भ bha	म ma	य ya	र ra	ल la	व va	or	wa		
श śa	ष sha	स sa	ह ha	ड़ ṛa	ढ़ ṛha	ळ ḷa	ल् ḷha					

Visarga (:) is represented by *h*, thus क्रमशः *kramaśaḥ*. Anuswāra (◌̣) is represented by *m*, thus सिंह *simh*, वंश *vamś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus बंग *bangśa*. Anunāsika or Chandra-bindu is represented by the sign ~ over the letter nasalized, thus मेँ *mē̃*.

B.—For the Arabic alphabet, as adapted to Hindōstānī—

ا a, etc.	ح j	د d	ر r	س s	ع ʿ
ب b	چ ch	ڍ ḍ	ژ r̥	ش sh	غ gh
پ p	ه h	ز z	ز z	ص s	ف f
ت t	ٺ kh		ڙ zh	ض z	ق q
ٺ t̤				ط t̤	ک k
ث s				ظ z̤	گ g
					ل l
					م m
					ن n
					و when representing <i>anunāsika</i> in Dēva-nāgarī, by ~ over nasalized vowel.
				و w or v	
				ه h	
				ی y, etc.	

Tanwin is represented by *n*, thus فَاوْرَان *fauran*. Alif-e maqṣūra is represented by *ā*;—thus دَاوَا *da'wā*.

In the Arabic character, a final silent *h* is not transliterated,—thus بَنْدَا *banda*. When pronounced, it is written,—thus گُنَاہ *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus बान *ban*, not *bana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkh'tā*, pronounced *dēkhtā*; (Kāsh-mīrī) चह *chh*; कर् *kar*, pronounced *kor*; (Bihārī) देखि *dēkhi*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

- (a) The *ts* sound found in Marāṭhī (च), Paṣtō (ڄ), Kāshmīrī (च्, च), Tibetan (ཅ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.
- (b) The *dz* sound found in Marāṭhī (ज), Paṣtō (ڄ), and Tibetan (ཅ) is represented by *dz*, and its aspirate by *dzʰ*.
- (c) Kāshmīrī च (च्) is represented by *ñ*.
- (d) Sindhi ڄ, Western Pañjābī (and elsewhere on the N.-W. Frontier) ڄ, and Paṣtō ڄ or چ are represented by *ɟ*.
- (e) The following are letters peculiar to Paṣtō :—  
 ټ *t*; ځ *ts* or *dz*, according to pronunciation; ډ *d*; ږ *r*; ښ *zh* or *g*, according to pronunciation; ښ *sh* or *kh*, according to pronunciation; ښ or چ *n*.
- (f) The following are letters peculiar to Sindhi :—  
 ٻ *bb*; ڦ *bh*; ٺ *th*; ٽ *t*; ٺ *th*; ڦ *ph*; ڄ *jj*; ڄ *jh*; ڄ *chh*;  
 ڄ *ñ*; ڄ *dh*; ڄ *d*; ڄ *dd*; ڄ *dh*; ڪ *k*; ڪ *kh*; ڄ *gg*; ڄ *gh*;  
 ڄ *n*; ڄ *ɟ*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

*ä*, represents the sound of the *a* in *all*.

*ā*,       "       "       "       "       *a* in *hat*.

*ě*,       "       "       "       "       *e* in *met*.

*ō*,       "       "       "       "       *o* in *hot*.

*e*,       "       "       "       "       *é* in the French *était*.

*o*,       "       "       "       "       *o* in the first *o* in *promote*.

*ö*,       "       "       "       "       *ö* in the German *schön*.

*ü*,       "       "       "       "       *ü* in the       "       *mühe*.

*th*,       "       "       "       "       *th* in *think*.

*dh*,       "       "       "       "       *th* in *this*.

The semi-consonants peculiar to the Muṇḍā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *ássistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

# THE ERANIAN FAMILY.

## INTRODUCTION.

When the speakers of the original Aryan language wandered forth eastwards from the centre of Indo-European dispersion, they are believed to have settled at an early period on the banks of the Jaxartes and of the Oxus, and we may with some probability name the oasis of Khiva on the latter river as one of their most ancient seats in the continent of Asia. Thence, still a united people, the Aryan tribes appear to have followed the courses of the two rivers into the high-lying country of Khokand and Badakhshan. It was here that there took place one of the great divorces in the world's history. For some unknown reason, the Aryans here divided themselves into two groups, and each went its separate way.<sup>1</sup> One group filtered southwards over the Hindūkush into the valley of the Kābul, and thence into India, where its speech became the ancestor of the modern Indo-Aryan vernaculars. The other, or 'Eranian'<sup>2</sup> group,—and it is this with which we are immediately concerned,—gradually spread from Khokand and Badakhshan eastwards and westwards. Descendants of those who migrated towards the East are now found in the Pāmīrs and still speak Eranian languages, but this does not represent the limit of their ancestors' wanderings in that direction. Ancient documents discovered by Sir Aurel Stein in Central Asia, far to the East, are now being deciphered and are found to be certainly in a language of Eranian stock; and at the present day, even in Yarkand, we find tribes of Aryan build and complexion who have adopted the Turki speech of the nations that conquered them in later periods. To-day, we may take the Sarikol country in the Taghdumbash Pāmīr as the eastern limit of the Eranian family of languages.

Those who migrated westwards,—say, about the middle of the second millennium before Christ,—gradually occupied what is now Merv and Eastern Persia, and thence their language spread over the whole of Persia, and over what are now Baluchistan and Afghanistan. In the latter tracts, the eastern limits of Eranian speech may now be looked upon as roughly coinciding with the River Indus, though here and there it has overstepped that boundary, and though the country west of the Indus was once occupied by Indo-Aryans and Indo-Aryan languages are still found there.

From the earliest times we find the Eranians divided into several tribes. The inscriptions of Darius (B.C. 522-486) mention at least twelve. These probably all spoke different dialects. It is at least certain that the Old Persian of these inscriptions,—the official language of the court at Persepolis and of the tribe inhabiting the province of Persis,—was different from that used in the Avesta, which was eastern in origin, and which many scholars consider to have been the dialect of Bactria. For our present purposes, it is sufficient to note that there was the Persic dialect, and other dialects which we may, for the nonce, call 'Non-Persic.'

<sup>1</sup> It is not suggested that the division necessarily took place all at one stroke. Such ethnic movements are often slow and gradual in character, and this may well have lasted over a very long period. All that we can be certain of from philology is that the division actually occurred.

<sup>2</sup> I spell the word 'Eranian,' not 'Iranian,' just as in India we say 'shēr,' not 'shīr' for 'tiger.' 'Īrān' is the quite modern Persian pronunciation of the original 'Ērān' (Old Persian *Airyānām*, Avesta *Airya-na-*), and it is in this latter form that the word was introduced into India.

The Eranian and the Indo-Aryan branches of the Aryan language each developed on its own line. In the earliest stages of their separate growth they were very similar. There are passages in the oldest part of the Avesta that can be turned into good Vedic Sanskrit by the application of a few simple phonetic rules. As time went on, the two became wider apart, and Professor Geldner<sup>1</sup> gives the following list of the common characteristics of all Eranian languages, which distinguish them from Sanskrit:—

- (1) Sanskrit *s* is represented by an Eranian *h*, as in Sanskrit *sindhu-*, Avesta *hindu-*, the Indus.
- (2) Sanskrit sonant aspirates (*gh*, *dh*, *bh*) are not aspirated in Eranian, as in Skr. *gharma-*, Av. *garema-*, heat.
- (3) A Sanskrit *k*, *t*, or *p* preceding a consonant, is represented in Eranian by the corresponding spirant (*kh*, *th*, *f*), as in Skr. *prathama-*, Av. *fratema-*, first.
- (4) In certain cases, a Sanskrit *h* is represented by an Avesta *z*, as in Skr. *bāhu-*, Av. *bāzu-*, the arm.

These various changes came by gradual development, and the development in each case did not proceed at the same rate. In some instances the change is confined to particular Eranian dialects. For instance, the change of *s* to *h* is rare in the Non-Persic forms of Eranian. The unequal rate of development is well illustrated by the interesting case of the Dardic or Piśācha languages spoken in the country south of the Hindūkush and north-west of India proper, described in Vol. VIII, Part ii, of this Survey. As there explained (pp. 7ff.), these languages branched off from the Aryan stock after the Indo-Aryans had been finally severed from the Eranians, but before the Eranian languages had themselves developed *all* their characteristic peculiarities. They accordingly agree only partially with the latter in their finally developed form, and, occupying as they did an inhospitable and inaccessible country, have themselves developed in other respects on their own lines.

We have divided the Eranian languages into two groups,—‘Persic’ and ‘Non-Persic.’ From the former is descended, through the Pahlavī of the time of the Sassanides (3rd to 7th centuries A.D.), the modern Persian language. The Non-Persic dialects are often classed together under the term ‘Medic,’ a convenient, but inaccurate name.<sup>2</sup> They were spoken in widely separated parts of Ērān. Media itself was in what at the present time is Western Persia, yet the Medic word for ‘dog,’ the σπάκα which has been preserved for us by Herodotus, can claim the Ōrmūrī *spuk* and the Paštō *spāe*, both spoken nowadays in distant Afghanistan, among its descendants, while the corresponding Persic (Pahlavī and modern Persian) word is the much less closely connected *sag*. But the one literary monument of ancient ‘Medic’ that we possess, the

<sup>1</sup> *Encyclopædia Britannica* (11th ed.), Vol. xxi, pp. 216ff. (Art. ‘Persia’).

<sup>2</sup> The characteristic features of the Non-Persic dialects were, and are, found not only in Media, which corresponds to the modern North-Western Persia and Kurdistan, but also in tracts far to the East. They are moreover characteristic of the language of the Avesta, which is East Eranian in origin. The term ‘Medic’ is, however, convenient as designating the language of the tribe which was most important politically amongst those which used the Non-Persian dialects. At the same time it should be carefully borne in mind that, although the Avesta was written in ‘Medic,’ that is no ground for assuming that its birthplace was Media or anywhere in the neighbourhood. This view, it is true, is held by some eminent scholars, but the question may not be begged by the wrong use of the term ‘Medic.’ On this point, see W. Geiger in pp. 412ff. of Vol. I, Part ii, of the *Grundriss der iranischen Philologie*.



Avesta, had, according to most modern authorities, its home, not in Media, but in East Ērān. Its oldest parts, as we have them now, probably date from about the 6th century before our era, although no doubt much of these consists of survivals from earlier times. Other portions, it is true, belong to a period many centuries later, but nevertheless we have no documents sufficiently late in date to illustrate the 'Medic' in its mediæval stage, as Pahlavī represents mediæval Persian. In the presence of literary and official Persian, 'Medic,' as a literary language, died a natural death, and survived only in local dialects of which we have no mediæval literary records.

In course of time, these 'Medic' dialects developed into independent languages, some of which form the subject of the present volume. These are the Ghalchah languages of the Pāmīrs, Paṣhtō, Ōrmurī, and Balōchī. To them may be added, as falling outside the limits of the present enquiry, a number of dialects,—the best known of which is Kurdish,—spoken nearly all over Persia and beyond, distinct from, and independent of, the literary Persian. As the most important of these languages, and, especially, all those dealt with in the present volume, are spoken in the eastern part of the ancient Ērān, they can, for the purposes of this Survey, be conveniently classed together under the name of the 'Eastern Group'<sup>1</sup> of the Eranian languages.

The present volume therefore deals with the following Eranian languages :—

- (1) Paṣhtō.
- (2) Ōrmurī.
- (3) Balōchī.
- (4) The Ghalchah Languages.

To these are added short, supplementary, accounts of two true 'Persic' dialects accidentally coming within, or approaching, the limits of our enquiries. These are Dēhwārī, spoken by immigrants from Persia into Baluchistan, and Badakhshī, spoken immediately to the west of the tract in which the Ghalchah languages are the vernacular.

Of these, Paṣhtō is the language of the greater part of Afghanistan and the neighbouring tracts. Ōrmurī is an interesting and almost unknown form of speech employed by scattered remnants of the Ōrmur tribe in Afghanistan. Balōchī is the language of Baluchistan, and the Ghalchah languages have their home in the Pāmīrs. With one exception, none of the languages composing the last-named group are spoken within the limits of British India. Some of them are spoken in Russian territory, and others in Afghan territory; but the one exception, Yūdghā, has crossed the Hindūkush, and is spoken in a valley in the Chitral country, and thus falls within the area of our investigations. In order to examine it properly, it was found necessary to describe, however cursorily, the remaining languages of the group.

The various languages are fully described in the sections devoted to each, and a repetition of what is there said is unnecessary. It will suffice to state here that no materials are available regarding the number of speakers of any of these languages except Paṣhtō and Balōchī. Of the former there are about 4,000,000 speakers, and of the latter about 700,000.

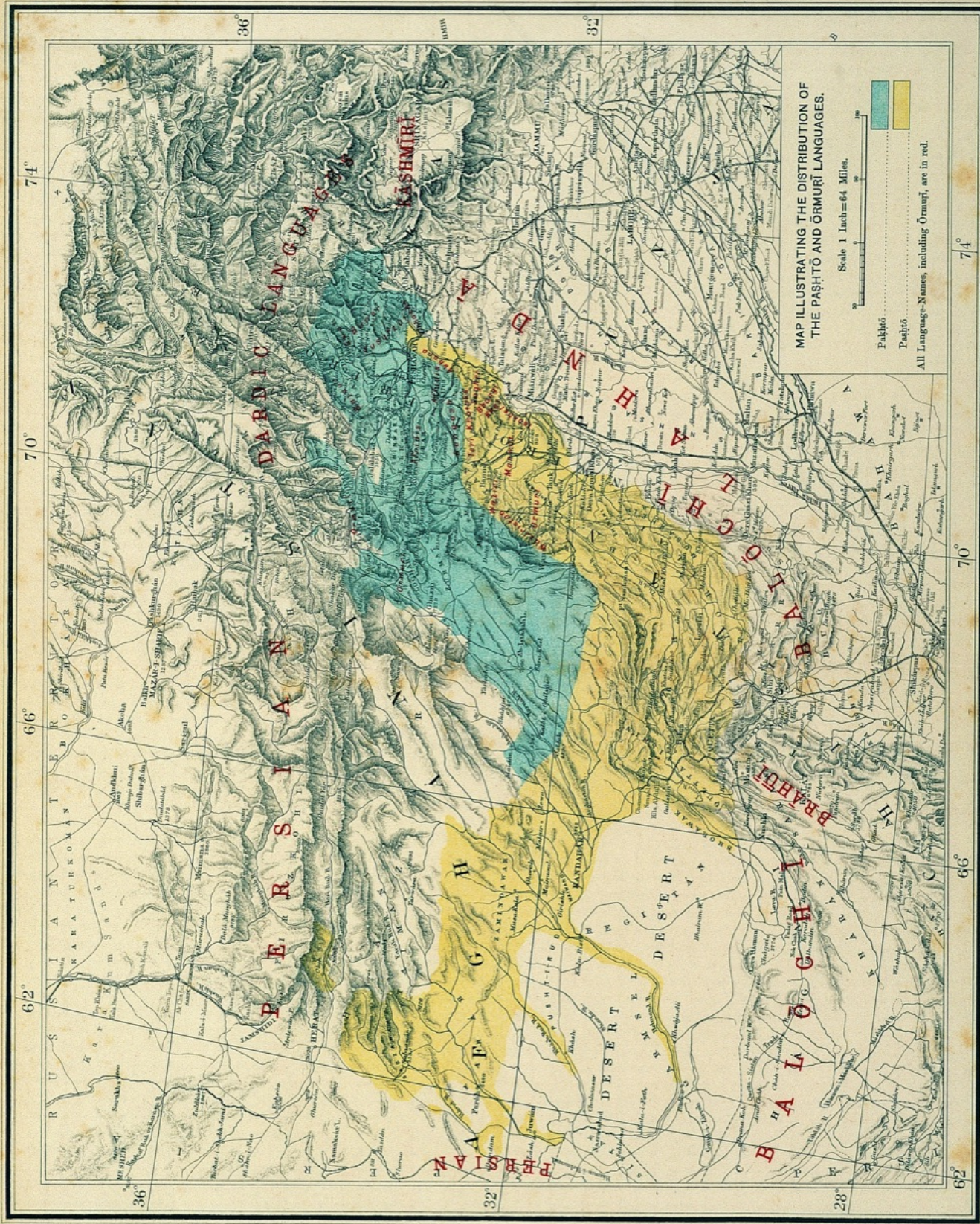
<sup>1</sup> The term 'Eastern' must be taken with the same reservation as that with which 'Medic' is employed. The minor dialects, not treated here, are spoken, not only in Central Persia, but even in the far North-West, on the shore of the Caspian.

The scale on which these languages have been described varies for each. As a rule, those languages for which well-known grammars are available, have been described most briefly. Thus, those Ghalchah languages which have received previous attention from Shaw and other writers have their grammars compressed into a page or two, while Zēbakī, Munjānī, and Yūdghā have been described as fully as my materials permitted, because no complete account of them has hitherto been written. Similarly, Ōrmūrī, a language which has not yet been described by any European, and which is of great philological interest, is dealt with at considerable length, although it is spoken by very few people. Again, only some four pages have been devoted to Paṣhtō grammar, on which there are several excellent works already in existence. On the other hand, although Balōchī has at least two complete grammars, they each represent a different dialect, and therefore I have devoted some space to describing its grammar in such a way that the two dialects have been brought into juxtaposition and can be compared.

The authorities on the various languages are enumerated in each section. For the general question of the history of the Eranian languages, which has been only slightly touched in the preceding pages, there are several works at hand to the student. For those not familiar with the subject, I. Darmesteter's *Études Iraniennes* (Paris, 1883), the *Grundriss der iranischen Philologie*, edited by W. Geiger and E. Kuhn (Strassburg, 1895-1904), and the article 'Persia' in the *Encyclopædia Britannica* (11th ed.), Vol. xxi (London, 1911), can be consulted with advantage.

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## PAŠTŌ.

From the point of view of the people who speak it, Paštō is the language of the Afghāns. The name 'Afghān,' which is that given to them by the Persians, is not used by the people, who call themselves *Pāštūn* or, in the plural, *Pāštāna*, and who call their language *Pāštō* or, in their North-Western dialect, *Pākhtō*. In English, *Pāštō* is generally written *Paštō*, and this spelling will be adopted in the following pages. In the North-Eastern dialect, *Pāštāna*, the name of the people, is pronounced *Pākhtāna*, and this word has been identified, with considerable plausibility, as the same as the Πάκτυες mentioned by Herodotus, and as the *Pakthas* of the R̥ig-vēda.

The word 'Afghān' is, as said above, a Persian one. Its etymology is unknown, though the people have a tradition that it is derived from the name of Afghāna, who, they say, was grandson of Saul, King of Israel, and from whom they claim descent. The word is said to mean 'lamentations,' and various reasons are alleged for its application as a proper name. One is that the Afghāns caused the devils to lament when they were converted to Islām. Another explanation is that their perpetual internecine disturbances filled the land with lamentations. Yet another legend refers to the 'sigh' of relief uttered by the mother of Afghāna when she was delivered of her son. Others have unsuccessfully connected the word with the *Āśvakas* of the Indian Purāṇas, or with the Ἀσθακηνοί of Strabo. It has also, with more certainty, been identified as the *Avagāna* or *Āvagāna* of the Indian Astronomer Varāhamihira,<sup>1</sup> who flourished in the 6th century A.D.

The Ἀπάριται of Herodotus are probably the same as the Afghān tribe of Afrīdis, or, as they call themselves, Aprīdi.

Paštō is the language of the greater part of Afghanistan. In the North-Western Frontier Province and the adjoining sphere of British influence, *i.e.* in what we may call British Afghanistan, it is spoken in the Districts of Peshawar, Hazara, Bannu, Kohat, and Dera Ismail Khan, and in the region between them and the Afghan frontier.

In British Territory. It is, moreover, the language of the independent Yūsufzai country which may conveniently be called the Yāghistān,<sup>2</sup> situated to the north of these British districts, and including the countries of Swat, Buner, and Bajaur. The tract composed of these three countries,—the Afghan portion of Afghanistan, the British districts above mentioned, and the Yāghistān,—is known as the *Rōh*, that is to say, the Hill Country. The *Rōh* is defined by the historian Firīšta as the country extending, from north to south, from Swat and Bajaur to Siwi and Bhakar, and, from east to west, from Hasan Abdul to Kabul. It includes Kandahar.<sup>3</sup>

<sup>1</sup> *Bṛhat-saṃhita*, xi, 61, and xvi, 38.

<sup>2</sup> The word 'Yāghistān' does not properly indicate any specific locality. It means simply a country without rulers. It has been used as above by M. Darmesteter.

<sup>3</sup> See Elliot, *History of India*, vi, 560. The original language of the Yāghistān was not Paštō, but Kōhistānī, an Indo-Aryan form of speech, which still survives in a few localities, but has, in the main, been superseded by Paštō. The latter extends up the Indus Kōhistān at least as far as Mirbat and is used as a *lingua franca* even further up that river.

In British territory the eastern boundary of Paštō may be roughly taken as coinciding with the course of the Indus, although there are Paštō-speaking colonies in the Hazara and Attock Districts on the Indian side of the river. After entering the district of Dera Ismail Khan the eastern boundary gradually slopes away from the Indus, leaving the lower parts of the valley in possession of Lahndā, and some thirty miles south of the town of Chaudhwan it meets Balōchī. The southern boundary passes south of Quetta and through Shorawak, till it is stopped by the desert of Baluchistan. This brings us to the Paštō spoken outside British territory.

No facts have been collected for the purposes of this Survey in the dominions of His Highness the Amir of Afghanistan, and what follows has been collected from various sources, official and unofficial, and should not be assumed to be necessarily accurate and complete. The localities in Afghanistan in which Paštō is spoken are shown in the map facing the first page of this introduction. So far as non-British Afghanistan is concerned it must be remembered that the whole of the population in any particular district is not Paštō-speaking. There is a great mixture of races, *viz.* Tājiks, Hazārās, Qizilbāshis, etc., who, according to their origin, speak Persian, Turkī, Balōchī, or one of the Kāfir languages. The map in many cases shows districts where only the majority of the inhabitants are Afghāns and Paštō speakers. More particularly, in the country round Obeh in the Herat province, the inhabitants who speak Paštō are not in a majority even in the places marked. On the other hand, in every district of non-British Afghanistan villages of Paštō-speaking Afghāns are constantly met with which are in localities not shown in the map as Paštō-speaking, and this mixture is more than ever the case at the present time, as of late years a practice has grown up of deporting the people of one district to another. Round the large cities, Persian is generally the language spoken, even in a Paštō country, notably in the cases of Jalalabad and Ghazni.

Taking up the southern boundary of Paštō where we have left it, after passing through Shorawak, in the desert of Baluchistan, we find that it follows the eastern and northern limits of that desert, with extensive colonies down the rivers which run south through the waste, to nearly the sixty-first degree of east longitude. It then turns northwards up to about fifty miles south of Herat, where it reaches its limit to the north-west. From here the northern boundary runs nearly due east to the Hazara country, in which tract the majority of the inhabitants do not employ Paštō but speak either Persian or a language of Mongolian origin. Skirting the west, south, and east of the Hazara country, and just avoiding the town of Ghazni, it thence runs northwards to the Hindūkush. Thence, leaving Laghman and Kafiristan to its east and north, the boundary roughly follows the Kabul river down to Jalalabad, whence it runs up the Kunar so as to include the Yāghistān as already explained. Speaking roughly, we may sum up the above irregularly shaped block of Paštō-speaking territory as including Southern and Eastern Afghanistan, the country to the west of the Indus in British territory, from its southward bend to Dera Ismail Khan, and a strip of Northern Baluchistan.

Over the whole area in which it is spoken, the language is essentially the same.

*Dialects.*

This will to some extent be evident from the specimens which follow. They do not, however, cover the whole Paṣṭō-speaking tract, as none have been obtained from the dominions of His Highness the Amir. Such as they are they show that, while, as we go from tribe to tribe, there are slight differences in pronunciation and grammar, the specimens are all written in various forms of what is one and the same language. Two main dialects are, however, recognised, that of the North-east, and that of the South-west.<sup>1</sup> They mainly differ in pronunciation. The Afghāns of the North-east pronounce the letter ک *kh* and the letter گ *g*, while those of the South-west pronounce them *sh* and *zh*, respectively. The most important varieties of the North-eastern, or Paḥtō, dialect (excluding the standard form of speech) are the form of Paḥtō employed by the Ghilzais and the Afridis, while that of the South-western, or Paṣṭō, dialect (with the like exclusion) is the speech of the Waziris.

Except as regards British territory, no very accurate information is available as to how the dividing line between the two main dialects runs. So far as our present information goes, we may take the southern limit of the great Ghilzai tribe as the line in Afghanistan proper, although the two dialects probably overlap to a certain extent owing to intermarriage and mixture of tribes on the boundary. Ghilzais speak the north-eastern dialect, while the south-western one is spoken by all Afghāns south of this line and westwards towards Herat. It is said to run from a stone bridge (Pul-e-Sang) at Asia Hazara, 12 miles south of Kalat-i Ghilzai, to just north of Maruf, and thence north of the Lowana country to the Kundil-Kundar confluence, and then along the Kundar to Domandi. In British territory, the Khōstwāls, Mangals, Jedrans and Jajis speak Paḥtō, the boundary line running in a north-easterly direction up to near Peshawar, so as to give the Waziris and Khataks to Paṣṭō. In and around the city of Ghazni the people speak Persian, but the Afghān dialect of the neighbourhood is the North-eastern Paḥtō.

This is not the place to give a history of the Afghāns, if, indeed, it can be said that a collection of tribes with no acknowledged head could

*The Afghāns.*

have a connected history. The part they have taken in forming the history of India is well known. In the works of Muhammadan historians they first appear as inhabiting the Sulaimān mountains, and about the year 760 A.D. they fought with the Rājā of Lahore, who ultimately ceded to them a portion of Lamghān, as a kind of subsidy, on condition of their guarding the frontier, and preventing the armies of Islām from entering India. They then erected a fort in the Kōhistān of Peshāwar, which they called Khaibar, and took possession of the country of Rōh. During the ascendancy of the Samanides, they prevented the latter from doing any injury to the territories of Lahore, and that is why the incursions of the Samanides from first to last were made by way of Sindh and Bhatiya.<sup>2</sup> The Afghāns accompanied Maḥmūd of Ghazni on his various expeditions, and the historian Al 'Utbi tells us how in one of his attacks on India 'Nidar Bhīm, the enemy of God and chief of Hind, alarmed at this sudden invasion, summoned his vassals and his generals, and took refuge within a pass, which was narrow, precipitous, and inaccessible.'.....Maḥmūd advanced against them with his 'Satanic Afghān spearmen, and they penetrated the pass

<sup>1</sup> Raverty calls these the dialects of the East and West respectively.

<sup>2</sup> Elliot, loc. laud.



like gimlets into wood, ascending the hills like mountain goats, and descending them like torrents of water.<sup>1</sup> The Ghōrī dynasty similarly utilised the Afghāns in their invasions of India. In 1265 A.D., the 'Slave King' Ghayāsu-d-dīn Balban established a military colony of Afghāns near Delhi, and subsequently established garrisons of them on the main roads as far east as Bihār. In the invasion of India by Tamerlane, we find Afghāns fighting on both sides. He had twelve thousand of them when he attacked Meerut, which was defended by the Afghān Ilyas. Timūr's descendant Baber tells us himself how he waged war against the Afghāns, and subdued them by terrible massacres. He marked his route to India from Kabul by pyramids of Afghān heads at each camp. Baber's son Humāyūn was in his turn conquered by one of the Afghān settlers in Bihār, Shēr Shāh, who founded the Sūr dynasty, which was subsequently destroyed by Humāyūn and Akbar. It is of interest to note that it was during Shēr Shāh's reign at Delhi, that the first epic poem in a modern vernacular of India was written in Hindī by a Musalmān, and dedicated to that king. From the time of Akbar, to the invasion of Nādir Shāh, the Afghāns acknowledged the supremacy of the Mughul Emperors of Delhi, the only occurrence of note being the ineffectual rebellion of Khushhāl Khān, the Khān of the Khataks, against the tyranny of Aurangzēb.

It is said that about the middle of the 13th century, the Afghān tribe of Khakhs, not finding sufficient room in their home in the neighbourhood of Kandahār, emigrated with the Osmānkhēls and the Muhammadzais to the District of Kabul. There they multiplied and, according to tradition, gave birth to the three tribes of the Yūsufzais, the Gigianis, and the Tarklanis. The Yūsufzais quarrelled with Ulugh Bēg, the grandson of Tamerlane, who was then prince of Kabul, and he massacred seventy of their Maliks, sparing only Malik Ahmad on condition that the tribes should leave Kabul. The Yūsufzais departed with the Gigianis and Muhammadzais, and went eastwards, ultimately finding themselves in the neighbourhood of Peshawar. There the Yūsufzais occupied the plain to the north of the River Kabul, and subsequently, continuing their forward march, conquered the country of Swat, under the leadership of Malik Ahmad, and of Shaikh Malih who organised the partition of the newly-acquired territory. This was in 1413-1424 A.D. Subsequently they spread over the hill country of Buner and the valley of Chamla. The original inhabitants of Swat, who were dispossessed by the Yūsufzais, and who are now, under the name of Swātis, settled in the British District of Hazara, speak Paštō, although they are not of Afghān origin, and have none of the distinctive marks of the race.

The history of Afghanistan subsequent to the time of Nādir Shāh, is well known to every reader of Indian History. Ahmad Shāh, the Ṣadūzai (1747-1771), seized upon the Afghān throne which had been wrested from India by his patron. He plundered India no less than five times, made the Emperor of Delhi a prisoner, and by destroying the Marāṭhā power in 1761 at Panipat paved the way for the conquest of India by the English.

The Ṣadūzai dynasty disappeared in 1818, and was succeeded by that of the Bārakzais, which now holds the throne in the person of the present Amīr.

The decomposition of the Mughul empire in India gave opportunities to several adventurers. After the death of Aurangzēb, in 1707, the dissensions among the Hindūs of Bareilly enabled 'Alī Muḥammad Khān, the leader of the Rōhilā Pathāns, to obtain

<sup>1</sup> Elliot, ii, 38.

possession of the country which is now called, after the name of the tribe, Rohilkhand. He was succeeded by the famous Hāfiz Raḥmat Khān, who was ultimately killed in battle by the Nawāb of Audh assisted by the English in 1774 A.D. It is hardly necessary to point out the connexion between Rōh and Rōhilā. The latter word means literally an inhabitant of the Rōh.<sup>1</sup>

It has already been stated that the Afghāns claim descent from one Afghāna, who, they say, was grandson of Saul, the first king of Israel, and this tradition, coupled with one or two accidental coincidences in vocabulary, led people at one time to maintain that the Paṣhtō language was derived from or closely connected with Hebrew. It has now long been admitted that the language belongs to the Aryan stock, but it was for some time a matter of dispute whether it belonged to the Eranian, or to the Indian, branch. As explained at length in the General Introduction to the languages of this sub-family, Eranian languages are divided into two main groups,—the Western and the Eastern. The principal example for the former is the modern Persian of Ērān, which is descended from the Old Persian of the Achæmenides through the Parthian or Pahlavī of the Sassanides. The oldest form of the Eastern group with which we are acquainted is the so-called Zend. From it are descended, amongst others, the Ghalchah languages now spoken in the Pāmīrs. Balōchī also belongs to this group, and, as will shortly be seen, Paṣhtō. In the year 1862, Prof. Fr. Müller, in his '*Ueber die Sprache der Afghanen*,' maintained for the first time that Paṣhtō belonged to the Eastern group. Dr. Trumpp, in his Paṣhtō Grammar, written in 1873, strongly maintained that the language did not properly belong to the Eranian, but was a member of the Indo-Aryan, family, and was closely connected with Sindhi. He added, however, that it was not a true member of the Indian family, but that it was rather an old independent language, forming the first transition from the Indo-Aryan to the Eranian family, and therefore participating of the characteristics of both, but still with predominant Prakrit, *i.e.* Indian, features. This theory was adopted by Professor von Spiegel in his *Erānische Alterthumskunde* and by Dr. Hoernle in his *Grammar of the Gaudian Languages*, and was at first accepted by M. Darmesteter in his *Rapport sur une mission philologique dans l'Hindoustan*, which was published in 1887. Three years later M. Darmesteter published his monumental *Chants populaires des Afghans*, in which he abandoned his former theory, and proved conclusively that Paṣhtō must belong to the Eastern group of the Eranian family, and that it is derived from Zend or from a dialect closely allied to Zend. Practically, it bears the same relation to Zend that modern Persian does to the old Persian preserved in the cuneiform inscriptions of the Achæmenides. It has borrowed largely and freely from North-Western India, but, in its essence, it is an Eranian tongue.<sup>2</sup>

<sup>1</sup> The greater part of this sketch of the Afghāns is based on M. J. Darmesteter's brilliant and learned *Chants populaires des Afghans*.

<sup>2</sup> As a language, Paṣhtō delights in rough and hard combinations of consonants. The following popular stories illustrate this character. A certain king sent his *wazīr* to collect the vocabularies of all the dialects upon earth. On his return, he proceeded to quote specimens before his royal Master. When he came to the Afghān dialect he stopped, and producing a tin pot containing a stone, commenced to rattle it. The king in surprise asked the meaning of this proceeding. The *wazīr* replied that he had failed to get a knowledge of the Afghān language, and could only describe it by rattling a stone in a pot. It is also said that Muḥammad gave it as his opinion that Afghānī was the language of the infernal regions, as Arabic was that of heaven. In the comparison of languages, in which Arabic is called science, *ilm*; Turkish, accomplishment, *kunar*; Persian, sugar; and Hindōstānī, salt; Paṣhtō is complimented with the appellation of the 'braying of an ass.' In spite of these unfavourable remarks, Paṣhtō, though harsh sounding, is a strong, virile, tongue, which is capable of expressing any idea with neatness and accuracy.

Paštō has a fairly copious literature, partly original and partly translated. The first book written in the language is said to be a history of the conquest of Swat by the Yūsufzais, but no copy of it is known to exist. The earliest books of which we have any knowledge are the *Khairu-l-bayān*, written in four languages, Arabic, Persian, Hindī and Paštō, and the *Khōrpān*, both composed by the heretical Bāyazīd Anṣārī, known to his friends as Pir Rōshan or Master of Light, and to his orthodox opponents, as Pir Tārik or Master of Darkness. He died in 1585 A.D. These works are not now available, but we have extracts from them in the works of his famous opponent, the great Doctor of the Afghāns, the Akhūn Darwēza. The latter's most renowned work, an unparalleled treasury of invective, is the *Makhzan-e Islām*, in which he attacked the heresies of Bāyazīd. He was the author of more than fifty other works, of which the most valuable is the *Makhzan-e Afghāni*, a history of the Afghāns from the most remote times. The earliest poet of whom we have any remains was Mirzā Anṣārī, a grandson of Bāyazīd, who founded the school of mystic versification which has since monopolised the field of the religious poetry in Afghānistān. The most famous Afghān poet is Khushhāl Khān, the warrior prince of the Khāṭaks (1613-1691). He is still the most popular of all the national writers of the Afghāns, and his songs are in constant request. His *Diwān* was published by Bellew in 1869. Amongst the authors who succeeded him and whose works form part of the national literature, may be mentioned his grandson Afzāl Khān who wrote a valuable history of the Afghāns entitled the *Tārīkh-e Muraṣṣaʿ*, and the Mohmand poets 'Abdu-r-raḥmān and 'Abdu-l-ḥamid. The popular poets of the present day are professional singers called *ḍums* who are principally Afghanised Indians, and whose poems have been collected by M. Darmesteter in his *Chants populaires*.

The number of speakers of Paštō can be given with approximate correctness only for British Territory, and even for portions of this no returns were available in the Census of 1891, on which the figures of this Survey were originally based. I therefore, for Paštō, take the latest figures available,—those of the Census of 1911, although they have the disadvantage that no dialect-figures can be obtained from them.

In British Territory, Paštō is spoken in the North-West Frontier Province, in Baluchistan, and in a couple of border tracts in the Panjab. In the North-West Frontier Province it is the principal language, being spoken by 1,229,599 people, out of a total population of 2,210,471. Most of the remainder speak some form or other of Lahndā. It is spoken in all the five cis-frontier districts, and the above figures also include 7,740 speakers who are found in trans-frontier posts. These last will be excluded from consideration for the present, leaving 1,221,859 to be dealt with. The North-Eastern dialect is spoken in the district of Hazara, and over the greater part of the districts of Peshawar and Kohat, but in the two latter the members of the Khāṭak tribe use the South-Western dialect. In the districts of Bannu and Dera Ismail Khan the South-Western dialect is universal.

In Baluchistan, Paštō, in the South-Western dialect, is spoken in the North-Eastern districts of Quetta-Pishin, Loralai, Zhob, and Sibi. It is also spoken in other parts of the Agency, but is here not the home language of the people, being used only by immigrants.

In the Panjab, Paṣṭō is spoken by Pathān settlers in the border districts of Attock and Mianwali. In Attock, they inhabit the Chhachh tract close to the border of Hazara, where they speak the North-Eastern dialect, and the South-Western corner, near Makhad, where they speak the South-Western dialect. In Mianwali they inhabit that part of the district which lies west of the Indus, bordering on the North-West Frontier district of Bannu. Here they speak the South-Western dialect.

The following are the figures for the number of speakers who speak Paṣṭō in those parts of British India in which it is a vernacular :—

	North-Eastern Dialect.	South-Western Dialect.	TOTAL.
<b>NORTH-WEST FRONTIER PROVINCE—</b>			
Hazara . . . . .	29,151	...	29,151
Peshawar . . . . .	654,940	54,525	709,465
Kohat . . . . .	107,492	85,891	193,383
Bannu . . . . .	...	218,845	218,845
Dera Ismail Khan . . . . .	...	70,995	70,995
TOTAL . . . . .	791,583	430,256	1,221,839
<b>BALUCHISTAN—</b>			
Quetta-Pishin . . . . .	...	82,133	82,133
Loralai . . . . .	...	55,738	55,738
Zhob . . . . .	...	66,573	66,573
Sibi . . . . .	...	20,011	20,011
TOTAL . . . . .	...	224,455	224,455
<b>PANJAB—</b>			
Attock . . . . .	15,391	6,500	21,891
Mianwali . . . . .	...	15,191	15,191
TOTAL . . . . .	15,391	21,691	37,082
<b>SUMMARY.</b>			
North-West Frontier Province . . . . .	791,583	430,256	1,221,839
Baluchistan . . . . .	...	224,455	224,455
Panjab . . . . .	15,391	21,691	37,082
TOTAL for British India . . . . .	806,974	676,402	1,483,376

It has been estimated that the number of speakers of the language in Yāghis-tān, and British and Independent Afghānistān is, inclusive of 400,000 independent

Yūsufzais, about 2,359,000.<sup>1</sup> It is impossible to divide this according to dialect. The figures must be held to include the 7,740 Paštō-speakers mentioned above as inhabiting trans-frontier posts of the North-West Frontier Province. The following is therefore the total number of speakers of Paštō in the area in which it is the vernacular :—

In British Territory . . . . .	1,483,376
In Afghānistān, etc. (estimate) . . . . .	2,359,000
<b>TOTAL</b> . . . . .	<b>3,842,376</b>

In addition to the above, Paštō is spoken by temporary residents in the following provinces of British India. In the case of Baluchistan and the Panjab I mention separately those districts and states in which the number of speakers is more than 500.

	Number of Speakers.
<b>Baluchistan—</b>	
Chagai . . . . .	854
Kalat . . . . .	2,207
Others . . . . .	37
	<hr/> 3,098
<b>Panjab—</b>	
Delhi . . . . .	1,003
Lahore . . . . .	4,919
Sialkot . . . . .	922
Gujranwala . . . . .	827
Gujrat . . . . .	2,557
Shahpur . . . . .	2,914
Jhelam . . . . .	1,041
Rawalpindi . . . . .	1,546
Montgomery . . . . .	2,211
Lyallpur . . . . .	1,542
Jhang . . . . .	702
Multan . . . . .	1,538
Muzaffargarh . . . . .	776
Dera Ghazi Khan . . . . .	4,477
Bahawalpur . . . . .	569
Others . . . . .	2,548
	<hr/> 30,092
Andamans and Nicobars . . . . .	493
Assam . . . . .	702
Bengal . . . . .	2,770
Bihar and Orissa . . . . .	732
Bombay . . . . .	12,159
Burma . . . . .	1,587
Central Provinces and Berar . . . . .	2,372
United Provinces . . . . .	1,990
Bombay States . . . . .	998
Central India Agency . . . . .	1,659
Hyderabad State . . . . .	786
Kashmir State . . . . .	2,745
Rajputana Agency . . . . .	572
Other Provinces . . . . .	594
<b>TOTAL</b> . . . . .	<b>63,349</b>

<sup>1</sup> See *Encyclopædia Britannica*, 9th Edn., i, 227ff. This estimate was published in the year 1875, and I have found no better figures of later date.

We have seen that the number of Paṣṭō-speakers at home in British India is 1,483,376. Adding to this the total of 63,349 just obtained, we get 1,546,725 as the number of speakers of the language throughout British India, whether at home or abroad. If we again add to this 7,740 for the speakers of Paṣṭō in trans-frontier posts, we get 1,554,465, which is the total for the language in the Census records for 1911. So far, therefore, as we can estimate the number of speakers in India and in the countries beyond the North-Western Frontier, we may put the total number of speakers as follows :—

In British Territory . . . . .	1,546,725
In Afghānistān, etc. (estimate) . . . . .	2,359,000
GRAND TOTAL . . . . .	<u>3,905,725</u>

or, in round numbers, four millions of people.



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### PAṢHTŌ GRAMMAR.

The arrangement of the following sketch of Paṣhtō Grammar is based on that found in Major Raverty's well-known work. As regards the matter, it is partly taken from Major Raverty, partly from Dr. Trumpp, and partly from M. Darmesteter.

In transcribing the specimens into the Roman character, difficulty has been experienced in giving the vowel sounds correctly. They differ in every dialect. Every care has been taken, and, when possible, the proof-sheets have been, in each case, revised by the original translator.

## SYSTEM OF TRANSLITERATION ADOPTED FOR PAŠTŌ.

## VOWELS.

<sup>a</sup>, *a*, *ā*, *ā*, *i*, *ī*, *u*, *ū*, *e*, *ē*, *o*, *ō*, *ai*, *au*.

## CONSONANTS.

ب <i>b</i>	ش <i>sh</i>
پ <i>p</i>	ښ <i>kh</i> , in the South-west <i>sh</i> .
ت <i>t</i>	ص <i>s</i>
ټ <i>ṭ</i>	ض <i>z</i>
ث <i>s</i>	ط <i>ṭ</i>
ج <i>ṣ</i> , or <i>z</i> , according to sound. With some tribes, <i>ts</i> and <i>dz</i> .	ظ <i>ẓ</i>
چ <i>j</i>	ع <i>gh</i>
ځ <i>ch</i>	ف <i>f</i>
ه <i>h</i>	ق <i>q</i>
ک <i>kh</i>	ک <i>k</i>
د <i>d</i>	گ <i>g</i>
ډ <i>ḍ</i>	ل <i>l</i>
ښ <i>z</i>	م <i>m</i>
ر <i>r</i>	ن <i>n</i>
ړ <i>ṛ</i>	و <i>or ṇ</i>
ز <i>z</i>	و <i>w</i>
ځ <i>zh</i>	ه <i>h</i>
گ <i>g</i> , in the South-west <i>zh</i> .	ي <i>y</i>
س <i>s</i>	

ج has two sounds, a soft and a hard one. When transliterated by *s* or *z*, it has the sound of *s* in 'sin,' and *z* in 'zeal,' respectively. When transliterated by *ts* or *dz*, as in the Bunēr version, it has the sound of *ts* or *dz*, respectively.

ښ is pronounced like the *s* in 'pleasure' in the South-western dialect, and is then transliterated *zh*. Elsewhere it has simply the sound of the hard *g* in 'go,' and is then transliterated by *g*.

ښ is pronounced as a hard guttural *kh*, something like the *ch* in *loch*, only more rough, in the North-east. It is then transliterated *kh*. In the South-western dialect it is pronounced like the *sh* in 'shine,' and is then transliterated *sh*. The compound کښ properly *kkh*, or *ksh*, is pronounced *ke* in the North-east and *kshe* in the South-west. The word is a preposition, and means 'in.'

ښ is the equivalent of the Indian ञ, and is transliterated *n*. It should be remarked that the pronunciation of this letter is rather that of a nasalized *r* than of an *n*. Indeed the letter is sometimes pronounced as if it were a simple *r*.

The peculiar Paštō short *a*, I represent by a small <sup>a</sup> above the line, as in (Peshawar) *k<sup>a</sup>sh<sup>a</sup>r*. Its use varies according to locality. In one place we have *k<sup>a</sup>sh<sup>a</sup>r*, and in another *kashar*. In writing in the vernacular, it is sometimes represented by *zabar*, sometimes by *zēr*, and sometimes by *pēsh*. The peculiar Afrīdī *ā* is transliterated *ā*. It is pronounced like the *a* in *all*. A final *i* is often pronounced *e*, and a final *u*, *o*.

*Zēr* stands for both *i* and *e* (short), and *pēsh* for *u* and *o* (short).

I have throughout followed M. Darmesteter in omitting, in transliteration, a final *h*, except when it is clearly pronounced in words like *ګڼه* *gunāh*, a fault, *شاه* *shāh*, a king. All authorities agree that the *h* is not heard in the termination of feminine nouns, but they differ in regard to other words. For instance, Major Raverty writes *wāshah*, grass, not *wāsh*.

## PASHTŌ SKELETON GRAMMAR.

## I.—PRONUNCIATION.

The North-eastern Afghāns pronounce *ṣḥ* as a hard *kḥ*, like the *ch* in *loch*. The particle *kṣḥē* (often written *kṣḥ*) is pronounced *ke* in the North-east. *Ṣḥ* is pronounced *g* in the North-east, like the *g* in *go*.

II.—NOUNS.		VI.—		III.—PRONOUNS.	
Nine declensions.		Sing.	Obl. Plur.	1st Person—	
I.—		(a) <i>wāṣḥ</i> <sup>a</sup> , grass	<i>wāṣḥō</i> .	Sing.	Plur.
		(b) <i>ghwā</i> , cow.	<i>ghwāwō</i> .	Nom. <i>za</i> .	<i>muṣḥ, muṣḥa</i> (S.-W.)
		(c) <i>jīnāi</i> , girl.	<i>jīnō</i> .		<i>mūg, mūga</i> (N.-E.)
		(d) <i>bāṣa</i> , eye lash.	<i>bāṣō</i> .	Gen. <i>ḍamā</i> .	<i>ḍamūṣḥ, ḍamūg</i> .
		(e) <i>skḥwandar</i> , a steer.		Obl. <i>mā</i> .	<i>muṣḥ(a), mūg(a)</i> .
		Nom. pl. <i>skḥwand<sup>a</sup>r</i> .		2nd Person—	
		Obl. pl. <i>skḥwand<sup>a</sup>rō</i> .		Nom. <i>ta</i> .	<i>tāse, tāṣū</i> .
		In other respects these nouns do not change.		Gen. <i>stā</i> .	<i>stāse</i> .
				Obl. <i>tā</i> .	<i>tāse, tāṣū</i> .
				Voc. prefixes <i>ai</i> to obl. form.	
				Acc. takes the obl. form in both first and second persons.	
		VII.—		3rd Person—he, she, it, that.	
		Dir. <i>gh<sup>a</sup>r</i> , a mountain.	<i>ghrūna</i> .	Nom. <i>hagh<sup>a</sup></i> (masc. and fem.)	<i>hagh<sup>a</sup></i> (masc. and fem.)
		Obl. <i>gh<sup>a</sup>r<sup>a</sup></i> .	<i>ghrūnō</i> .		
		Voc. <i>ai gh<sup>a</sup>r<sup>a</sup></i> .	<i>ai ghrūnō</i> .	Obl. { <i>hagh<sup>a</sup></i> (masc.)	<i>haghō</i> or <i>haghōe</i> (masc. and fem.)
				{ <i>highe</i> (fem.)	
		VIII.—		Pronominal Suffixes—	
		Dir. <i>siznī</i> , a swad-dling-band.	<i>siznāi</i> .	Nominative (both numbers).	
		Obl. <i>siznī</i> .	<i>siznō</i> .	1. <i>am</i> .	<i>ā</i> .
		Voc. <i>ai siznī</i> .	<i>ai siznō</i> .	2. <i>e</i> .	<i>āi</i> .
		IX.—Nouns which do not change—		3. <i>i</i> .	<i>ī</i> .
		Dir. <i>wiār</i> , jealousy.	<i>wiār</i> .	Contracted Pronouns—	
		Obl. <i>wiār</i> .	<i>wiār</i> .	Oblique (both numbers).	
		Voc. <i>ai wiār</i> .	<i>ai wiār</i> .	1. <i>me</i> .	<i>mū, um</i> .
				2. <i>de</i> .	<i>mū, um</i> .
				3. <i>yē, ya</i> .	<i>yē, ya</i> .
				<i>rā, rā ta</i> , etc., to me, to us.	
				<i>dar, dar ta</i> , etc., to thee, to you.	
				<i>war, war ta</i> , etc., to him, to them, etc.	
				<i>tri</i> , from him, them, etc.	
				<i>pri, pē</i> , upon him, them, etc.	
		Formation of Cases—		Demonstrative Pronouns—	
		Accusative is same as Nominative.		This.	
		Agent is same as Oblique form.		(a)—	
		Other cases by adding the following to the oblique form :—		Nom. <i>dag<sup>h</sup>a</i> or <i>dag<sup>h</sup>a</i> .	
		Gen. <i>da</i> —		<i>dā</i> (M. and F.)	
		Dat. <i>-ta, -wata, -lara, -la</i> , or <i>wa—ta, wa—wata, wa—lara, wa—la</i> .		Obl. { <i>dag<sup>h</sup>a</i> or <i>da</i> (M.)	<i>dag<sup>h</sup>ō</i> or <i>dō</i> (M. and F.)
		Abl. <i>la, la—na</i> (Obl. forms ending in consonants), <i>la—na</i> (Obl. forms ending in vowels).		{ <i>dig<sup>h</sup>e</i> or <i>da</i> (F.)	
		Loc. <i>pa, pa—kḥē</i> .		(b)—	
		Thus:		Nom. <i>hāya</i> (sing. and plur., both genders).	
		Gen. <i>da saṛi</i> .		Obl. <i>haē</i> (sing. and plur.)	
		Dat. <i>saṛi ta, wa saṛi ta</i> , etc.		(c)—	
		Abl. <i>la saṛi, la saṛi na, la plār-a na</i> .		Nom. <i>de</i> (M. and F.) <i>dūi</i> (M. and F.)	
				Obl. <i>de</i> .	<i>dūi</i> or <i>dūto</i> .
		Gender—		Reflexive Pronouns—	
		Most adjectives form fem. in <i>a</i> . Thus <i>lōe</i> , great, fem. <i>lōya</i> ; <i>ūd<sup>a</sup></i> , asleep, fem. <i>uda</i> ; <i>tsōrb</i> , fat, fem. <i>tsarba</i> . These fems. belong to 3rd decl.		Self.	
		Specimens of Participles.		Nom. { <i>kḥp<sup>a</sup>l</i> (M.) <i>kḥp<sup>a</sup>l</i> (M.)	
		Sing.	Plur.	{ <i>kḥp<sup>a</sup>la</i> (F.) <i>kḥp<sup>a</sup>la</i> (F.)	
		Masc. <i>kr<sup>a</sup></i> or <i>kaṛ</i> , done.	Masc. <i>kr<sup>a</sup></i> or <i>kr<sup>a</sup>l</i> .	Obl. { <i>kḥp<sup>a</sup>l</i> (M.) <i>kḥp<sup>a</sup>l</i> (M. and F.)	
		Fem. <i>kr<sup>a</sup></i> or <i>kr<sup>a</sup>l</i> .	Fem. <i>kr<sup>a</sup>l</i> .	{ <i>kḥp<sup>a</sup>l</i> (F.)	
		Masc. <i>kaṛai</i> , done.	Masc. <i>kaṛi</i> .	Interrogative Pronouns—	
		Fem. <i>kaṛe</i> .	Fem. <i>kaṛi</i> .	Who? <i>tsōk</i> , Obl. <i>chā</i> .	
		Masc. <i>kaṛai</i> , done.	Masc. <i>kaṛi</i> .	What? Nom. { <i>kōm</i> or <i>kam</i> (M.)	
		Fem. <i>kaṛe</i> .	Fem. <i>kaṛi</i> .	sg. & pl. { <i>kōma</i> or <i>kama</i> (F.)	
		Masc. <i>kaṛai</i> , done.	Masc. <i>kaṛi</i> .	Obl. { <i>kōm</i> or <i>kam</i> (M.)	
		Fem. <i>kaṛe</i> .	Fem. <i>kaṛi</i> .	sg. & pl. { <i>kōmē</i> or <i>kamē</i> (F.)	
		Masc. <i>kaṛai</i> , done.	Masc. <i>kaṛi</i> .	<i>tsa</i> =what? any. <i>ḍazine</i> (Obl. <i>ḍazinō</i> )=any.	
		Fem. <i>kaṛe</i> .	Fem. <i>kaṛi</i> .	Relative Pronoun—	
		Masc. <i>kaṛai</i> , done.	Masc. <i>kaṛi</i> .	<i>chi</i> .	
		Fem. <i>kaṛe</i> .	Fem. <i>kaṛi</i> .		

## IV.—VERBS.

(1) Verbs whose infinitives end in *'l* may be either transitive or intransitive. Those in *ēd'l* are intransitive and in *w'l*, transitive. Infinitives of causals end in *a-w'l*.

## (2) Verb Substantive—

		Sing.	Plur.			Sing.	Plur.			Fut. <i>ba yam</i> , etc. The 3rd person sing. and plur. is <i>ba wī</i> or <i>ba wīnā</i> , not <i>ba dai</i> , etc.	Past Subj. <i>ba wum</i> , etc.
(1) Pres.	(1) <i>yam.</i>		<i>yū.</i>	Past.	(1) <i>wum.</i>		<i>wū.</i>				Past Subj., Optional form.
	(2) <i>yē.</i>		<i>yāi</i> or <i>yāstāi.</i>		(2) <i>wē.</i>		<i>wāi.</i>				
	(3) { <i>dai</i> or <i>shāta</i> (masc.) <i>da</i> or <i>shāta</i> (fem.) }		<i>dī</i> or <i>shāta.</i>		(3) { <i>wu</i> (masc.) <i>wa</i> (fem.) }		<i>wū.</i> <i>wē.</i>			Pres. Subj. <i>wī</i> or <i>wīnā</i> for all persons and both numbers.	<i>wai</i> or <i>wāe</i> throughout.

(2) <i>aōsēd'l</i> , to exist.	Pres. <i>aōsam</i> , etc.	Past Cond. <i>aōsēdam</i> , etc.
(3) <i>kēd'l</i> , to become.	Pres. <i>kēzham</i> , etc.	Imperf. <i>kēdam</i> , etc.
(4) <i>shw'l</i> , to become (used to form Passive).		

		Sing.	Plur.			Sing.	Plur.			Past Part. <i>shawai.</i> The rest is regular.
Pres.	(1) <i>sham.</i>		<i>shū.</i>	Imperf.	(1) <i>shwam</i> or <i>shwalam.</i>		<i>shwū</i> or <i>shwalū.</i>			
	(2) <i>shē.</i>		<i>shāi.</i>		(2) <i>shwē</i> or <i>shwalē.</i>		<i>shwāi</i> or <i>shwalāi.</i>			
	(3) <i>shī.</i>		<i>shī.</i>		(3) { <i>sh*</i> (masc.) <i>shwa</i> or <i>shwala</i> (fem.) }		<i>shwū</i> or <i>shw'l</i> (masc.) <i>shwē</i> or <i>shwalē</i> (fem.) }			

**The Regular Verb.**—There are two main tenses, the Imperfect and the Present. There are 37 classes of verbs, 13 Intransitive, 24 Transitive. These differ according to the rules for the formation of the Imperfect and Present. Specimens of each are given below. Of Intransitive verbs, the 1st, 2nd, and 8th classes form the 3rd sing. Imperfect by changing final *l* of the infinitives to silent *h*. Thus *pōhēd'l*, *pōhēd\**. The 3rd, 4th, and 9th drop the final *'l* of the infinitive. Thus *kshē-nast'l*, *kshē-nast*. The imperfects of the other classes are subject to special rules. The formation of the Present of Intransitive verbs differs in each class. As regards Transitive verbs, the Imperfect and all tenses derived from it, and from the Past Part., are passive, and use the passive construction,—the direct object being in the nominative, and the subject in the agent case. The 5th, 11th, 14th, 20th, and 21st classes form the 3rd sing. Imperf. by changing *l* of the Infinitive to silent *h*. Thus *ārōēd'l*, *ārōēd\**. Similarly the 1st, 2nd, 6th, 7th, and 12th classes, with lengthening of the root-vowel. Thus *tar'l*, *tār\**. The 3rd, 4th, 9th, 10th, 15th, and 22nd classes drop the final *'l* of the Infinitive. Thus *ghēshēd'l*, *ghēshēd\**. The imperfects of the other classes are subject to special rules. In nearly all verbs, the 3rd pl. masc. Imperf. is the same as the Infinitive. As regards the formation of the Present of Transitive verbs, the 1st, 2nd, 5th, 17th, 18th, 20th, 21st, and 24th classes simply drop the *l* of the Infinitive, and affix the necessary personal termination. For each of the other classes there are special rules.

**The Irregular Verb.**—The irregularities consist either in the verb being defective, or in irregularities in the formation of the Imperfect and Past. See the list of classes below.

**Formation of Tenses.**—Pres. Part. 6 Forms, as follows:—

Infinitive.	Pres. Part.	
	Masc.	Fem.
(1) <i>zghāst'l</i> , to run.	<i>zghāstan*</i> .	<i>-ana.</i>
(2) <i>wul'l</i> , to wash.	<i>wul*</i> .	<i>wula.</i>
(3) <i>wat'l</i> , to come out.	<i>wāt*</i> .	<i>wāta.</i>
(4) <i>tar'l</i> , to bind.	<i>tarūn.</i>	<i>tarūna.</i>
(5) <i>qakēd'l</i> , to fill.	<i>qakūn.</i>	<i>qakūna.</i>
(6) <i>māwōl'l</i> , to break.	<i>mātāūn.</i>	<i>mātāūna.</i>

Mascs. of Nos. 1, 2, and 3 belong to 6th declension, and of 4, 5, and 6 to the 9th; all fems. to the 3rd.

## Past Part. 2 Forms, as follows:—

Infinitive.	Sing.		Plur.
	Masc.	Fem.	
(1) <i>kshē-yast'l</i> , to insert.	<i>kshē-yastalai.</i>	<i>-ale.</i>	Masc. and Fem. <i>-alī.</i>
(2) <i>āghūst'l</i> , to clothe.	<i>āghūstai.</i>	<i>-te.</i>	<i>-tī.</i>

Many verbs use both forms. There are also irregular formations. Thus, *walārēd'l*, to stand. pp. *walār.*  
*prē-wat'l*, to fall. *prē-wōt.*  
*nāst'l*, to sit. *nāst.*

## Noun of Agency. Formed thus:—

Infinitive.	Sing.		Plur.
	Masc.	Fem.	
<i>lwast'l</i> , to read.	<i>lwastūnai</i> or <i>lwastūnkai.</i>	<i>-ūne</i> or <i>-ūnke.</i>	Masc. and Fem. <i>-ūnī</i> or <i>ūnkī.</i>

This is commonly also used as a Present Participle.

**Tenses based on the present—**

- (2) *Pres. Subj.*—Prefixes optionally *wu* to Present. Intransitive verbs, class 3, and Transitive, classes 5, 9, 17, and 20, always omit *wu*. Intransitive, classes 8, 11, 12, 13, and Transitive, classes 2, 15, 16, 18, and 19, are defective, and form the Pres. Subj. by means of a periphrasis, or with the aid of other verbs.
- (3) *Optative.*—Identical with the Pres. Subj., exc. that it adds *de* to the 3rd Sg. and Pl. When a personal pronoun is used, *de* precedes *wu*, otherwise *wu* precedes *de*.
- (4) *Future.*—Prefixes *ba* to the Pres. Subj. When a personal pronoun is used, *ba* precedes the *wu*. Otherwise *wu* precedes *ba*.
- (5) *Imperative.*—The same as optative. Has no first person. The termination of 2nd sg. is *a*.

**Tenses based on Imperfect, and on Past Participle—**

- (2) *Past.*—Prefixes optionally *wu* to Imperfect. Intransitive verbs, classes 3, 11, and 13, and Transitive, classes 5, 9, and 20, always omit *wu*. Intransitive, classes 8, 10, and 12, and Transitive, classes 2 and 15-19, are defective, and form the Past by means of a periphrasis, or with the aid of other verbs.
- (3) *Habitual Imperfect.*—Prefixes *ba* to Past.
- (4) *Perfect.*—Past Participle + *yam*, etc. (pres. of Auxiliary).
- (5) *Pluperfect.*—Past Participle + *wum*, etc. (past of Auxiliary).
- (6) *Doubtful Past.*—Past Participle + *ba yam* (Future of Auxiliary) or + *wī* (Pres. Subj. of Auxiliary).
- (7) *Past Conditional.*—Past Participle + *wai* or *wāe* (Past Subjunctive of Auxiliary).

**Conjugation of Regular Intransitive Verb—*zghalēd* (Cl. 2), 'to run.'**Infinitive, *zghalēd*, 'to run.' Past Part. *zghalēdakai* or *zghalēdai*, 'run.'

	Sing. masc.	Sing. fem.	Plur. masc. and fem.
Noun of Agency, <i>zghalēdunai</i> or <i>zghalēdunkai</i> , 'a runner,' 'running.'	<i>zghalēdūne</i> or <i>zghalēdunke</i> .	<i>zghalēdūni</i> or <i>zghalēdunki</i> .	

**Tenses based on the Present.**

(1) <i>Pres.</i> , 'I run'— Sing. (1) <i>zghalam</i> (2) <i>zghalē</i> (3) <i>zghali</i>	Plur. <i>zghalū</i> , <i>zghalai</i> , <i>zghali</i> .	(2) <i>Pres. Subj.</i> , 'I may run'— ( <i>wu</i> ) <i>zghalam</i> , etc.	(3) <i>Optative</i> , 'I should run'— 1st and 2nd persons, same as <i>Pres. Subj.</i> 3rd sg. and pl. ( <i>wu</i> ) <i>de zghali</i> or <i>hagha de (wu) zghali</i> .	(5) <i>Imperative</i> , 'run thou'— 1st Person, wanting. 2nd sg. ( <i>wu</i> ) <i>zghala</i> . 2nd pl. ( <i>wu</i> ) <i>zghalai</i> . 3rd Person, same as Optative.
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**Tenses based on Imperfect and on the Past Participle.**

<p>(1) <i>Imperf.</i>, 'I was running'—</p> <table border="0"> <tr> <td></td> <td>Sing.</td> <td>Plur.</td> </tr> <tr> <td>(1)</td> <td><i>zghalēdam</i></td> <td><i>zghalēdū.</i></td> </tr> <tr> <td>(2)</td> <td><i>zghalēdē</i></td> <td><i>zghalēdai.</i></td> </tr> <tr> <td rowspan="2">3 {</td> <td>Mas. <i>zghalēd*</i></td> <td><i>zghalēd'l</i> or <i>zghalēd*.</i></td> </tr> <tr> <td>Fem. <i>zghalēda</i> or <i>zghalēdala</i></td> <td><i>zghalēdē</i> or <i>zghalēdalē.</i></td> </tr> </table>		Sing.	Plur.	(1)	<i>zghalēdam</i>	<i>zghalēdū.</i>	(2)	<i>zghalēdē</i>	<i>zghalēdai.</i>	3 {	Mas. <i>zghalēd*</i>	<i>zghalēd'l</i> or <i>zghalēd*.</i>	Fem. <i>zghalēda</i> or <i>zghalēdala</i>	<i>zghalēdē</i> or <i>zghalēdalē.</i>	<p>(2) <i>Past</i>, 'I ran'—</p> <p>(<i>wu</i>) <i>zghalēdam</i>, etc.</p> <hr/> <p>(3) <i>Habitual Imperfect</i>, 'I used to run'—</p> <p>(<i>wu</i>) <i>ba zghalēdam</i> or <i>za ba (wu) zghalēdam</i>, etc.</p>	<p>(4) <i>Perfect</i>, 'I have run'—</p> <table border="0"> <tr> <td></td> <td>Sing.</td> <td></td> <td>Plur.</td> </tr> <tr> <td></td> <td>Masc.</td> <td>Fem.</td> <td>Masc. and Fem.</td> </tr> <tr> <td>(1)</td> <td><i>zghalēdakai yam</i></td> <td><i>zghalēdale yam</i></td> <td><i>zghalēdai yū.</i></td> </tr> <tr> <td>(2)</td> <td><i>zghalēdakai yē</i></td> <td><i>zghalēdale yē</i></td> <td><i>zghalēdai yaī.</i></td> </tr> <tr> <td>(3)</td> <td><i>zghalēdakai dai</i></td> <td><i>zghalēdale dai</i></td> <td><i>zghalēdai dī.</i></td> </tr> </table> <hr/> <p>(5) <i>Pluperfect</i>, 'I had run'—</p> <table border="0"> <tr> <td></td> <td>Sing.</td> <td></td> <td>Plur.</td> </tr> <tr> <td></td> <td>Masc.</td> <td>Fem.</td> <td>Masc. and Fem.</td> </tr> <tr> <td>(1)</td> <td><i>zghalēdakai wum</i></td> <td><i>zghalēdale wum</i></td> <td><i>zghalēdai wū.</i></td> </tr> <tr> <td>(2)</td> <td>" <i>wē</i></td> <td>" <i>wē</i></td> <td>" <i>waī.</i></td> </tr> <tr> <td>(3)</td> <td>" <i>wu</i></td> <td>" <i>wa</i></td> <td>" <i>wū</i> (fem. <i>wē</i>).</td> </tr> </table>		Sing.		Plur.		Masc.	Fem.	Masc. and Fem.	(1)	<i>zghalēdakai yam</i>	<i>zghalēdale yam</i>	<i>zghalēdai yū.</i>	(2)	<i>zghalēdakai yē</i>	<i>zghalēdale yē</i>	<i>zghalēdai yaī.</i>	(3)	<i>zghalēdakai dai</i>	<i>zghalēdale dai</i>	<i>zghalēdai dī.</i>		Sing.		Plur.		Masc.	Fem.	Masc. and Fem.	(1)	<i>zghalēdakai wum</i>	<i>zghalēdale wum</i>	<i>zghalēdai wū.</i>	(2)	" <i>wē</i>	" <i>wē</i>	" <i>waī.</i>	(3)	" <i>wu</i>	" <i>wa</i>	" <i>wū</i> (fem. <i>wē</i> ).
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(2)	<i>zghalēdē</i>	<i>zghalēdai.</i>																																																						
3 {	Mas. <i>zghalēd*</i>	<i>zghalēd'l</i> or <i>zghalēd*.</i>																																																						
	Fem. <i>zghalēda</i> or <i>zghalēdala</i>	<i>zghalēdē</i> or <i>zghalēdalē.</i>																																																						
	Sing.		Plur.																																																					
	Masc.	Fem.	Masc. and Fem.																																																					
(1)	<i>zghalēdakai yam</i>	<i>zghalēdale yam</i>	<i>zghalēdai yū.</i>																																																					
(2)	<i>zghalēdakai yē</i>	<i>zghalēdale yē</i>	<i>zghalēdai yaī.</i>																																																					
(3)	<i>zghalēdakai dai</i>	<i>zghalēdale dai</i>	<i>zghalēdai dī.</i>																																																					
	Sing.		Plur.																																																					
	Masc.	Fem.	Masc. and Fem.																																																					
(1)	<i>zghalēdakai wum</i>	<i>zghalēdale wum</i>	<i>zghalēdai wū.</i>																																																					
(2)	" <i>wē</i>	" <i>wē</i>	" <i>waī.</i>																																																					
(3)	" <i>wu</i>	" <i>wa</i>	" <i>wū</i> (fem. <i>wē</i> ).																																																					
<p>(6) <i>Doubtful Part.</i>, 'I may have run'—</p> <table border="0"> <tr> <td></td> <td>Sing.</td> <td></td> <td>Plur.</td> </tr> <tr> <td></td> <td>Masc.</td> <td>Fem.</td> <td>Masc. and Fem.</td> </tr> <tr> <td>(1)</td> <td><i>zghalēdakai ba yam</i>, <i>zghalēdale ba yam</i>, <i>zghalēdai ba yū</i>, and so on, or <i>zghalēdakai</i> (etc.) <i>wī</i> for all persons and numbers.</td> <td></td> <td></td> </tr> </table> <hr/> <p>(7) <i>Past Conditional</i>, 'had I run'—</p> <p>M. <i>zghalēdakai wai</i> or <i>wāē</i>, and so throughout, the participle changing for gender.</p>					Sing.		Plur.		Masc.	Fem.	Masc. and Fem.	(1)	<i>zghalēdakai ba yam</i> , <i>zghalēdale ba yam</i> , <i>zghalēdai ba yū</i> , and so on, or <i>zghalēdakai</i> (etc.) <i>wī</i> for all persons and numbers.																																											
	Sing.		Plur.																																																					
	Masc.	Fem.	Masc. and Fem.																																																					
(1)	<i>zghalēdakai ba yam</i> , <i>zghalēdale ba yam</i> , <i>zghalēdai ba yū</i> , and so on, or <i>zghalēdakai</i> (etc.) <i>wī</i> for all persons and numbers.																																																							

**Conjugation of Regular Transitive Verb—*ākhist* (Cl. 4), 'to seize.'**Infinitive, *ākhist*, to seize. Past Part., *ākhistalai*, 'seized.'

	Sing. Masc.	Sing. Fem.	Plur.
Noun of Agency, <i>ākhistūnai</i> or <i>ākhistūnkai</i> , 'a seizer.'	<i>ākhistūne</i> or <i>ūnke</i> .	<i>ākhistūni</i> or <i>ūnki</i> .	
(1) <i>Pres.</i> , 'I seize,' Sg. <i>ākhlam</i> , -ē, -ī. Pl. <i>ākhlū</i> , -ai, -ī.	(2) <i>Pres. Subj.</i> , 'I may seize,' ( <i>wu</i> ) <i>ākhlam</i> (contracted to <i>wākhlam</i> ), etc.	(3) <i>Optative</i> , 'I should seize.' 1st and 2nd persons, same as <i>Pres. Subj.</i> 3rd sg. and pl. ( <i>wu</i> ) <i>de ākhli</i> or <i>hagha de (wu) ākhli</i> ( <i>wākhlī</i> ).	(5) <i>Imperative</i> , 'seize thou.' 1st Person wanting. 2nd sg. ( <i>wu</i> ) <i>ākhlā</i> . pl. ( <i>wu</i> ) <i>ākhlai</i> . 3rd Person, same as Optative.

**Tenses based on the Imperfect and on the Past Participles.**—These are all passive. The verb agrees with the object in Gender and Number, and the subject is put in the case of the agent. For the agent, either the full pronominal forms (*mā, tā, hagha*, etc.) may be used or the contracted obl. forms (*me, de, yē*, etc.).

(1) <i>Imperfect</i> , 'was being seized (by me), etc. Obj. Sg. Masc. ( <i>mā</i> or <i>me</i> , etc.) <i>ākhist</i> . " Sg. Fem. " <i>ākhistā</i> or <i>ākhistala</i> . " Pl. Masc. " <i>ākhist</i> or <i>ākhist</i> . " Pl. Fem. " <i>ākhistē</i> or <i>ākhistalē</i> . 'I was being seized,' 'Thou . . . ,' and so on.	(2) <i>Past</i> , 'was seized (by me, etc.)' ( <i>mā, tā, hagha</i> , etc.) <i>wākhist</i> or <i>wu</i> ( <i>me, de, yē</i> , etc.) <i>ākhist</i> , and so on. NOTE.—Full pronominal forms always precede the <i>wu</i> and contracted forms follow it. (3) <i>Habitual Imperfect</i> , 'used to be seized (by me, etc.)' ( <i>mā, tā, hagha</i> , etc.) <i>ba wākhist</i> or <i>ba wu</i> ( <i>me, de, yē</i> , etc.) <i>ākhist</i> .	(4) <i>Perfect</i> , 'has been seized (by me, etc.)' ( <i>mā, tā, hagha</i> , etc., <i>me, de, yē</i> , etc.) <i>ākhistalai dai</i> . With the object fem., the verb would be <i>ākhistalē da</i> , and so on. (5) <i>Pluperfect</i> , 'had been seized (by me, etc.)'. Similarly to perfect. <i>ākhistalai wu</i> , etc. (6) <i>Doubtful Past</i> , 'may have been seized (by me, etc.)' ( <i>mā, tā, hagha</i> , etc.) <i>ba ākhistalai wi</i> , or <i>ba</i> ( <i>me, de, yē</i> , etc.) <i>ākhistalai wi</i> . The participle agrees with object in gender and number. (7) <i>Past Conditional</i> , 'had (—) been seized (by me, etc.)' ( <i>mā, tā, hagha</i> , etc., <i>me, de, yē</i> , etc.) <i>ākhistalai wai</i> or <i>wāē</i> , and so on.
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**Passive Voice.**

This is formed by conjugating the Past Participle (which agrees with the subject in gender and number) with the auxiliary verb *shw*, to be.

Thus *ākhistalai shi*, he is seized; *ākhistale shi*, she is seized; *hagha ba wākhistalai shi*, or *wu ākhistalai ba shi*, he will be seized; *ākhistalai sh*, he was seized; *ākhistale shwa* or *shwala*, she was seized.



## SYNOPSIS OF THE XXXVII VERBAL CLASSES.

Class.	Infinitive.	Meaning.	Pres., Indicative, 3rd Sg.	Pres., Subjunctive, 3rd Sg.	Imperfect, 3rd Sg., Masc.	Past, 3rd Sg., Masc.	Past Participle.	REMARKS.
<b>Intransitive Verbs.</b>								
I	<i>pōhēd<sup>l</sup></i>	to know	<i>pōhēzhi</i>	<i>wu + Pres.</i> Ind.	<i>pōhēd<sup>a</sup></i>	<i>wu + Imperf.</i>	<i>pōhēdalai.</i>	
II	<i>zghālēd<sup>l</sup></i>	to run	<i>zghālī</i>	"	<i>zghālēd<sup>a</sup></i>	"	<i>zghālēdalai.</i>	
III	<i>kshē-nāst<sup>l</sup></i>	to sit	<i>kshē-nī</i>	"	<i>kshē-nāst</i>	<i>kshē-nāst</i>	<i>kshē-nāstai.</i>	
IV	<i>chāwd<sup>l</sup></i>	to split	<i>chuwī</i>	<i>wu + Pres.</i> Ind.	<i>chāwd</i>	<i>wu + Imperf.</i>	<i>chāwdai.</i>	
V	<i>khat<sup>l</sup></i>	to ascend	<i>kshēzhi</i>	"	<i>khot</i> (pl. <i>khat<sup>l</sup></i> or <i>khat<sup>a</sup></i> )	"	<i>khtalai.</i>	1 sg. Past. <i>khatam.</i>
VI	<i>mr<sup>l</sup></i>	to die	<i>mrī</i>	"	<i>mar</i>	"	<i>mar.</i>	
VII	<i>sw<sup>l</sup></i>	to burn	<i>swadzi</i>	"	<i>s<sup>a</sup></i> (north), <i>sū</i> (south)	"	<i>swai.</i>	
VIII	<i>mātēd<sup>l</sup></i>	to break	<i>mātēzhi</i>	<i>māt shī</i>	<i>mātēd<sup>a</sup></i>	<i>māt sh<sup>a</sup></i>	<i>māt.</i>	
IX	<i>zghāsh<sup>l</sup></i>	to run	<i>(zghālī)</i>	<i>wu + Pres.</i> Ind.	<i>zghāsh<sup>t</sup></i>	<i>wu + Imperf.</i>	<i>zghāsh<sup>t</sup>ai.</i>	
X	<i>drūm<sup>l</sup></i>	to go	<i>drūmī</i>	"	<i>(t<sup>a</sup>)</i>	<i>(lār)</i>	<i>(talai</i> or <i>tlalai).</i>	
XI	<i>lār<sup>l</sup></i>	to go	<i>(dzi)</i>	<i>lār shī</i>	<i>(t<sup>a</sup>)</i>	<i>lār</i>	<i>(talai</i> or <i>tlalai).</i>	
XII	<i>tl<sup>l</sup></i>	to go	<i>(dzi)</i>	<i>(lār shī)</i>	<i>tl<sup>a</sup> or t<sup>a</sup></i>	<i>(lār)</i>	<i>talai or tlalai.</i>	
XIII	<i>rā-ghl<sup>l</sup></i>	to come	<i>(rā-dzi)</i>	<i>(rā-shī)</i>	<i>(rā-t<sup>a</sup>)</i>	<i>rā-ghai</i>	<i>rā-ghl<sup>l</sup>ai or</i> <i>rā-ghalai.</i>	
<b>Transitive Verbs.</b>								
I	<i>tar<sup>l</sup></i>	to bind	<i>tarī</i>	<i>wu + Pres.</i> Ind.	<i>tār<sup>a</sup></i>	<i>wu + Imperf.</i>	<i>taralai.</i>	
II	<i>khashaw<sup>l</sup></i> <i>ghōsh<sup>l</sup></i>	to bury to desire	<i>khashawī</i> <i>ghwārī</i>	<i>khash<sup>a</sup> krī</i> <i>wu + Pres.</i> Ind.	<i>khashaw<sup>a</sup></i> <i>ghōsh<sup>t</sup></i>	<i>khash<sup>a</sup> kar</i> <i>wu + Imperf.</i>	<i>khash<sup>a</sup> karai.</i> <i>ghōsh<sup>t</sup>alai.</i>	<i>sh<sup>t</sup> to ar.</i>
III	<i>āghūst<sup>l</sup></i>	to clothe	<i>āghūndī</i>	"	<i>āghūst</i>	"	<i>āghūstai</i> or <i>-alai.</i>	<i>st to nd.</i>
IV	<i>skash<sup>l</sup></i> <i>mūnd<sup>l</sup></i> <i>lwast<sup>l</sup></i> <i>ākhist<sup>l</sup></i>	to clip to find to read to seize	<i>skanī</i> <i>mūmī</i> <i>lwalī</i> <i>ākhilī</i>	"	<i>skash<sup>t</sup></i> <i>mūnd</i> <i>lwast</i> <i>ākhist</i>	"	<i>skash<sup>t</sup>alai.</i> <i>mūndalai.</i> <i>lwastalai.</i> <i>ākhistalai.</i>	<i>sh<sup>t</sup> to n.</i>
V	<i>bāēl<sup>l</sup></i>	to lose (at play).	<i>bāēlī</i>	<i>bāēlī</i>	<i>bāēl<sup>a</sup></i>	<i>bāēl<sup>a</sup></i>	<i>bāēl<sup>a</sup></i>	
VI	<i>way<sup>l</sup></i>	to speak	<i>wāyī</i>	<i>wu + Pres.</i> Ind.	<i>wāy<sup>a</sup> or we</i>	<i>wu + Imperf.</i>	<i>wayalai.</i>	
VII	<i>bal<sup>l</sup></i>	to call	<i>bōlī</i>	"	<i>bāl<sup>a</sup></i>	"	<i>balalai.</i>	
VIII	<i>wazhl<sup>l</sup></i>	to kill	<i>wazhnī</i>	"	<i>wāzh<sup>a</sup></i>	"	<i>wazhalai.</i>	
IX	<i>prā-nat<sup>l</sup></i>	to unloose	<i>prā-nadzi</i>	<i>prā-nadzi</i>	<i>prā-nat</i>	<i>prā-nat</i>	<i>prā-nat<sup>a</sup></i> or <i>-alai.</i>	
X	<i>wīsh<sup>l</sup></i>	to dis- charge.	<i>wulī</i>	<i>wu + Pres.</i> Ind.	<i>wīsh<sup>t</sup></i>	<i>wu + Imperf.</i>	<i>wīsh<sup>t</sup>alai.</i>	
XI	<i>ārweēd<sup>l</sup></i>	to hear	<i>ārwi</i>	<i>wārwī</i>	<i>ārweēd<sup>a</sup></i>	<i>wārwēd<sup>a</sup></i>	<i>ārweēdalai.</i>	
XII	<i>pēzhand<sup>l</sup></i>	to know	<i>pēzhanī</i>	<i>wu + Pres.</i> Ind.	<i>pēzhand<sup>a</sup></i>	<i>wu + Imperf.</i>	<i>pēzhandalai.</i>	
XIII	<i>khand<sup>l</sup></i>	to laugh	<i>khandī</i>	"	<i>khand<sup>l</sup></i>	"	<i>khandalai.</i>	
XIV	<i>muṣh<sup>l</sup></i>	to rub	<i>muṣhī</i>	"	<i>muṣh<sup>a</sup></i>	"	<i>muṣhalai.</i>	
XV	<i>yēsh<sup>l</sup></i>	to place	<i>(zhdī)</i>	<i>(zhdī)</i>	<i>yēsh</i>	<i>(kē-shō)</i>	<i>yēshai.</i>	
XVI	<i>kē-shw<sup>l</sup></i>	to place	<i>(kē-zhdī)</i>	<i>(kē-zhdī)</i>	<i>kē-shō</i>	<i>kē-shō</i>	<i>(yēshai).</i>	
XVII	<i>zhd<sup>l</sup></i>	to place	<i>zhdī</i>	<i>zhdī</i>	<i>(kē-shō)</i>	<i>(kē-shō)</i>	<i>(yēshai).</i>	
XVIII	<i>wr<sup>l</sup></i>	to take, carry.	<i>wrī</i>	<i>(yō-sī)</i>	<i>war</i>	<i>(yō-war)</i>	<i>warai.</i>	
XIX	<i>bī-w<sup>l</sup></i>	to remove	<i>bī-yī</i>	<i>(bō-dzi)</i>	<i>bī-w<sup>a</sup></i>	<i>(bōt)</i>	<i>bī-walai.</i>	
XX	<i>kshē-naw<sup>l</sup></i>	to cause to sit.	<i>kshē-nawī</i>	<i>kshē-nawī</i>	<i>kshē-naw<sup>a</sup></i>	<i>kshē-naw<sup>a</sup></i>	<i>kshē-nawalai.</i>	
XXI	<i>sāt<sup>l</sup></i>	to nourish	<i>sātī</i>	<i>wu + Pres.</i> Ind.	<i>sāt<sup>a</sup></i>	<i>wu + Imperf.</i>	<i>sātalai.</i>	
XXII	<i>nghar<sup>l</sup></i>	to swallow	<i>ngharī</i>	"	<i>nghard</i>	"	<i>nghardai.</i>	
XXIII	<i>sw<sup>l</sup></i>	to burn	<i>swadzi</i>	"	<i>s<sup>a</sup></i> (N.-E.), <i>sū</i> (S.-W.).	"	<i>swai.</i>	
XXIV	<i>kaw<sup>l</sup></i>	to do	<i>kawī</i>	<i>wu kī</i>	<i>kāwuk</i> or <i>k<sup>a</sup></i>	<i>wuk<sup>a</sup></i>	<i>(karai).</i>	

## Pashtō Numerals.

	Standard.	Bunēr.	Plains Yūsufzai.	Šwāt Valley.	Bājaūr.	Ghilzai.	Afridi.	Khaṭāk.
1	yau . .	.....	.....	.....	.....	.....	.....	.....
2	dwa . .	.....	.....	.....	.....	.....	.....	.....
3	dre . .	.....	.....	.....	.....	.....	.....	.....
4	tsalōr . .	.....	šalōr . .	.....	.....	tsalōr . .	šalōr . .	.....
5	pindza . .	pindz* . .	pinž* . .	.....	.....	pindz* . .	pinž* . .	.....
6	shpaṛḥ . .	shpag . .	.....	.....	.....	.....	shpēg . .	shpēḥ . .
7	ōwa . .	uw* . .	.....	.....	ūw . .	ow* . .	uw* . .	.....
8	ata . .	at* . .	.....	.....	.....	.....	.....	.....
9	na . .	nah* . .	.....	.....	.....	.....	an* . .	.....
10	las . .	.....	.....	.....	.....	.....	.....	.....
11	yaulas . .	yawōlas . .	.....	.....	.....	.....	.....	.....
12	dwalas . .	dōlas . .	.....	.....	.....	.....	.....	.....
13	diārlas . .	dyārlas . .	.....	.....	.....	.....	dyārlas . .	dyarlas . .
14	tsārlas . .	tawārlas . .	šwārlas . .	.....	.....	tswarlas . .	šwārlas . .	šwarlas . .
15	pindzalas . .	pindzallas . .	pinžallas . .	.....	.....	pindzallas . .	pinžallas . .	pinžallas . .
16	spārlas . .	shpāras . .	.....	.....	.....	.....	shpāras . .	shpāras . .
17	ōwalas . .	uw*llas . .	uwallas . .	.....	.....	owallas . .	uwallas . .	.....
18	atalas . .	at*llas . .	atallas . .	.....	.....	.....	.....	.....
19	nūnas . .	nūllas . .	.....	.....	.....	nūnas . .	.....	.....
20	shil . .	sh*l . .	shal . .	.....	.....	sh*l . .	.....	.....
30	dērsh . .	.....	.....	.....	.....	.....	.....	.....
40	tsalwēṣht . .	tsalwēḥht . .	šalwēḥht . .	šaulēḥht . .	.....	tsalwēḥht . .	šalwēḥht . .	šalwēṣht . .
50	pandzōs . .	.....	panzōs . .	.....	.....	pandzōs . .	panzōs . .	.....
60	shpēta . .	shpēt* . .	.....	.....	.....	.....	.....	.....
70	awiā . .	auyā . .	.....	.....	.....	.....	auyā . .	atyā . .
80	atiā . .	atyā . .	.....	.....	.....	.....	atyā . .	atyā . .
90	nawe . .	nwī . .	.....	atyālas . .	.....	nwī . .	.....	.....
100	sil . .	ts*l . .	šāl . .	.....	.....	ts*l . .	š*l . .	.....

NOTE.—Where a number is not given, it is the same as in the preceding column.



**TOTAL number of Pashto-speakers . 709,465**

[ No. 1.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## PASHTŌ.

## NORTH-EASTERN (PESHAWAR) DIALECT.

(Mirza Sayyad Muhammad Khan, 1898.)

د نېر سړي دوه څامن وو \* کشر ورته وو چه اي پلار د خپل مال چه څه بڅره م رسي ماله را که \* جور هغه  
په ويشه وکه \* يو څو ورځه پس کشر څوڅي خپل مال اسباب را ټول کو يو لري ملک ته په سفر لاړ او هلته څي هر  
څه په بدعمني والوزول \* کم وخت چه ورځنه څه پاته نه شول نو په هغه ملک کېن سخته قاحطي پيدا شوه \*  
نو دي محتاجه شو \* د يو وطني سړي نوکر شو \* هغه د بدو څنارو وځړولو له پتو ته واستولو \* چه چا څه نه ورکول نو  
په زړه کېن څي تير سو - دا پوستکي چه ختيران په گيډه دکوي زه هم په نس موړ کړم \* چه په خود شو نو په  
زړه کېن څي وو چه عجيبه ده چه د پلار م دومره ډير مزوران په دودې مريږي لاتنه زياتيري او حال دا دي چه  
زه دلته له لوږې مرم \* دغه دي پاڅم ورځم او ورته وایم چه اي پلار د خدي گنا م کړي ده او ستا مخامخ \* د دے  
لانت نه امه چه ستا څوڅي و بللي شم \* ما ده خپلو مزورانو نه وکنړه \* جور اوچت پاڅيد پلار له ورځي \* ده ورايه  
چه پلار ته ورښکاره شو نو زړه په د هغه وسو \* وردوڅي کو ور تر غاړه وت او ډير څي ښکل کو \* څوڅي ورته وو چه اي  
پلار ما د خدي گنا کړي ده او ستا مخامخ \* د دے قابل نه امه چه ستا څوڅي و بللي شم \* پلار خپلو نوکرانو ته وو چه  
ده ټولو نه ښي جامي راو باسي وروا غندوڅي \* کوته ور په لاس گي او پني څي ورته په ښو گي \* چه په يو ځاي سره  
خوراک وکو او هم خوشالي وکو \* ځکه چه دا څوڅي م مروه سر دوباره جوندې شو \* ورک وه بيا موندې شو \* پس په  
خوشحالتيا څي سره ساعت تيرولو \*

مشر څوڅي څي په پتي کېن وه - چه را روان شو او کور ته نزدي شو - د سندر او د گډيدو آوازي تر غوږ شو -  
يو نوکر څي راوبللوتې نه تپوس څي وکړ چه دا څه دي \* هغه په جواب کېن ورته وو چه ورور د راغلي دي او پلار د له  
لويه ميلمستيد کړي د دپاره دسي چه زوغ جوړي وليدو \* دي خپه شولو زړه څي نه غوښته چه ور ننووزم - پلار څي  
واوښت پخلا څي کو \* ده پلار ته وويل چه فکر وکه کله راسه د خدمت گومه او هنجري م د وينر نه د مخ نه دي  
گرزولي - يو چيلکي د هم چري را بښلي نه ده چه د خپلو آشنایانو سره م خندا هرس کړي وي \* او دا څوڅي چه د  
راغي چه دا ټول مال د به دمانو خوړلے دے نو هغه له د لويه ميلمستيا وکه \* ده ورته وو چه اي څوڅي نه مدام را  
څڅه څي څه چه څما دي ټول ستا دي - خو خوشحالتيا او خوشحاليدل مناسب ووشکه چه ورور د مروه جوندې  
شو ورک وه را پيدا شو \*

[No. I.]

## ERANIAN FAMILY,

## EASTERN GROUP.

## PAŠTŌ.

NORTH-EASTERN (PESHAWAR) DIALECT.

## TRANSLITERATION AND TRANSLATION.

(Mirza Sayyad Muhammad Khan, 1898.)

D<sup>a</sup> yau saṛī dwa zāman wū. K<sup>a</sup>sh<sup>r</sup> war-ta  
 Of one man two sons there-were. By-the-younger-one him-to  
 wuwe chi, 'ai plāra, d<sup>a</sup> khp<sup>a</sup>la māla chi-s<sup>a</sup> bakhra me  
 it-was-said that, 'O father, from thine-own goods whatever portion to-me  
 rasī mā-la rā-ka.' Jōr haghā pē wēsha wuka. Yau  
 comes me-to give-to-me.' Accordingly by-him on-him division was-made. A  
 sō vrazē pas k<sup>a</sup>sh<sup>r</sup> zōe khp<sup>a</sup>l māl asbāb rā-tōl-kō,  
 few days after by-the-younger son his-own goods (and) property was-gathered,  
 yau lirē mulk ta pa safar lār, au h<sup>a</sup>lta yē har-s<sup>a</sup> pa  
 one far country to on journey went, and there by-him everything on  
 bad-'amalāi wālūzaw<sup>l</sup>. K<sup>a</sup>m-wakht-chi war-sakha s<sup>a</sup> pātē n<sup>a</sup> shw<sup>l</sup>, nō  
 profligacy was-spent. As-soon-as him-with anything remained not was, then  
 pa haghā mulk kḵhe (ke) sakhta qāhti paidā-shwa. Nō dē muḥtāja  
 in that country in mighty famine arose. Then he in-want  
 shō. D<sup>a</sup> yau waṭanī saṛī naukar sho. Haghā d<sup>a</sup> badō-zināwarō  
 became. Of one citizen man the-servant he-became. By-him of swine  
 sarawulō-la paṭō-ta wāstaw<sup>l</sup>ō. Chi chā s<sup>a</sup> na  
 the-feeding-for the-fields-to he-was-sent. When by-any-one anything not  
 war-kawul, nō p<sup>a</sup>-zr<sup>a</sup>-kḵhe yē tēr-shū, 'dā post<sup>a</sup>kkī chi kḥanzīrān  
 to-him-was-given, then in-his-mind-in for-him it-passed, 'these husks which swine  
 pē gēda ḍakawī z<sup>a</sup> hum pē nas mōr-kṛam.' Chi pa  
 on-them their-belly fill I also on-them belly satiated-could-make.' When to  
 khud shō, nō pa-zr<sup>a</sup>-kḵhe yē wuwe chi, 'ajība da  
 himself he-came, then on-his-heart-in by-him it-was-said that, 'wonderful is-it  
 chi d<sup>a</sup> plār-me dōmra ḍēr mazdūrān pa ḍōḍai marēgī lā  
 that of my-father so many hired-servants on bread satisfy-themselves yet  
 tē-na ziyātēgī, au ḥāl dā dē chi z<sup>a</sup> d<sup>a</sup>lta la lwagē mram.  
 it-from there-remains-some, and fact this is that I here with hunger am-dying.  
 Dagha dē. Pāsam war-zam, au war-ta wāyam chi, 'ai plāra,  
 This is-(so). I-am-arising I-am-to-him-going, and him-to I-am-saying that, 'O father,  
 d<sup>a</sup> Khodai gunā me k<sup>a</sup>rē-da, au stā makhā-makh. D<sup>a</sup> dē lāiq  
 of God sin by-me has-been-done, and thy face-before. Of this worthy

nē 'ma chi stā zōe wu-bal<sup>l</sup>ē sh<sup>a</sup>m. Mā d<sup>a</sup>-khp<sup>l</sup>ō mazdūrānō-na  
not I-am that thy son called I-may-be. Me of-one-of-thine-own servants-of  
wugana." Jōr ūchat pāsēd plār-la warraghē. D<sup>a</sup>-wrāya chi  
consider." Accordingly up he-rose father-to went. From-a-far when

plār-ta war kḥkāra-shō, nō zṛ<sup>a</sup> pē d<sup>a</sup>-hagh<sup>a</sup> wusō. War dau  
the-father-to to-him he-appeared, then heart on-him of-him burnt. To-him running  
yē kō; war tar-ghāra-wat, au dēr yē kḥkul-kō. Zōe  
by-him was-done; to-him embraced, and much by-him kissing-was-done. By-the-son

war-ta wuwe chi, 'ai plāra, mā d<sup>a</sup> Khodai gunā k<sup>r</sup>ē-da au  
him-to it-was-said that, 'O father, by-me of Heaven sin has-been-done and  
stā makhā-makh. D<sup>a</sup> dē qābil nē 'ma chi stā zōe wu-bal<sup>l</sup>ē  
thy face-before. Of that worthy not I-am that thy son called  
sh<sup>a</sup>m.' Plār khp<sup>l</sup>ō naukarānō-ta wuwe chi, 'd<sup>a</sup>-tōlō-na  
I-may-be.' By-the-father his-own servants-to it-was-said that, 'than-all

kḥē jāmē rāwobāsai war wāghundawai. Gūta war pa lās kai au  
best robe bring-out on-him put. Ring to-him on hand put and

panē yē war-ta pa khpō kai; chi pa-yau-zāi-sara khwurāk-wu-kū au hum  
shoes his him-to on feet put; that together we-may-feed and also  
khushāli wu-kū. Z<sup>a</sup>ka-chi dā zōe me m<sup>a</sup>r wu, sar-dōbāra jwandē shō;  
joy make. Because-that this son of-me dead was, again living became;

wruk wu, byā mūdē shō.' Pas pa khushhāltiyā yē sara sā'at  
lost was, again found became.' Thereon in joyfulness by-them with the-time  
tērāw<sup>l</sup>ō.  
was-passed.

M<sup>a</sup>sh<sup>r</sup> zōe yē pa-paṭi-kḥhe wuh. Chi rā-rawān-shō au kōr-ta  
Elder son his in-the-field was. When he-started and the-house-to  
nizdē shō, d<sup>a</sup> sandarō au d<sup>a</sup> gadēdō āwāz yē-tar-ghwaga shō. Yau  
near came, of music and of singing the-sound to-his-ears came. A  
naukar yē rāwubal<sup>l</sup>ō, tē-na tapōs yē wu-k<sup>r</sup>ō, 'chi dā  
servant by-him was-called, (and) him-from inquiry by-him was-made, 'what this

s<sup>a</sup> dī?' Hagha pa-jawāb-kḥhe war-ta wuwe chi, 'wrōr-de  
thing is?' By-him in-answer him-to it-was-said that, 'brother-thy  
rāghalē-dē, au plār-de wa-la lōya mēlmastiyā k<sup>r</sup>ē-da, dapāra-d<sup>a</sup>-dē  
come-is, and thy-father him-to great hospitality hath-given, owing-to-this  
chi rōgh jōr yē wulidō.' Dē khapa shw<sup>l</sup>ō, zṛ<sup>a</sup>-yē  
that safe (and) sound by-him he-has-been-seen.' He angry became, heart-his

wu-na-ghwukht<sup>a</sup> chi war-n<sup>a</sup>n<sup>a</sup>-wūzam. Plār yē rāwuwat  
did-not-desire that to-him-I-may-enter. The-father-then to-him came-out

pukhlā-yē-kō. Da plār-ta wuwēyilē chi, 'fikr-wuka  
(and) beseeching-by-him-was-done. By-him his-father-to it-was-said that, 'think

kala-rāsi be khidmat kawuma, au hēchare me d<sup>a</sup>-wēyilō-na-de  
*how-long thy service has-been-done-by-me, and ever by-me from-speech-thy*  
makh na-dē garzwulē; yau chēlai de hum chare rā  
*the-face not-has-been turned-away; one young-goat by-thee even ever to-me*  
 bakḥ<sup>l</sup>lē-na-da chí da-khp<sup>l</sup>lō-āshpāyānō-sara me khandā hawas  
*bestowed-not-has-been that my-own-friends-with by-me laughter (and) amusement*  
 k<sup>a</sup>rē-wē. Au dā zōe chi-de rāghē, chi dā-tōl māl-de pa  
*might-be-made. And this son who-thine comes, by-whom all goods-thy on*  
 damānō khwar<sup>l</sup>lē-dē, nō haghā-la de lōya mēlmastiyā  
*musicians has-been-devoured, then him-to by-thee great hospitality*  
 wu-ka.' D<sup>a</sup> war-ta wuwe chi, 'ai zōya, t<sup>a</sup> mudām  
*hath-been-done.' By-him him-to it-was-said that, 'O son, thou always*  
 rā-sakhā yē; s<sup>a</sup>-chi z<sup>a</sup>mā dī, tōl stā dī. Khō khush-hāltiyā au  
*near-me art; that-which mine is, all thine is. So gladness and*  
khush-hālēdal munāsib wū, z<sup>a</sup>ka-chi wrōr-de m<sup>a</sup>r wu, jwandē shō;  
*to-be-joyful befitting is, because brother-thy dead was, alive he-became;*  
 wruk wu, rā-paidā shō.  
*lost he-was, to-us-found he-became.'*

### BUNER DIALECT.

The next specimen comes from Buner. It differs very slightly from standard Pašhtō. We may note that the genitive prefix is *d<sup>a</sup>* and not *da*, and that a final short *zēr* is transliterated *i* and not *e*. The word for 'he was' is *w<sup>a</sup>*, not *wu*, and for 'brother' is *wōr*, not *wrōr*.

[ No. 2.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## PASHTŌ.

## NORTH-EASTERN (BUNER) DIALECT.

(Sir Harold Deane, K.C.S.I., 1898.)

د یو سړي دوه خامن وو. نو هغه کشر خپل پلار ته ووچه پلاره ماله خپله برخه د مال را کړه. نو هغه خپل مال په دواړو وويشه. یو څو روځي پس کشر ځویي هر څه را ټول کړه. او یو لږي ملک ته یې منزل وکړ. او هلته یې خپل مال په مستي ډوږه کړ. نو چه ټول یې خلاص کړ نو په هغه ملک باند یو آمباري قحط راغي. او هغه تنگ شه. نو هغه لار او د هغه وطن یو معتبر سړي سره توکر شه. او هغه د خنزیرانو د څړولو دپاره خپلو پټو که ولیږه. او هغه به په خوشحالي سره په هغه بوسو چه خنزیرانو خواړه خپله گیده ځکه کړي وه خو هیچا نه ورکول. بیا چه په خود شه نو ویي وچه ځما د پلار څومره نوکران په ښه شان دودې مومي. او زه د لوړي مرم. زه به پانځم او خپل پلار که به ورشم او ورته به وایم چه پلاره ما د خدای گناه کړي ده او ستا هم. او د دې لایق نه یم چه ستا ځویي شم خو په نوکرانو کښ یم واچوه. او هغه پاڅیده او خپل پلار ته راغي. خوچه هغه لا بیرته وه نو خپل پلار ولیږه. او ترس یې پړ وکړ. او ور وژغایست او ور تر غاړه وت او ښکل یې کړ. او ځویي ورته ووچه پلاره ما د خدای او ستا گناه کړي ده. او د دې لایق نه یم چه ستا ځویي شم. ولي پلار یې خپلو نوکرانو ته ووچه ښه جامه راوړي. او د ته یې واغندويي. او یوه گټه یې په لاس کړي. او پټي ورته په ښو کړي. او راځي چه دودې وڅوړو. او خوشحالي وکړو. ځکه چه دا ځما ځویي مړ وه او چوندي شوي دي رگ وه او پیدا شوي دي. او هغې خوشحالي جوړه کړه \*

اوس د هغه مشر ځویي په پټي کښ وه. او چه هغه راغي او کورته نژدي شه. نو د سر د آواز یې واوریده. نو یو توکر ته یې آواز وکړ. او تپوس یې تر وکړ چه دا څه چل دي. نو هغه ورته ووچه ستا ور راغلي دي. او پلار د خیرات کړي دي. ځکه چه هغه یې روغ جوړ موندلي دي. نو هغه مژور شه. او دننه نه ته. نو پلار یې راووت. او منن یې ورته وکړ. نو هغه په جواب کښ پلار ته ووچه څومره دومره ډیر کال ما ستا خدمت کړي دي او هیچري یم ستا حکم نه کي مات کړي. او بیا هم تا چري ماله یو څیرلي را کړي نه دي. چه ما پر د خپلو دوستانو سره خوشحالي کړي وي. ولي خوچه دا ستا ځویي چه مال یې درته په ډمو خبطه کړي دي راغي نو تا وکه میلمستیا ورکړه. نو هغه ورته ووچه ځویه ته تل ما سره یې. او ځما هرڅه ستا دي. دا مناسب وو چه مونږ ځایي وکړو او خوشحال شو. ځکه چه دا ستا ور مړ وه او بیا چوندي شوي دي. او رگ وه او موندلي شوي دي \*

[ No. 2.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## PASHTŌ.

## NORTH-EASTERN (BUNER) DIALECT.

## (TRANSLITERATION.)

*(Sir Harold Deane, K.C.S.I., 1898.)*

D<sup>a</sup> yau sarī dwa dzām<sup>n</sup> wū. Nō hagh<sup>a</sup> k<sup>a</sup>sh<sup>r</sup> khp<sup>l</sup> plār ta wuwi chi, 'plāra mā-la khp<sup>l</sup> la brakh<sup>a</sup> d<sup>a</sup> māla rāk<sup>r</sup>a.' Nō hagh<sup>a</sup> khp<sup>l</sup> māl p<sup>a</sup> dwārō wuwēsh<sup>a</sup>. Yau tsō rwadzē-pas k<sup>a</sup>sh<sup>r</sup> dzūyī har-ts<sup>a</sup> rātōl k<sup>r</sup>, au yau lirē m<sup>l</sup>k ta yē mazal wuk<sup>r</sup>. Au halta yē khp<sup>l</sup> māl p<sup>a</sup> mastāi dūra k<sup>r</sup>.<sup>1</sup> Nō chi tōl yē khlas k<sup>r</sup>, nō p<sup>a</sup> hagh<sup>a</sup> m<sup>l</sup>k bāndi yau ambārē qahat<sup>r</sup> rāghai, au hagh<sup>a</sup> tang sh<sup>a</sup>. Nō hagh<sup>a</sup> lār, au d<sup>a</sup> hagh<sup>a</sup> waṭan yau mu'atabar sarī sara nauka sh<sup>a</sup>. Au hagh<sup>a</sup> d<sup>a</sup> khinzirānō d<sup>a</sup> tsaraw<sup>l</sup>ō dapāra khp<sup>l</sup>lō patō la wulēg<sup>a</sup>. Au hagh<sup>a</sup> ba p<sup>a</sup> khushhālāi sara p<sup>a</sup> hagh<sup>a</sup> būsō chi khinzirānō khwār<sup>a</sup>, khp<sup>l</sup> la gēda ḍaka k<sup>r</sup>e wa, khō hēchā n<sup>a</sup> warkaw<sup>l</sup>. Byā chi p<sup>a</sup> khud sh<sup>a</sup>, nō wu-yē-wi chi, 'dz<sup>a</sup>mā d<sup>a</sup> plār tsōmra naukarān p<sup>a</sup> kh<sup>a</sup> shān ḍōḍai mūmī, au z<sup>a</sup> d<sup>a</sup> lw<sup>a</sup>gē mr<sup>m</sup>. Z<sup>a</sup> ba pāts<sup>m</sup>, au khp<sup>l</sup> plār la ba warsh<sup>m</sup>, au war-ta ba wāy<sup>m</sup> chi, "plāra, mā d<sup>a</sup> Khudāe gunāh k<sup>r</sup>e da au stā hum. Au d<sup>a</sup> dē lāyiq n<sup>a</sup> y<sup>m</sup> chi stā dzūyai sh<sup>m</sup>, khō p<sup>a</sup> naukarānō kkh(ki) mi wāchawa." Au hagh<sup>a</sup> pātsēd<sup>a</sup>, au khp<sup>l</sup> plār la rāghai. Khō chi hagh<sup>a</sup> lā byarta w<sup>a</sup>, nō khp<sup>l</sup> plār wulid<sup>a</sup>, au tars yē pri wuk<sup>r</sup>. Au war wuzghākht, au war tar-ghārawat, au kkhul yē k<sup>r</sup>. Au dzūyī war-ta wuwi chi, 'plāra mā d<sup>a</sup> Khudāe au stā gunāh k<sup>r</sup>e da. Au d<sup>a</sup> dē lāyiq n<sup>a</sup> y<sup>m</sup> chi stā dzūyai sh<sup>m</sup>. W<sup>l</sup>ē plār yē khp<sup>l</sup>lō naukarānō ta wuwi chi, 'kha jāma rāwrai, au d<sup>a</sup> ta yē wāghunda wai, au yawa guta yē p<sup>a</sup> lās kraī, au paṇē war-ta p<sup>a</sup> khpō kraī. Au rādzaī chi ḍōḍai wukhw<sup>r</sup>ū, au khushhālī wuk<sup>r</sup>ū. Dz<sup>a</sup>ka chi dā dz<sup>a</sup>mā dzūyai m<sup>r</sup> w<sup>a</sup>, au jwandai sh<sup>a</sup>wai dai; ruk w<sup>a</sup>, au paidā sh<sup>a</sup>wai dai.' Au hagh<sup>a</sup> khushhālī jōra kra.

Us d<sup>a</sup> hagh<sup>a</sup> m<sup>a</sup>sh<sup>r</sup> dzūyai p<sup>a</sup> paṭi kkh(ki) w<sup>a</sup>. Au chi hagh<sup>a</sup> rāghai, au kōr ta nizdē sh<sup>a</sup>, nō d<sup>a</sup> sarōd au d<sup>a</sup> gadēdō awāz yē wāwrēd<sup>a</sup>. Nō yau naukar ta yē awāz wuk<sup>r</sup>, au tapaus yē tri wuk<sup>r</sup> chi, 'dā ts<sup>a</sup> chal dai?' Nō hagh<sup>a</sup> war-ta wuwi chi, 'stā rōr rāgh<sup>l</sup>ai dai. Au plār di khairāt k<sup>r</sup>ai dai. Dz<sup>a</sup>ka chi hagh<sup>a</sup> yē rōgh jōr mūd<sup>l</sup>ai dai.' Nō hagh<sup>a</sup> maraw<sup>r</sup> sh<sup>a</sup>, au dan<sup>a</sup>na n<sup>a</sup> t<sup>a</sup>. Nō plār yē rāwuwat, au minat yē war-ta wuk<sup>r</sup>. Nō hagh<sup>a</sup> p<sup>a</sup> jāwāb kkh(ki) plār ta wuwi chi, 'gōra, dōmrā ḍēr<sup>a</sup> kāla mā stā khidmat k<sup>r</sup>ai dai, au hēchare mi stā hukam n<sup>a</sup> dai māt k<sup>r</sup>ai. Au byā hum tā chare mā-la yau tsērlai rāk<sup>r</sup>ai n<sup>a</sup> dai, chi mā pri d<sup>a</sup> khp<sup>l</sup>lō dōstānō sara khushhālī k<sup>r</sup>ai wai. W<sup>l</sup>ē khō chi dā stā dzūyai chi māl yē dar-ta p<sup>a</sup> d<sup>m</sup>ō ḥabaṭa k<sup>r</sup>ai dai, rāghai, nō tā wa-la mēlmastyā wark<sup>r</sup>a.' Nō hagh<sup>a</sup> war-ta wuwi chi, 'dzūya, t<sup>t</sup>l mā sara yē, au dz<sup>a</sup>mā har ts<sup>a</sup> stā dī. Dā munāsib wū chi mūg khādī wuk<sup>r</sup>ū, au khushhāla shū. Dz<sup>a</sup>ka chi dā stā rōr m<sup>r</sup> w<sup>a</sup>, au byā jwandai sh<sup>a</sup>ai dai; au ruk w<sup>a</sup>, au mūd<sup>l</sup>ai sh<sup>a</sup>wai dai.'

<sup>1</sup> Made of dust of.



## YŪSUFZAI DIALECT.

The following specimen is in the dialect used by the Plains Yūsufzais, who inhabit the country to the north-east of Peshawar. Their number is included in the figures already given for Peshawar District. As there stated, 654,940 people speak the North-eastern dialect of Paṣṭō in the Peshawar District, and of these, according to the census of 1911, 113,465 are Yūsufzais.

A very similar dialect of Paṣṭō is also spoken by 29,151 people in the north-west and south-west of the Hazara District, and the specimen here given will also do for that district.

Note that *ts* and *dz* are pronounced *s* and *z*, respectively. The letter *j* is often written *ج*. This, however, is merely a matter of spelling. As in Buner, a final *zēr* is transliterated *i*, not *e*; the word for 'was' is *w*, not *wu*; and the word for 'brother' is *rōr*, not *wrōr*.

---



[ No. 3.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## PAŠTŌ.

NORTH-EASTERN (PLAINS YŪSUFZAI) DIALECT.

(Sir Harold Deane, K.C.S.I., 1898.)

ده یو سړي دوه زامن وو. نو هغه کشر خپل پلارته وو چه پلاره ماله خپله برخه ده مال ته را کړه. نو هغه خپل جايدان په دواړو وويشه. يو خو روزي پس کشر زويي هرڅه جمع کړل او يو ليري ملک ته يي کوچ وکړ. او هلته يي خپل مال په مستي والوزوه. نو چه ټول يي خلاص کړ نو په هغه ملک باند يو لوي قحط راغي او هغه تنگ شه. نو هغه لار او ده هغه وطن يو معتبر سړي سره توکړ شه. او هغه ده خېنيزانو ده خرڅولو دپاره خپلو پټو ته وليکه. او هغه به په خوشحالي سره په هغه بوسو چه خېنيزانو خوړل خپله گيډه ډکه کړي وه. خو هېچا نه ورکول. بيا چه په خود شه نو و يي وکړل چه ځما ده پلار څومره توکران په ښه شان دودني مومي. او زه ده لوگي مرم. زه به پاڅم او خپل پلارکه به ورشم. او ورته به وایم چه پلاره ما ده خدای گناه کړي ده او ستا هم. او ده دي لایق نه یم چه ستا زويي شم. خو په توکرانو کښ م واجوه. او دهغه پاڅیده او خپل پلارکه راغي. خو چه هغه لا بیرته وه نو خپل پلار ولیده او ترس يي پر وکړ او ور وږغلیده او ور ترغاره ووت او ښکل يي کړ. او زويي ورته وو چه پلاره ما ده خدای او ستا گناه کړي ده. او د دي لایق نه یم چه ستا زويي شم. ولي پلار يي خپلو توکرانو ته وویل چه ښه جامه راوړي. او ده ته يي واغندويي. او يوه گټه يي به لاس کړي او پټي ورته په ښو کړي. او راځي چه دودني وخورو. او خوشحالي وکړو. ځکه چه دا ځما زويي مړ وه او جوندي شوي دي. زک وه او پیدا شوي دي. او هغي خوشحالي جوړه کړله \*

اُس ده هغه مشر زويي په پټي کښ وه. او چه هغه راغي او کورته نږدي شه. نو ده سرود او ده گډیدو آواز يي واوریده. نو يو توکر ته يي آواز وکړ. او پوښتنه يي تر وکړه چه ددي څه مطلب دي. نو هغه ورته وو چه ستا روږ براغلي دي. او پلار د خيرات کړي دي. ځکه چه هغه يي روغ جوړ موندلي دي. نو هغه مورو شه او دننه نه ته. نو پلار يي راووت او ومنت يي ورته وکړ. نو هغه په جواب کښ پلار ته وو چه گوره دومره ډير کال ما ستا خدمت کړي دي. او هېچري م ستا حکم نه دي مات کړي. او بيا هم تا چري ماله يو چيلي را کړي نه دي چه ما پر ده خپلو دوستانو سره خوشحالي کړي وي. ولي خو چه دا ستا زويي چه مال يي دترته په ډمو خراب کړي دي راغي نو تا ورته ميلمستيا ور کړله. نو هغه ورته وو چه زويه ته هميشه ما سره يي. او ځما هرڅه ستا دي. دا مناسب وو چه مونږ ښادي وکړو او خوشحال شو ځکه چه دا ستا روږ مړ وه او بيا جوندي شوي دي. او زک وه موندلي شوي دي.

[ No. 3.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## PAŠTŌ.

## NORTH-EASTERN (PLAINS YŪSUFZAI) DIALECT.

## TRANSLITERATION AND TRANSLATION.

(Sir Harold Deane, K.C.S.I., 1898.)

D<sup>a</sup> yau sarī dwa zām<sup>n</sup> wū. Nō hagh<sup>a</sup>-k<sup>a</sup>sh<sup>r</sup> khp<sup>l</sup> plār ta  
*Of one man two sons were. Then by-the-younger his-own father to*  
 wuwi chi, 'plāra, mā-la khp<sup>l</sup>la brakha d<sup>a</sup> māl na rākra.'  
*it-was-said that, 'O-father, me-to my-own share of property from give.'*  
 Nō hagh<sup>a</sup> khp<sup>l</sup> jāedād p<sup>a</sup> dwārō wuwēsh<sup>a</sup>. Yau sō rwazē pas  
*Then by-him his-own estate on both divided. One few days after*  
 k<sup>a</sup>sh<sup>r</sup> zōyī har-s<sup>a</sup> jamā-k<sup>l</sup>, au yau liri m<sup>l</sup>k ta yē  
*by-younger son every-thing was-collected, and one far country to by-him*  
 kūch wuk<sup>r</sup>. Au halta yē khp<sup>l</sup> māl p<sup>a</sup> mastai  
*journey was-made. And then by-him his-own property on debauchery*  
 wālūzaw<sup>a</sup>. Nō chi tōl yē khlās k<sup>r</sup>, nō p<sup>a</sup>  
*was-caused-to-fly-away. Then when all by-him finished was-done, then on*  
 hagh<sup>a</sup> m<sup>l</sup>k bāndi yau lōe qahat rāghai, au hagh<sup>a</sup> tang sh<sup>a</sup>.  
*that country upon one great famine came, and he straitened became.*  
 Nō hagh<sup>a</sup> lār, au d<sup>a</sup> hagh<sup>a</sup> watan yau mu<sup>t</sup>abar sarī sara naukar  
*Then he went, and of that country one respectable man with servant*  
 sh<sup>a</sup>. Au hagh<sup>a</sup> d<sup>a</sup> khinzirānō d<sup>a</sup> saraw<sup>l</sup>ō d<sup>a</sup>pāra khp<sup>l</sup>alō paṭō ta  
*became. And by-him of swine of grazing for his-own fields to*  
 wulēg<sup>a</sup>. Au hagh<sup>a</sup> ba p<sup>a</sup> khush<sup>l</sup>laī sara, p<sup>a</sup> hagh<sup>a</sup> būsō chi  
*(he)-was-sent. And by-him would<sup>1</sup> with pleasure with, on those husks which*  
 khinzirānō khwar<sup>l</sup>, khp<sup>l</sup>la gēda ḍaka k<sup>r</sup>re wa, khō  
*by-swine were-eaten, his-own belly full been-made would-have, but*  
 hēchā n<sup>a</sup> warkaw<sup>l</sup>. Byā chi p<sup>a</sup> khud sh<sup>a</sup>. nō wu yē  
*by-any-one not was-given. Again when by sense became, then was by-him*  
 way<sup>l</sup> chi, 'zamā d<sup>a</sup> plār sōmra naukarān p<sup>a</sup> kh<sup>a</sup> shān dōdai  
*said that, 'my of father how-many servants in good manner bread*  
 mūmī, au z<sup>a</sup> d<sup>a</sup> lw<sup>a</sup>gē mr<sup>m</sup>. Z<sup>a</sup> ba pās<sup>m</sup>, au khp<sup>l</sup> plār la ba  
*get, and I of hunger die. I will rise, and my-own father to will*  
 warsh<sup>m</sup>, au warta ba wāy<sup>m</sup> chi, "plāra, mā d<sup>a</sup> Khudāe gunāh k<sup>r</sup>re  
*go, and him-to will say that, "father! by-me of God sin committed*  
 da au stā hum, au d<sup>a</sup> dē lāyiq n<sup>a</sup> y<sup>m</sup> chi stā zōyai sh<sup>m</sup>; khō  
*is and thine too, and of this worthy not am that thy son be; but*

<sup>1</sup> Subjunctive particle.

p<sup>a</sup> naukarānō kkh(ki) mi wāchawa.” Au haghā pāsēd<sup>a</sup> au khp<sup>l</sup> plār la  
*in servants among me place.” And he rose and his-own father to*  
 rāghai. Khō chi haghā lā byarta w<sup>a</sup>, nō khp<sup>l</sup> plār wulid<sup>a</sup> au  
*came. But as he yet far was, then by-his-own father (he)-was-seen and*  
 tars yē pri wuk<sup>r</sup>, au war wuzghalēd<sup>a</sup> au war tar-ghārawat, au  
*pity by-him on-him was-done, and at-him ran and him embraced, and*  
 kkhkul yē k<sup>r</sup>. Au zoyī war-ta wuwi chi, ‘plāra, mā  
*kiss by-him was-done. And by-the-son him-to it-was-said that, ‘father! by-me*  
 d<sup>a</sup> Khudāe au stā gunāh k<sup>r</sup>e da, au d<sup>a</sup> dē lāyiq n<sup>a</sup> y<sup>m</sup> chi stā  
*of God and thy sin committed is, and of this worthy not am that thy*  
 zōyai sh<sup>m</sup>.’ Walē plār yē khp<sup>l</sup> naukarānō ta wuway<sup>l</sup> chi, ‘kh<sup>a</sup>  
*son I-be.’ But by-the-father his his-own servants to it-was-said that, ‘good*  
 jāma rāwrai, au d<sup>a</sup> ta yē wāghundawai, au yawa guta yē p<sup>a</sup> lās kraī, au  
*robe bring, and him to it clothe, and one ring his on hand do, and*  
 paṇē warta p<sup>a</sup> khpō kraī. Au rāzaī chi dōdai wukhwrū, au khushhālī  
*shoes him-to on feet do. And come that bread we-may-eat, and merriment*  
 wukrū. Ź<sup>a</sup>ka-chi dā Ź<sup>mā</sup> zoyai m<sup>r</sup> w<sup>a</sup>, au jwandai sh<sup>wai</sup> dai; ruk  
*we-may-make. Because this my son dead was, and alive become is; lost*  
 w<sup>a</sup> au paidā sh<sup>wai</sup> dai.’ Au haghāi khushhālī jōra k<sup>r</sup>la.  
*was and found become is.’ And by-them merriment making was-done.*

Us<sup>a</sup> d<sup>a</sup> hagh<sup>a</sup> m<sup>sh</sup>r zōyai p<sup>a</sup> paṭī kkh(ki) w<sup>a</sup>. Au chi haghā rāghai, au  
*Now of him elder son in field in was. And when he came, and*  
 kōr ta nizzdē sh<sup>a</sup>, nō d<sup>a</sup> sarōd au d<sup>a</sup> gadēdō awāz yē wāwrēd<sup>a</sup>.  
*house to near became, then of music and of dancing sound by-him was-heard.*  
 Nō yau naukar ta yē awāz wuk<sup>r</sup>, au pūkh<sup>t</sup>na yē tri  
*Then one servant to by-him calling was-done, and inquiry by-him from-him*  
 wukra chi, ‘d<sup>a</sup> dē s<sup>a</sup> maṭlab dai?’ Nō hagh<sup>a</sup> war-ta wuwi chi,  
*was-made that, ‘of this what meaning is?’ Then by-him him-to it-was-said that,*  
 ‘stā rōr rāgh<sup>l</sup>lai dai, au plār di khairāt k<sup>r</sup>ai dai, Ź<sup>a</sup>ka-chi  
*thy brother come is, and by-father thy feast made is, because*  
 haghā yē rōgh jōr mūd<sup>l</sup>lai dai.’ Nō haghā maraw<sup>r</sup> sh<sup>a</sup>, au  
*he by-him safe sound found is.’ Then he angry became, and*  
 dan<sup>a</sup>na n<sup>a</sup> t<sup>a</sup>. Nō plār yē rāwuwat, au minat yē war-ta  
*inside not went. Then father his came-out, and entreaty by-him him-to*  
 wuk<sup>r</sup>. Nō hagh<sup>a</sup> p<sup>a</sup> jawāb kkh(ki) plār ta wuwi chi, ‘gōra, dōmra  
*was-made. Then by-him in answer in father to it-was-said that, ‘Lo! so*  
 dēr kāla mā stā khidmat k<sup>r</sup>ai dai, au hēchare mi stā hukum n<sup>a</sup>  
*many years by-me thy service done is, and ever by-me thy order not*  
 dai māt k<sup>r</sup>ai. Au byā hum tā chare mā-la yau chēlai rāk<sup>r</sup>ai n<sup>a</sup> dai,  
*is broken made. And still even by-thee ever to-me one kid given not is,*  
 chi mā pri d<sup>a</sup> khp<sup>l</sup> dōstānō sara khushhālī k<sup>r</sup>ai wai. W<sup>l</sup>ē  
*that by-me with-it of my-own friends with merriment made should-have-been. But*

khō-chi dā stā zōyai, chi māl yē dar-ta p<sup>a</sup> d<sup>a</sup>mō kharāb k<sup>a</sup>rai  
*as-soon-as this thy son, by-whom wealth by-him thee-to on harlots spoilt made*  
 dai, rāghai, nō tā war-ta mēlmastya war kr<sup>a</sup>la.' Nō hagh<sup>a</sup> war-ta  
*is, came, then by-thee him-to feast to-him given.' Then by-him him-to*  
 wuwi chi, 'zoya, t<sup>a</sup> hamēsha mā sara yē, au z<sup>a</sup>mā har-s<sup>a</sup> stā  
*it-was-said that, 'son, thou always me with art, and my every-thing thine*  
 di. Dā munāsib wū chi mūg<sup>h</sup> khādi wukrū au khushhāla shū,  
*is. This meet was that we merriment may-make and merry be,*  
 z<sup>a</sup>ka-chi dā stā rōr m<sup>a</sup>r w<sup>a</sup>, au byā jwandai sh<sup>a</sup>wai dai au ruk  
*because this thy brother dead was, and again alive become is and lost*  
 w<sup>a</sup>, au mūd<sup>a</sup>lai sh<sup>a</sup>wai dai.'  
*was, and found been is.'*

## SWAT DIALECT.

The next specimen is of the form of the North-eastern dialect spoken in the independent Swat Valley. Note that *ts* and *dz* are pronounced *s* and *z*, respectively. Also that the short *a* is rarely used; a full *α* being used instead. In other respects the dialect is much the same as that of the Yūsufzais.

[No. 4.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## PASHTŌ.

## NORTH-EASTERN (SWAT VALLEY) DIALECT.

(Sir Harold Deane, K.C.S.I., 1898.)

دۀ یو سړي دوه زامن وو. نو هغه کشر خپل پلارته وو چه پلاره ماله خپله برخه ده مال نه را کړه. نو هغه خپل بساط په دولرو ویشه. یو څو ورځي پس کشر زویي هر څه جمع کړه. او یو لږي ملک ته یي سپر وکړ. او هلته یي خپل مال په مسټي عبث کړ. نو چه ټول یي خلاص کړ. نو په هغه ملک باند یو لوي قحط راغي او هغه تنگ شه. نو هغه لار شه او دۀ هغه وطن یو معتبر سړي سره نوکر شه. او هغه دۀ خنځیرانو دۀ څړولو دپاره خپلو پتو ته ولیکه. او هغه به په خوشحالي سره په هغه بوسو چه خنځیرانو خواړه خپله گیده مړه کړي وه. خو هیچا نه ورکول. بیا چه په خود شه نو و یي ویل چه څما ده پلار څومره نوکران په ښه شان دودني مومي او زۀ دۀ لوگي مرم. زۀ به پانځم او خپل پلارته به ورشم او ورته به وایم چه پلاره ما دۀ خدای گناه کړي دۀ او ستا هم. او ددي لایق نه یم چه ستا زویي شم. خو په نوکرانو کښ م ټل کړه. او هغه پاڅیده او خپل پلار ته راغي. خو چه هغه لا بیرته وه. نو خپل پلار ولیده. او ترس یي پر وکړ. او ور وزغلیده او ور تر غاړوت او ښگل یي کړ. او زویي ورته ووځه پلاره ما دۀ خدای او ستا گناه کړي دۀ. او ددي لایق نه یم چه ستا زویي شم. ولي پلار یي خپلو نوکرانو ته وو چه ښه جامه راوړي او دۀ ته یي واغندوي. او یوه گټه یي په لاس کړي. او پتري ورته په ښو کړي. او راځي چه دودني وڅوړو. او خوشحالي وکړو. ځکه چه دا څما زویي مړ وه او جوندي شوي دي. ورک وه او پیدا شوي دي. او هغي خوشحالي جوړه کړه.

اَس د هغه مشر زویي په پتي کښ وه. او چه هغه راغي او کور ته نژدي شه. نو د سرود او دۀ گدیدو آواز یي واوریده. نو یو نوکر ته یي آواز وکړ. او تپوس یي تر وکړ چه د دي څه سوب دي. نو هغه ورته وو چه ستا ور راغلي دي. او پلار د خیرات کړي دي. ځکه چه هغه یي روغ جوړ مونتلي دي. نو هغه مړ شه. او دکنه نه ته. نو پلار یي راووت او مټ یي ورته وکړ. نو هغه په جواب کښ پلار ته وو چه گوره دومره ډیر کال ما ستا خدمت کړي دي. او هیچري م ستا حکم نه دي مات کړي او بیا هم تا چري ماله یو ورغومي را کړي نه دي چه ما پرۀ خپلو دوستانو سره خوشحالي کړي وي. ولي خو چه دا ستا زویي چه مال یي دۀ ته په کچنو حرب کړي دي راغي نو تا ورته میلمستیا ورکړه. نو هغه ورته وو چه زویۀ ته همیشه ما سره یي. او څما هر څه ستا دي. دا منایسب وو چه مونږ یادي وکړو او خوشحال شو ځکه چه دا ستا ورور مړ وه او بیا جوندي شوي دي. او ورک وه او مونتلی شوي دي.

[No. 4.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## PASHTŌ.

## NORTH-EASTERN (SWAT VALLEY) DIALECT.

## (TRANSLITERATION AND TRANSLATION.)

*(Sir Harold Deane, K.C.S.I., 1898.)*

Da yau sarī dwa zāman wū. Nō hagh<sup>a</sup> kashar khpal plār ta  
 Of one man two sons were. Then by-that younger his-own father to  
 wuwi chi, 'plāra, mā-la khpala brakha da māl na rākra.' Nō  
 it-was-said that, 'father! me-to my-own share of property from give.' Then  
 hagh<sup>a</sup> khpal bisāt pa dwārō wuyeshā. Yau sō wražē pas kashar  
 by-him his-own property on both was-divided. A few days after by-the-younger  
 zūyī har-sa jama'-kr<sup>a</sup>, au yau lirī malk ta yē sapar  
 son every-thing was-collected, and one far country to by-him journey  
 wukar. Au halta yē khpal māl pa mastai 'abaš-kar. Nō  
 was-made. And there by-him his-own property on profligacy was-wasted. Then  
 chi tōl yē khlās-kar, nō pa hagh<sup>a</sup> malk bāndi yau lōe qāhaṭ  
 when all by-him was-consumed, then on that country upon one great famine  
 rāghai, au haghā tang sh<sup>a</sup>. Nō haghā lār-sh<sup>a</sup>, au da hagh<sup>a</sup> waṭan  
 came, and he straitened became. Then he went, and of that country  
 yau mu'atabar sarī sara naukar sh<sup>a</sup>. Au hagh<sup>a</sup> da khinzirānō da  
 one respectable man with servant became. And by-him of swine of  
 sarawalō dapāra khpālō patō ta wulēga. Au hagh<sup>a</sup> ba pa  
 grazing for his-own fields to he-was-sent. And by-him would with  
 khushhālai sara pa hagh<sup>a</sup> būsō chi khinzirānō khwāra, khpala gēda  
 pleasure with on those husks which by-swine were-eaten, his-own belly  
 mara-kare wa, khō hēchā na warkawal. Byā chi  
 been-made-satisfied would-have, but by-any-one not was-given-to-him. Again when  
 pa khud sh<sup>a</sup>, nō wu-yē-wayal chi, 'zamā da plār sōmra  
 on senses became, then was-by-him-said that, 'my of father how-many  
 naukarān pa kh<sup>a</sup> shān dōdai mūmī, au z<sup>a</sup> da lwagē mram. Z<sup>a</sup> ba  
 servants by good manner bread find, and I of hunger die. I will  
 pāsam au khpal plār ta ba warsham, au war-ta ba wāyam chi,  
 rise and my-own father to will go, and him-to will say that,  
 "plāra, mā da Khudāe gunāh kare da, au stā hum, au da dē lāyiq  
 "father, by-me of God sin done is, and thine also, and of this worthy  
 na yam chi stā zūai sham, khō pa naukarānō kkh(ki) mi ṭal-kra."'  
 not am that thy son I-become, but in servants in me include."



Au haghā pāšēd<sup>a</sup> au khpal plār la rāghai. Khō chi haghā lā byarta. *And he rose and his-own father to came. But as he yet far*  
 w<sup>a</sup>, nō khpal plār wulid<sup>a</sup>, au tars yē pri wukaṛ, *was, then by-his-own father he-was-seen, and pity by-him on-him was-made,*  
 au war wuzghalēd<sup>a</sup>, au war tar-ghārawat, au kḥkul ye kaṛ. Au zūyi *and at-him ran, and him embraced, and kiss by-him made. And by-the-son*  
 war-ta wuwi chi, 'plāra, mā da Khudāe au stā gunāh kaṛe da, au *him-to it-was-said that, 'father, by-me of God and thy sin done is, and*  
 da dē lāyiq na yam chi stā zūai sham.' Wālē plar yē khpalō *of this worthy not I-am that thy son I-may-become.' But by-the-father his his-own*  
 naukarānō ta wuwi chi, 'kḥa jāma rāwṛai, au da ta yē wāghundawai, *servants to it-was-said that, 'good robe bring, and him to it clothe,*  
 au yawa gūta yē pa lās kraī, au paṇē war-ta pa kḥpō kraī. Au rāzai *and one ring his on hand do (put), and shoes him-to on feet do. And come*  
 chi dōdai wukḥwrū, au khushhāli wukṛū. Žaka-chi dā zamā zūai maṛ *that bread we-eat, and merriment do (make). Because this my son dead*  
 w<sup>a</sup>, au jwandai shawai dai; wrak w<sup>a</sup>, au paidā-shawai dai.' Au haghāi *was, and alive been is; lost was, and recovered is.' And by-them*  
 khushhāli jōra-kṛa. *merriment made.*

Us da hagh<sup>a</sup> mashar zūai pa paṭi kḥ(ki) w<sup>a</sup>: au chi haghā rāghai, *Now of him elder son in field in was: and when he came,*  
 au kōr ta nizzē sh<sup>a</sup>, nō da sarōd au da gadēdō awāz yē *and house to near became, then of music and of dancing sound by-him*  
 wāwrēd<sup>a</sup>. Nō yau naukar ta yē awāz wukaṛ, au tapaus yē *was-heard. Then one servant to by-him calling was-made, and enquiry by-him*  
 tri wukaṛ chi, 'da dē s<sup>a</sup> sawab dai?' Nō hagh<sup>a</sup> war-ta *from-him was-made that, 'of this what reason is?' Then by-him him-to*  
 wuwi chi, 'stā rōr rāghalai dai, au plār di khairāt kaṛai dai, *it-was-said that, 'thy brother come is, and by-father thy feast done is,*  
 žaka-chi haghā yē rōgh jōr mūntalai dai.' Nō haghā marawar sh<sup>a</sup>, *because he by-him whole well found is.' Then he angry became,*  
 au danana n<sup>a</sup> t<sup>a</sup>. Nō plār yē rāwuwat, au minat yē war-ta *and inside not went. Then father his came-out, and entreaty by-him him-to*  
 wukaṛ. Nō hagh<sup>a</sup> pa jawāb kḥ(ki) plār ta wuwi chi, 'gōra, *was-made. Then by-him in reply in father to it-was-said that, 'Lo!*  
 dōmra dēr kāla mā stā khidmat kaṛai dai, au hēchare mi stā *so many years by-me thy service done is, and ever by-me thy*  
 hukam n<sup>a</sup> dai māt-kaṛai. Au byā hum tā chare mā-la yau warghūmai *order not is broken-made. And then even by-thee ever me-to one kid*  
 rākaṛai n<sup>a</sup> dai, chi mā pri da khpalō dōstānō sara khushhāli kaṛai *given not is, that by-me on-it of my-own friends with merriment done*



wai. Walē khō chi dā stā zūai, chi māl yē dar-ta pa kachnō,  
*might-be. But as-soon as this thy son, by-whom wealth by-him thee-to on harlots,*  
khārāb-karai dai, rāghai, nō tā war-ta mēlmastyā warkṛa.' Nō hagh<sup>a</sup>  
*squandered is, came, then thou him-to feast gave.' Then by-him*  
 war-ta wuwi chi, 'zūya, t<sup>a</sup> hamēsha mā sara yē, au zamā har-sa  
*him-to it-was-said that, 'son! thou always me with art, and my every-thing*  
 stā dī. Dā munāsib wū chi mūg khādī wukrū, au khushhāla shū,  
*thine is. This meet was that we merriment make, and merry become,*  
 zaka chi dā stā rōr maṛ w<sup>a</sup>, au byā jwandai shawai dai; au  
*because that this thy brother dead was, and again alive become is; and*  
 wrak w<sup>a</sup>, au mūntalai shawai dai.'  
*lost was, and found become is.'*

### BAJAUR DIALECT.

The next specimen is of the North-eastern dialect as spoken in the independent territory of Bajaur. Note that *ts* and *dz* are pronounced *s* and *z*, respectively. In other respects, the dialect is much the same as that of the Yūsufzais.

[No. 5.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## PASHTŌ.

## NORTH-EASTERN (BAJAUR) DIALECT.

*(Sir Harold Deane, K.C.S.I., 1898.)*

ده يو سړي دوه زامن وو. نو هغه کشر خپل پلارته وویل چه پلاره ماله خپله برخه د مال نه راکړه. نو هغه خپل بساط په دواړو ويیشه. يو خو ورځي پس کشر زوي هرڅه جمع کړل او يو لري ملک ته يي منزل وکړ. او هلته يي خپل مال په مستي وباز. نو چه قول يي خلاص کړ نو په هغه ملک باند يو لوي قحط راغي. او هغه تنگ شه. نو هغه لار او د هغه وطن يو معتبر سړي سره توکر شه. او هغه د خنځيرانو د څرولو دپاره خپلو پچو ته وليکه. او هغه به په خوشحالي سره په هغه بوسو چه خنځيرانو خواړه خپله گيډه ډکه کړي وه. خو هيجا نه ورکول. بيا چه په خود شه نو و يي وکيل چه شما د پلار څومره توکران په ښه شان غله مومي او زه د لوگي مرم. زه به پاڅم او خپل پلارته به ورشم او ورته به وایم چه پلاره ما د خدای گناه کړي ده او ستا هم. او د دي لایق نه يم چه ستا زوي شم. خو په توکرانو کښ م وگنډه. او هغه پاڅیده او خپل پلار له راغي. خو چه هغه لا بیرته وه نو خپل پلار وليده او ترس يي پر وکړ. او ور وړغلیده. او ور تر غاړه وت. او ښگل يي کړ. او زوي ورته وویل چه پلاره ما د خدای او ستا گناه کړي ده. او د دي لایق نه يم چه ستا زوي شم. ولي پلار يي خپلو توکرانو ته وویل چه ښه جامه راوړي او ده ته يي واغندوي. او يوه گټه يي په لاس کړي. او پڼري ورته په ښو کړي. او راځي چه دوږي وخورو او خوشحالي وکړو. ځکه چه دا شما زوي مړ وه او جوندي شوي دي. ورک وه او پيدا شوي دي. او هغي خوشحالي جوړه کړه \*

اوس د هغه مشر زوي په پتي کښ وه. او چه هغه راغي او کورته نژدي شه. نو د سرود او د گديدو آواز يي واوریده. نو يو توکر ته يي آواز وکړ. او پوښتنه يي تر وکړه چه دا څه چل دي. نو هغه ورته وویل چه ستا ورور واغلي دي. او پلار د خيرات کړي دي. ځکه چه هغه يي روغ جوړ مندلي دي. نو هغه سرور شه او دکنه نه ته. نو پلار يي راووت. او ومنت يي ورته وکړ. نو هغه په جواب کښ پلارته وویل چه گوره دومره ډير کال ما ستا خدمت کړي دي. او هېچري م ستا حکم نه دي مانت کړي. او بيا هم تا چري ماله يو ورغومي را کړي نه دي. چه ما پر د خپلو دوستانو سره خوشحالي کړي وي. ولي خو چه دا ستا زوي چه مال يي کتره په کچنو بازلي دي راغي. نو تا ورته ميلمستيا ورکړه. نو هغه ورته وویل چه زويه ته هميشه ما سره يي او شما هرڅه ستا دي. دا مناسب وو چه مونږ ښادي وکړو او خوشحال شو. ځکه چه دا ستا ورور مړ وه او بيا جوندي شوي دي. ورک وه او مندلي شوي دي \*

[No. 5.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## PAŠTŌ.

NORTH-EASTERN (BAJAUR) DIALECT.

## (TRANSLITERATION AND TRANSLATION.)

*(Sir Harold Deane, K.C.S.I., 1898.)*

D<sup>a</sup> yau sarī dwa zām<sup>n</sup> wū. No hagh<sup>a</sup> k<sup>a</sup>sh<sup>a</sup>r khp<sup>l</sup> plār ta  
 Of one man two sons were. Then by-that younger his-own father to  
 wuway<sup>l</sup> chi, 'plāra, māla khp<sup>l</sup>la barkha d<sup>a</sup> māl na rākra.' Nō  
 it-was-said that, 'father, me-to my-own share of property from give.' Then  
 hagh<sup>a</sup> khp<sup>l</sup> bisāt p<sup>a</sup> dwārō wuyēsh<sup>a</sup>. Yau so wražē pas k<sup>a</sup>sh<sup>a</sup>r zō,  
 by-him his-own means on both was-divided. A few days after by-younger son,  
 har-s<sup>a</sup> jama<sup>c</sup>-kral, au yau lirē m<sup>l</sup>lk ta yē mazal wuk<sup>r</sup>. Au  
 every-thing was-collected, and one far country to by-him journey was-made. And  
 halta yē khp<sup>l</sup> māl p<sup>a</sup> mastai wubāz<sup>a</sup>. Nō chi tōl yē  
 there by-him his-own property on profligacy was-wasted. Then when all by-him  
 khlās-k<sup>r</sup>, nō p<sup>a</sup> hagh<sup>a</sup> m<sup>l</sup>lk bāndi yau lōe qahat rāghai, au hagh<sup>a</sup>  
 was-finished, then on that country upon one great famine came, and he  
 tang sh<sup>a</sup>. Nō hagh<sup>a</sup> lār, au d<sup>a</sup> hagh<sup>a</sup> waṭan yau mu<sup>a</sup>atabar sarī  
 straitened became. Then he went, and of that country one respectable man  
 sara naukar sh<sup>a</sup>, au hagh<sup>a</sup> d<sup>a</sup> khinzirānō d<sup>a</sup> saraw<sup>l</sup>ō d<sup>a</sup>pāra khp<sup>l</sup>lō paṭō  
 with servant became, and by-him of swine of grazing for his-own fields  
 ta wulēg<sup>a</sup>. Au hagh<sup>a</sup> ba p<sup>a</sup> khushhālāi sara p<sup>a</sup> hagh<sup>a</sup> būsō chi  
 to was-sent. And by-him would on pleasure with on those husks which  
 khinzirānō khwār<sup>a</sup>, khp<sup>l</sup>la gēda ḍaka k<sup>a</sup>re wa, khō hēchā  
 by-swine were-eaten, his-own belly full been-made would-have, but by-any-one  
 n<sup>a</sup> warkaw<sup>l</sup>. Byā chi p<sup>a</sup> khud sh<sup>a</sup>, nō wu-yā-way<sup>l</sup>  
 not was-given-to-him. Again when upon himself<sup>1</sup> he-became, then it-was-by-him-said  
 chi, 'z<sup>a</sup>mā d<sup>a</sup> plār sōmra naukarān p<sup>a</sup> kh<sup>a</sup> shān ghala mūmī,  
 that, 'my of father how-many servants in good manner food get,  
 au z<sup>a</sup> d<sup>a</sup> lw<sup>a</sup>gē mr<sup>a</sup>m. Z<sup>a</sup> ba pās<sup>a</sup>m, au khp<sup>l</sup> plār ta ba warsh<sup>a</sup>m,  
 and I of hunger die. I will rise, and my-own father to will go,  
 au warta ba wāy<sup>a</sup>m chi, "plāra, mā d<sup>a</sup> Khudāe gunāh k<sup>a</sup>re da au  
 and him-to will say that, "father, by-me of God sin done is and  
 stā hum. Au d<sup>a</sup> dē lāyiq n<sup>a</sup> y<sup>a</sup>m chi stā zōe sh<sup>a</sup>m, khō p<sup>a</sup>  
 thine also. And of this worthy not I-am that thy son I-become, but (in)  
 naukarānō kkh(ki) mi wugana." Au hagh<sup>a</sup> pāsēd<sup>a</sup>, au khp<sup>l</sup> plār la  
 servants among me consider." And he rose, and his-own father to

<sup>1</sup> Came to his senses.

rāghai. Khō chi haghā lā byarta w<sup>a</sup>, nō khp<sup>l</sup> plār wulid<sup>a</sup>, au came. But when he yet far was, then by-his-own father he-was-seen, and tars yē pri wuk<sup>r</sup>. Au war wuzghalēd<sup>a</sup>, au war tar-ghārawat, pity by-him on-him was-done. And at-him he-ran, and him embraced (him), au kḥkul yē k<sup>r</sup>. Au zōe warta wuway<sup>l</sup> chi, 'plāra, mā d<sup>a</sup> Khūdāe and kiss by-him done. And by-the-son him-to it-was-said that, 'father, by-me of God au stā gunāh k<sup>r</sup>re. da, au d<sup>a</sup> (dē) lāyiq n<sup>a</sup> y<sup>m</sup> chi stā zōe sh<sup>a</sup>m.' and thy sin committed is, and of this worthy not I-am that thy son I-may-become.' W<sup>l</sup>ē plār yē khp<sup>l</sup>lō naukarānō ta wuway<sup>l</sup> chi, 'kḥa jāma rāwrai, But by-the-father his his-own servants to it-was-said that, 'good robe bring, au d<sup>a</sup> ta yē wāghundawai, au yawa guta yē p<sup>a</sup> lās kraī, au and him to it clothe, and one ring his on hand do (put), and panē warta p<sup>a</sup> kḥpō kraī. Au rāzai chi dōdai wukḥwrū, au khushhālī shoes him-to on feet do (put). And come that bread - we-eat, and merriment wukrū. 'Z<sup>a</sup>ka-chi dā z<sup>a</sup>mā zōe m<sup>a</sup>r w<sup>a</sup>, au jwandai sh<sup>a</sup>wai dai; wruk do (make). Because this my son dead was, and alive become is; lost w<sup>a</sup>, au paidā sh<sup>a</sup>wai dai.' Au haghāi khushhālī jōra kra. was, and recovered become is.' And by-them merriment making was-done.

Us d<sup>a</sup> hagh<sup>a</sup> m<sup>a</sup>sh<sup>r</sup> zōe p<sup>a</sup> paṭi kḥ(ki) w<sup>a</sup>. Au chi haghā rāghai, Now of him elder son in field in was. And when he came, au kōr ta nizdē sh<sup>a</sup>, nō d<sup>a</sup> sarōd au d<sup>a</sup> gadēdō awāz yē and house to near became, then of music and of dancing sound by-him wāwrēd<sup>a</sup>. Nō yau naukar ta yē awāz wuk<sup>r</sup>, au pūḥtana yē was-heard. Then one servant to by-him calling was-done, and inquiry by-him tri wukra chi, 'dā s<sup>a</sup> chal dai?' Nō hagh<sup>a</sup> warta wuway<sup>l</sup> from-him was-done that, 'this what matter is?' Then by-him him-to it-was-said chi, 'stā wrōr rāgh<sup>a</sup>lai dai, au plār di khairāt k<sup>a</sup>rai dai, z<sup>a</sup>ka-chi that, 'thy brother come is, and by-father thy feast made is, because haghā yē rōgh jōr mand<sup>a</sup>lai dai.' Nō haghā maraw<sup>r</sup> sh<sup>a</sup>, au danana he by-him whole well found is.' Then he angry became, and inside n<sup>a</sup> t<sup>a</sup>. Nō plār yē rāwuwat, au minat yē warta wukar. Nō not went. Then father his came-out, and entreaty by-him him-to was-made. Then hagh<sup>a</sup> p<sup>a</sup> jawāb kḥ(ki) plār ta wuway<sup>l</sup> chi, 'gōra, dōmra dēr kāla by-him in reply in father to it-was-said that, 'Lo! so many years mā stā khidmat k<sup>a</sup>rai dai, au hēchare mi stā ḥukum n<sup>a</sup> dai by-me thy service done is, and ever by-me thy order not is māt-k<sup>a</sup>rai. Au byā hum tā chare mā-la yau warghūmai rāk<sup>a</sup>rai n<sup>a</sup> dai, broken. And again even by-thee ever me-to one kid given not (is), chi mā pri d<sup>a</sup> [khp<sup>l</sup>lō dōstānō sara khushhālī k<sup>a</sup>rai wai. that by-me on-it of my-own friends with merriment made might-have-been. W<sup>l</sup>ē khō-chi dā stā zōe, chi māl yē darta p<sup>a</sup> kachnō bāz<sup>a</sup>lai dai, But as-soon-as this thy son, by-whom wealth by-him thee-to on harlots wasted is,

rāghai, nō tā warta mēlmastyā warkra.' Nō hagh<sup>a</sup> warta wuway<sup>1</sup> chi,  
*came, then by-thee him-to feast was-given.* Then by-him him-to it-was-said that,  
 'zōya, t<sup>a</sup> hamēshā mā sara yē, au z'mā har-s<sup>a</sup> stā dī. Dā  
*'son! thou always me with art, and my every-thing thine is. This*  
 munāsib wū chi mūg khādi wukrū, au khushhāla shū. Z'ka-chi dā  
*meet was that we merriment make, and merry become. Because this*  
 stā wrōr m<sup>a</sup>r w<sup>a</sup>, au byā jwandai sh<sup>a</sup>wai dai; wruk w<sup>a</sup>, au  
*thy brother dead was, and again alive become is; lost was, and*  
 mand<sup>a</sup>lai sh<sup>a</sup>wai dai.  
*found become is.'*

### GHILZAI DIALECT.

The next specimen is an example of the Paṣhtō form of Paṣhtō spoken by the members of the great Ghilzai tribe, which extends from near Kandahar to near Jalalabad. Here *ts* and *dz* have their proper sounds. The prefix of the genitive is *d'*, not *da*. 'My' is *dimā*, instead of *dzmā*, 'thy' is *itā*, instead of *stā*, and 'we' is *mang*, instead of *mūg*. 'He was' is '*wa*' instead of '*wu*.' Note also that *ū* is sometimes changed to *ī*, as in *mīnd<sup>a</sup>lai* for *mūnd<sup>a</sup>lai*, found. This is a regular change in the Paṣhtō of the neighbouring Waziris. Instead of *dan<sup>a</sup>na*, within, we have *inana*.

[No. 6.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## PASHTO.

## NORTH-EASTERN (GHILZAI) DIALECT.

(Sir Harold Deane, K.C.S.I., 1898.)

ده يو سړي دوه زامن وو - نو هغه کشر خپل پلارته وویل چه پلاره ماته خپله برخه له مال نه راځي - نو هغه خپل مال په دواړو وويشه - نو يو څو ورځي پس کشر زوي هر څه راغند کړل - او يو لږ ملک ته ئي سپړ وکړ - او هغه ځاي ئي خپل مال په خوشوکارو والوزاوه - نو چه ټول ئي خلاص کړ نو په هغه ملک باند يو زېښت قحط راغي - او هغه تنگ شه - نو هغه لار او ده هغه وطن يو معتبر سړي سره توکر شه - او هغه خپلو پتو ته د خوگانو پوکو دپاره وليکه - او هغه به په خوښه په هغه بوسو چه خوگانو خوړل خپل نس ډک کړي وه - خو هيچا نه ورکول - بيا چه په خود شه نو وئي ويل چه دېما ده پلار خومره توکران په ښه شان دودئې مومي - او زه له لوري مرم - زه به پلخم او خپل پلارته به ورشم او ورته به وایم چه پلاره ما د خدای گناه کړي ده او انا هم - او د دي لایق نه یم چه انا زوي شم - خو په خپلو توکرانو کښ م گد کړه - او هغه پاڅید او خپل پلارته راغي - خو چه هغه لا بیرته وه نو خپل پلار ولید او رحم ئي پر وکړ او ورمنده ئي کړه او ورغاوه وت او چپ ئي کړ - او زوي ورته وویل چه پلاره زه د خدای گناهگار یم او انا هم - او د دي لایق نه یم چه انا زوي شم - ولي پلار ئي خپلو توکرانو ته وویل چه ښه کالي راوباسئې - او ده ته ئي ورواغندئې او يوه گنه ور په لاس کړئې - او پنږي ور پښو کړئې - او راځئې چه دودئې وخورو او خوشحال شو - ځکه چه دا دېما زوي مړ وه او بيا ژوندې شوې دي - ورک وه او مینده شوې دي - او هغې خوشحالي سازه کړله \*

اوس د هغه مشر زوي په پټي کښ وه - او چه هغه راغي او کور ته زړدي شه نو د ساز او د گډیدو آواز ئي واوریده - نو يو توکر ته ئي غږ وکړ او وئي پوښتیده چه دا څه چل دي - نو هغه ورته وویل چه انا ورور راغلي دي - او پلار د خیرات کړي دي - ځکه چه هغه ئي روغ جوړ میندلي دي - نو هغه مژور شه او انکه نه ته - نو پلار ئي راووت او مینت ئي ورته وکړ - نو هغه په خواب کښ پلار ته وویل چه گوره دومره ډیره موده ما انا خدمت کړې دي - او هیچري م انا بي امري کړې نه ده - او بيا هم تا چري ما ته يو وزگوري نه دي راکړي چه ما پر له خپلو دوستانو سره خوشحالي کړې وي - خو چه هر کله دا زوي د راغي چه مال ئي درته په گنجنيو برباد کړي دي نو تا پر خیرات وکړ - نو هغه ورته وویل چه زویه ته مدام له ما سره يي او دېما هرڅه انا دي - دا مناسب وو چه منږ خوشحالي وکړو او خوشحال شو - ځکه چه دا انا ورور مړ وه او بيا ژوندې شوې دي - او ورکب وه او مینده شوې دي \*



[ No. 6.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## PASHTŌ.

NORTH-EASTERN (GHILZAI) DIALECT. (TRANSLITERATION.)

*(Sir Harold Deane, K.C.S.I., 1898.)*

D<sup>a</sup> yau sarī dwa zām<sup>n</sup> wū. Nō hagh<sup>a</sup> k<sup>a</sup>sh<sup>r</sup> khp<sup>l</sup> plār ta wuwayil chi, 'plāra, mā-ta khp<sup>l</sup>la barkha l<sup>a</sup> māl na rākra.' Nō hagh<sup>a</sup> khp<sup>l</sup> māl p<sup>a</sup> dwārō wuwēsh<sup>a</sup>. Nō yau tsō wradzē pas k<sup>a</sup>sh<sup>r</sup> zōe har-ts<sup>a</sup> rāghund k<sup>r</sup>l, au yau liri m<sup>a</sup>lk ta yē sapar wuk<sup>r</sup>. Au hagh<sup>a</sup> dzāe yē khp<sup>l</sup> māl p<sup>a</sup> khushō kārō wālūzāw<sup>a</sup>. Nō chi tōl yē khlās k<sup>r</sup> nō p<sup>a</sup> hagh<sup>a</sup> m<sup>a</sup>lk bāndi yau z<sup>a</sup>kht qahat rāghai. Au hagh<sup>a</sup> tang sh<sup>a</sup>. Nō hagh<sup>a</sup> lār au d<sup>a</sup> hagh<sup>a</sup> waṭan yau mu'atabar sarī sara naukar sh<sup>a</sup>. Au hagh<sup>a</sup> khp<sup>l</sup>lō patō ta d<sup>a</sup> khūgānō puw<sup>l</sup>lō d<sup>a</sup>pāra wulōg<sup>a</sup>. Au hagh<sup>a</sup> bā p<sup>a</sup> khwakha p<sup>a</sup> hagh<sup>a</sup> būsō chi khūgānō khwar<sup>l</sup>, khp<sup>l</sup> nas dak k<sup>r</sup>rai w<sup>a</sup>, khō hēchā n<sup>a</sup> warkaw<sup>l</sup>. Byā chi p<sup>a</sup> khud sh<sup>a</sup>, nō wu-yē-wayil, chi 'dī mā d<sup>a</sup> plār tsōmra naukarān p<sup>a</sup> k<sup>h</sup> shān dōdai mūmī, au z<sup>a</sup> l<sup>a</sup> lw<sup>a</sup>gē m<sup>r</sup>m. Z<sup>a</sup> ba pāts<sup>m</sup>, au khp<sup>l</sup> plār ta ba warsham, au war-ta ba wāy<sup>m</sup>, chi "plāra mā d<sup>a</sup> Khudāe gunāh k<sup>r</sup>re da au itā hum. Au d<sup>a</sup> dē lāyiq n<sup>a</sup> y<sup>m</sup> chi itā zōe sh<sup>m</sup>. Khō p<sup>a</sup> khp<sup>l</sup>lō naukarānō kkh(ki) mi gad kra." Au hagh<sup>a</sup> pātsēd au khp<sup>l</sup> plār ta rāghai. Khō chi hagh<sup>a</sup> lā bēta w<sup>a</sup>, nō khp<sup>l</sup> plār wulid, au raham yē pri wuk<sup>r</sup>, au war m<sup>a</sup>nda yē krah, au war ghārawat, au chap yē k<sup>r</sup>. Au zōe war-ta wuwayil, chi 'plāra z<sup>a</sup> d<sup>a</sup> Khudāe gunāhgār y<sup>m</sup> au itā hum. Au d<sup>a</sup> dē lāyiq n<sup>a</sup> y<sup>m</sup> chi itā zōe sh<sup>m</sup>. Walē plār yē khp<sup>l</sup>lō naukarānō ta wuwayil, chi 'k<sup>h</sup> kālī rāubāsaī, au d<sup>a</sup> tā yē war wāghundaī. Au yawa guta war p<sup>a</sup> lās kraī, au paṇē war-pkhō kraī. Au rādzaī chi dōdai wukhrū, au khushhāla shū; dz<sup>a</sup>ka chi dā dī mā zōe m<sup>r</sup> w<sup>a</sup>, au byā zhwandai sh<sup>a</sup>wai dai; wruk w<sup>a</sup>, au mind<sup>a</sup> sh<sup>a</sup>wai dai.' Au hagh<sup>a</sup> khushhāli sāza k<sup>r</sup>la.

Us d<sup>a</sup> hagh<sup>a</sup> m<sup>a</sup>sh<sup>r</sup> zōe p<sup>a</sup> paṭi kkh(ki) w<sup>a</sup>. Au chi hagh<sup>a</sup> rāghai, au kōr ta nizdē sh<sup>a</sup>, nō d<sup>a</sup> sās au d<sup>a</sup> gadēdō awāz yē wāwrēd<sup>a</sup>. Nō yau naukar ta yē ghag wuk<sup>r</sup>, au wu yē pūkhēd<sup>a</sup> chi, 'dā ts<sup>a</sup> chal dai?' Nō hagh<sup>a</sup> war-ta wuwayil, chi 'itā wrōr rāgh<sup>a</sup>lai dai, au plār dī khairāt k<sup>r</sup>rai dai, dz<sup>a</sup>ka chi hagh<sup>a</sup> yē rōgh jōr mind<sup>a</sup>lai dai.' Nō hagh<sup>a</sup> maraw<sup>r</sup> sh<sup>a</sup>, au inana n<sup>a</sup> t<sup>a</sup>. Nō plār yē rāwuwat, au minat yē war-ta wuk<sup>r</sup>. Nō hagh<sup>a</sup> p<sup>a</sup> dz<sup>a</sup>wāb kkh(ki) plār ta wuwayil, chi 'gōra, dōmra dēra mōda mā itā khidmat k<sup>r</sup>rai dai, au hēchare mi itā bē amri k<sup>r</sup>re n<sup>a</sup> da. Au byā hūm tā chare mā ta yau wuzgūrai n<sup>a</sup> dai rāk<sup>r</sup>rai, chi mā pri l<sup>a</sup> khp<sup>l</sup>lō dōstānō sara khushhāli k<sup>r</sup>rai wai. Khō chi harkala dā zōe dī rāghai, chi māl yē dar ta p<sup>a</sup> kanchaniō barbād k<sup>r</sup>rai dai, nō tā pri khairāt wuk<sup>r</sup>.' Nō hagh<sup>a</sup> war-ta wuwayil chi, 'zōya, t<sup>a</sup> mudām l<sup>a</sup> mā sara yē, au dī mā har-ts<sup>a</sup> itā dī. Dā munāsib wū chi mang khushhāli wukrū, au khushhāla shū, dz<sup>a</sup>ka chi dā itā wrōr m<sup>r</sup> w<sup>a</sup>, au byā zhwandai sh<sup>a</sup>wai dai; au wruk w<sup>a</sup>, au mind<sup>a</sup> sh<sup>a</sup>wai dai.'

### AFRĪDĪ DIALECT.

The next specimen is of the form of the North-eastern dialect spoken in the Afrīdī country. Note that *ts* and *dz* are pronounced *s* and *z*, respectively. The name of the tribe is an example of the inability of the Afghāns to pronounce the letter *f*. They always pronounce it as a *p*, and call Afrīdīs 'Aprīdis.' They have by this peculiarity been identified with the *Ἀράριαι* of Herodotus. The Afrīdī *ā*, pronounced like the *a* in 'all,' should also be noted. Regarding this sound, a note of Sir Harold Deane says, 'to quote a specimen, we find in our maps a place called "Esor," which is the Afrīdī equivalent of "Hisār."'

Other vowels are also liable to change. Thus we have *dēr* for *dar*, to thee; *wēr* for *war*, to him; *wēlē* for *walē*, but; *nūkar* for *naukar*, a servant. 'We' is *mū*, 'my' *de mā*, and 'thy' *de tā*. Instead of *dan'na*, we have *inana*, within. As elsewhere, *wa* is used instead of *wu*, he was. The genitive prefix is *de* or *d'*.

[No. 7.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## PASHTO.

NORTH-EASTERN (AFRĪDĪ OR APRĪDĪ) DIALECT.

## SPECIMEN I.

(Sir Harold Deane, K.C.S.I., 1898.)

ده يږه سړي دوه زامن وو - نو هغه کشر خپل پلارته وو چه پلاره ماته خپله برخه د مال نه راځه - نو هغه خپل مال په دواړو وويشه - يو څو روښي پس کشر زوي هر څه جمع کړل - او يو لري ملک ته يې منزل وکړ - او هلته يې خپل مال په مستي بای کړ - نو چه ټول يې خلاص کړ نو په هغه ملک باند يو ستر قاحط راغی - او هغه تنگ شه - نو هغه لار او ده هغه وطن يو معتبر سړي سره ټوکر شه - او هغه د خنډيرانو ده غړولو د پاره خپلو پتو ته واستوه - او هغه به په خوشحالي سره په هغه بوسو چه خنډيرانو خوړل خپله خيټه سره کړي وه خو هيچا نه وپړکول - بيا چه په خود شه نو ويني وچه د ما ده پلار څومره ټوکران په ښه شان مړي مومي او زه ده لوري مرم - زه به پورته شم او خپل پلار ته به لار شم - او ويرته به وایم چه پلاره ما د خدای گناه کړي ده او دتا هم او د دي لایق نه یم چه دتا زوي شم - خو په ټوکرانو کښ م واچوه - او هغه پورته شه - او خپل پلارته راغی - خو چه هغه يا لري وه نو خپل پلار وليده او ترس يې پړ وکړ - او وير منده يې کړه - او وير تر غاړه وت - او څپ يې کړ - او زوي وير ته وو چه پلاره ما د خدای او دتا گناه کړي ده - او د دي لایق نه یم چه دتا زوي شم - ويلي پلار يې خپلو ټوکرانو ته وو چه ښه جامه راوړي او ده ته يې واغندوي - او يوه گټه يې په لاس کړي - او پڼي ويرته په پښو کړي - او رادرومي چه مړي وځوړو او خوشحالي وکړو - ځکه چه دا دما زوي مړ وه او ژوندي شوي ده - ورک وه او پيدا شوي ده او هغی خوشحالي جوړه کړله \*

اس ده هغه مشر زوي په پتي کښ وه - او چه هغه راغی او کورته نژدي شه - نو ده سرود او ده گډيدو آواز يې واوریده - نو يو ټوکر ته يې ناري کړي - او بښنه يې تر وکړه - چه د دي څه مطلب ده - نو هغه ويرته وو چه دتا ورور راغلي ده - او پلار د خيرات کړي ده - ځکه چه هغه يې روغ جوړ موندلي ده - نو هغه ورور شه او انکه نه ته - نو پلار يې راووت - او منت يې ويرته وکړ - نو هغه په خواب کښ پلار ته وو چه کسه دومره دير کال ما دتا خدمت کړي ده - او هيچيري م دتا حکم نه ده مات کړي - او بيا هم تا چيري ما ته يو ورغومي راکړي نه ده - چه ما پر د خپلو دوستانو سره خوشحالي کړي وي - ويلي خو چه دا دتا زوي چه مال يې ديرته په کچنو بای کړي ده راغی - نو تا ويرته ولمستيا وپړکړه - نو هغه ويرته وو چه زويه ته مدام دما سره يې - او دما هر څه دتا دي - دا منايب وو چه مو ښادي وکړو او خوشحال شو - ځکه چه دا دتا ورور مړ وه او بيا ژوندي شوي ده - او ورک وه او موندلي شوي ده \*

[ No. 7.]

## ERANIAN FAMILY.

## EASTERN GROUP:

## PASHTŌ.

NORTH-EASTERN (AFRĪDĪ OR APRĪDĪ) DIALECT.

## SPECIMEN I.

## TRANSLITERATION.

(Sir Harold Deane, K.C.S.I., 1898.)

[Pronounce *ā* like the *a* in 'all'.]

D<sup>a</sup> yaw<sup>a</sup> sarī dwa zām<sup>n</sup> wū. Nō hagh<sup>a</sup> k<sup>a</sup>sh<sup>r</sup> khp<sup>l</sup> plār ta wuwe chi, 'plāra, mā-ta khp<sup>l</sup>la brakha de māl na rākra.' Nō hagh<sup>a</sup> khp<sup>l</sup>l māl p<sup>a</sup> dwārō wuwēsh<sup>a</sup>. Yau sō rwēzē pas k<sup>a</sup>sh<sup>r</sup> zōe har s<sup>a</sup> jama<sup>a</sup> k<sup>r</sup>l, au yau lirē m<sup>a</sup>lk ta yē mazal wuk<sup>r</sup>. Au halta yē khp<sup>l</sup> māl p<sup>a</sup> mastai bāē k<sup>r</sup>. Nō chi tōl yē khlās k<sup>r</sup>, nō p<sup>a</sup> hagh<sup>a</sup> m<sup>a</sup>lk bānde yau st<sup>r</sup> qahat rāghai, au hagh<sup>a</sup> tang sh<sup>a</sup>. Nō hagh<sup>a</sup> lār, au d<sup>a</sup> hagh<sup>a</sup> waṭan yau mu<sup>a</sup>atabar sarī sara nūkar sh<sup>a</sup>. Au hagh<sup>a</sup> de khinzirānō d<sup>a</sup> saraw<sup>l</sup>ō dipārah khp<sup>l</sup>lō patō ta wāstaw<sup>a</sup>. Au hagh<sup>a</sup> ba p<sup>a</sup> khushhālāi sara p<sup>a</sup> hagh<sup>a</sup> būsō chi khinzirānō khwa<sup>l</sup>, khp<sup>l</sup>la khēta mara k<sup>r</sup>ri w<sup>a</sup>, khō hēchā n<sup>a</sup> wērkaw<sup>l</sup>. Byā chi p<sup>a</sup> khud sh<sup>a</sup>, nō wu-yē-we chi, 'de mā d<sup>a</sup> plār sōmra nūkarān pa k<sup>h</sup> shān marai, mūmī, au z<sup>a</sup> d<sup>a</sup> lw<sup>a</sup>gē mr<sup>m</sup>. Z<sup>a</sup> ba pōrta sh<sup>m</sup>, au khp<sup>l</sup>l plār ta ba lār sh<sup>m</sup>, au wēr-ta ba wāy<sup>m</sup> chi, 'plāra, mā de Khudāe gunāh k<sup>r</sup>ri da, au de tā hum, au d<sup>a</sup> dē lāyiq n<sup>a</sup> y<sup>m</sup> chi de tā zwai sh<sup>m</sup>; khō p<sup>a</sup> nūkarānō k<sup>h</sup>(ke) me wāchawa.' Au hagh<sup>a</sup> pōrta sh<sup>a</sup>, au khp<sup>l</sup>l plār ta rāghai. Khō chi hagh<sup>a</sup> yā lirē w<sup>a</sup>, nō khp<sup>l</sup>l plār wulid<sup>a</sup>, au tars yē pre wuk<sup>r</sup>, au wēr mandah yē kra, au wēr t<sup>r</sup>-ghārawat, au šap yē k<sup>r</sup>. Au zōe wēr-ta wuwe chi, 'plāra, mā de Khudāe au de tā gunāh k<sup>r</sup>ri da. Au d<sup>a</sup> dē lāyiq n<sup>a</sup> y<sup>m</sup> chi de tā zwai sh<sup>m</sup>. Wēlē plār yē khp<sup>l</sup>lō nūkarānō ta wuwe chi, 'k<sup>h</sup> jama rāwrai, au d<sup>a</sup> ta yē wāghūndawai, au yawa guta yē p<sup>a</sup> lās kraī, au paṇē wēr-ta p<sup>a</sup> p<sup>h</sup>ō kraī. Au rādrūmai chi marai wukhwrū, au khushhālī wukrū. Z<sup>a</sup>ka chi dā dē mā zwai m<sup>r</sup> w<sup>a</sup>, au zhwandai sh<sup>a</sup>wai da; wruk w<sup>a</sup>, au paidā sh<sup>a</sup>wai da.' Au hagh<sup>a</sup> khushhālī jōra k<sup>r</sup>la.

Us d<sup>a</sup> hagh<sup>a</sup> m<sup>a</sup>sh<sup>r</sup> zwai p<sup>a</sup> paṭi k<sup>h</sup>(ke) w<sup>a</sup>. Au chi hagh<sup>a</sup> rāghai, au kōr ta nizhdē sh<sup>a</sup>, nō d<sup>a</sup> sarōd au d<sup>a</sup> gadēdō awāz yē wārwēd<sup>a</sup>. Nō yau nūkar ta yē nārē krē, au pakht<sup>a</sup>na yē tre wukra, chi, 'd<sup>a</sup> dē s<sup>a</sup> maṭlab da?' Nō hagh<sup>a</sup> wēr-ta wuwe chi, 'de tā wrōr rāgh<sup>a</sup>lai da, au plār de khairāt k<sup>r</sup>rai da, z<sup>a</sup>ka chi hagh<sup>a</sup> yē rōgh jōr mūd<sup>a</sup>lai da.' Nō hagh<sup>a</sup> maraw<sup>r</sup> sh<sup>a</sup>, au in<sup>a</sup>na n<sup>a</sup> t<sup>a</sup>. Nō plār yē rāwuwat, au minat yē wēr-ta wuk<sup>r</sup>. Nō hagh<sup>a</sup> p<sup>a</sup> zawāb k<sup>h</sup>(ke) plār ta wuwe chi, 'k<sup>a</sup>sa, dōmra ḍer kāla mā de tā khidmat k<sup>r</sup>rai da. Au hēchēre me de tā hukam n<sup>a</sup> da māt k<sup>r</sup>rai. Au byā hum tā chēre mā ta yau wurghūmai rāk<sup>r</sup>rai n<sup>a</sup> da, chi mā pre d<sup>a</sup> khp<sup>l</sup>lō dōstānō sara khushhālī k<sup>r</sup>rai wai. Wēlē khō chi dā de tā zwai, chi māl yē dēr ta p<sup>a</sup> kachnō bāe k<sup>r</sup>rai da, rāghai, nō tā wēr-ta wulmastyā wērkr<sup>a</sup>la.' Nō hagh<sup>a</sup> wēr-ta wuwe chi, 'zōya, t<sup>a</sup> mudām de mā sara yē, au de mā har s<sup>a</sup> de tā dī. Dā munāsib wū chi mū k<sup>h</sup>ādī wukrū, au khushhāla shū. Z<sup>a</sup>ka chi dā de tā wrōr m<sup>r</sup> w<sup>a</sup>, au byā zhwandai sh<sup>a</sup>wai da; au wruk w<sup>a</sup>, au mūd<sup>a</sup>lai sh<sup>a</sup>wa da.'

[ No. 8.]

# ERANIAN FAMILY.

# EASTERN GROUP.

## PASHTO.

NORTH-EASTERN (APRĪDĪ OR APRĪDĪ) DIALECT.

## SPECIMEN II.

په تير شوي مني زه د لواړكي په قلا كېس وم \* لښكر د اپريدو راغي او پس له دير جنگ ټي قلا واخستله \*  
 او اسباب چه په قلا كېس وه هغه ټي تاله واله كه \* زه ټي بندي په لار د تنكي غره روان كړم \* د نماينام تركمي وه  
 چه بازار ته ټي ورسولم - شپه م د بازار په تالاولو شوه \* صبا ټي بيا روان كړم \* د بازار مركزه چه م وليده - نورياته  
 راته كندي كودري وشكارېده \* بيا ټي د منگل باغ په لار باري ته واړولم \* د باري ملك به شين وه \* يو خوا بل خوا  
 ټي غرونه په مينځ كېس باره \* د باري په غاړه ټي پتي وو \* د دغو پتيو مركزه شېلنه وه \* دير جوار - ځني ځني آډي  
 كېس غوښت او شولي كرلي وي \* بيا ټي هغه مقام ته ورسولم چه اپريدي ورته دوتوي وايي \* دغه ځاي په اوبو پوري  
 وتلم \* خړي اوبه وي او منځ كېس چر وه - د چر چه پوريو تلم نو په بوشته واوړېدم \* بيا ټي تيرا ته ورسولم - د تيرا  
 وطن دير شين وه \* مركزه ټي آبي نه وه - ولي كه آبي نه زياته وه \* ځكه چه دويمه دريمه ورځ پر باران مدام وريږي \*

## TRANSLITERATION AND TRANSLATION.

Pah tēr-shwī manī za da Loārgī pa-qilā-kkḥe wum. Lakhkar da  
 In past autumn I of Landi-Kotal in-the-fort was. Army of  
 Aprīdō rāghai, au pas-la dēra janga yē qilā wākhistala. Au  
 the-Afrīdis came, and after much fighting by-them the-fort was-captured. And  
 asbāb che pa-qilā-kkḥe wu, haghā yē tāla-wāla-ka.  
 the-articles which in-the-fort were, these by-them were-destroyed-and-looted-made.  
 Za yē bandī pa lāra da Tangi ghra rowān-kṛam. Dā  
 I by-them as-a-prisoner by road of the-Tangi hill-pass was-conducted. That  
 nmākhām targimai wu, chi Bāzār-ta yē wu-rasawulam,  
 a-moonless night was, when to-the-Bāzār-valley by-them I-was-caused-to-arrive,  
 shpa-me da-bāzār pa-tālāo wu-shwa: sabā yē byā rowān-kṛam.  
 night-my of-Bāzār at-the-tank was-passed: at-dawn by-them again I-was-conducted.  
 Da Bāzār mzaka chi me wulida, nū zyāta rā-ta kandē  
 Of Bāzār the-land which by-me was-seen, then very-much to-me rich

kōdarē wu-khkāreda. Byā yē da-Mangal Bāgh pa-lāre Bārē-ta  
 (and) fertile it-appeared. Again by-them of-Mangal Bāgh by-way-of to-Bāra  
 wārawulam: da Bārē m'lk kh' shīn wu: yau khwā bal  
 I-was-brought: of Bāra the-country fine green was: one side (and the) other  
 khwā yē ghrūna, pa-mians-kkhe, Bāra: da Bārē pa-ghāra-yē paṭi  
 side of-it hills, (and) in-the-middle, the-Bāra-river: of Bāra on-the-banks-of-it fields  
 wū: da daghō paṭō mzaka shubhana wa: dēr jowār,  
 there-were: of those fields the-land rice-fields was: much jowar,  
 zini-zini-adaī-kkhe ghōkht au shōlē kralē wē: byā yē  
 one-place-and-another millet and rice sown were: again by-them  
 haghā-maqām-ta wu-rasawulam, chi Apridi war-ta Duwatōi wāyi:  
 to-that-place I-was-caused-to-arrive, which the-Afridis it Dwatōi call:  
 (2 streams)

dagha-zāi-pa ōbō pōrē wa-talam: kharē ōba wē, au makh-kkhe  
 (at)-this-place the-water across I-went: dirty water it-was, and in-front  
 char wu: da-char chi pōrē-watalam, nū pa bōkhtana wāwredam.  
 a-ford was: of-the-ford when we-crossed, then in a-quagmire we-got-involved.  
 Byā yē Tirā-ta wu-rasawulam, da Tirā waṭan dēr shīn  
 Again by-them to-Tirah I-was-caused-to-arrive, of Tirah the-country very green  
 wu: mzaka yē ābi na-wa: walē la-ābi-na zyāta wa,  
 was: the-land by-them irrigated was-not: but than-irrigated-land better it-was,  
 zikachi dwēma drēma wraṣ pre bārān mudām warēgi.  
 because second (or) third day on-it rain always falls.

#### FREE TRANSLATION OF THE FOREGOING.

Last autumn I was in the fort at Landi Kōṭal. A great number of Afridis appeared round about, and after a great struggle took the fort by storm, and destroyed and looted anything and everything they could find in the fort. I was led as a captive across the Tangi hills. When we reached the Bāzār valley it was a moonless night, and I passed the night there near a tank. We started again in the morning. On looking at the ground in the Bāzār valley, it seemed to be very rich and fertile. Then they took me across the Bāra through the Mangal Bāgh. The country watered by the Bāra river was very fertile—on either side of the Bāra were hills between which the river flowed, flanked on both sides by fields, mostly paddy-fields. A great quantity of Indian corn is procurable. Millet and rice-fields are scattered about here and there. I was taken to a place called by the Afridis 'Dwatōi,' where we crossed the stream which was muddy. In front of us lay the ford, but we got into a quagmire before reaching it. Then I was taken to Tirah which was also fertile. The land is not irrigated, but is better than irrigated land; because of the rain falling every second or third day.



## CHHACHHĪ PAṢṢTŌ.

The following version of the Parable of the Prodigal Son is in the corrupt dialect of North-eastern Paṣṣtō spoken by 15,391 people inhabiting about thirty villages in the tract called Chhachh, situated in the north of the Attock District, in the Province of the Panjab. It is closely connected with the dialect of the Plains Yūsufzais across the River Indus, but has many irregularities. There is one thing noticeable about this Chhachhī dialect, *viz.* that the aspirated letters of borrowed Panjābī words, which, in pure Paṣṣtō are disaspirated, are retained in Chhachh. This does not appear in the present specimen. An example is the Panjābī word *bhūsā*, chaff, which in pure Paṣṣtō is *būs*, but in Chhachhī is *bhūs*, *bhūsā*, etc.

Paṣṣtō is also spoken in the south of Attock District by about 6,500 *Khataks* in a few villages of the Makhad area of the Pindigheb Tahsil, close to the River Indus. The dialect there spoken is the South-western, and is closely allied to the dialect spoken by the *Khataks* of Kohat District, with whom the Makhad Paṭhāns are connected.

In Chhachhī Paṣṣtō, the letter *خ* sometimes becomes *س* *s* or *ز* *z*. Thus, *tsakha*, with, is written *sakha*; and *dzaka*, because, becomes *zika*. Also, the Urdū method of writing cerebral letters is frequently adopted in addition to the Paṣṣtō one. Thus, *qēr*, much, is written *قیر* instead of *دیر*, and *baghāra*, clothed, is written *بغاره* instead of *دغاره*.

I am indebted to Lieutenant A. J. O'Brien, Assistant Commissioner, Attock, for the following specimen.

The following figures show approximately the number of speakers of each dialect of Paṣṣtō in Attock:—

North-eastern dialect	.	.	.	.	.	.	.	.	.	.	15,391
South-western ( <i>Khatak</i> ) dialect	.	.	.	.	.	.	.	.	.	.	6,500
TOTAL number of Paṣṣtō speakers										.	<u>21,891</u>

It may be noted here, that besides these Chhachh Paṭhāns and the *Khataks* of Makhad, there are other speakers of Paṣṣtō in the Panjab Province. These inhabit that part of the Mianwali District which lies west of the Indus, and borders on Bannu, belonging to the North-West Frontier Province. They number 15,191, and their language is South-western Paṣṣtō, similar to that of the last named District.

[No. 9.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## PASHTO.

## NORTH-EASTERN (CHHACHHĪ OF ATTOCK) DIALECT.

(Lieutenant A. J. O'Brien, 1898.)

د یو سړي دوه زامن وو \* له هغو نه وروکي پلار ته وو. - چې آی پلار د مال بخڅه چې ماته رسیږي مالا راګا \* نو هغه مال هغوي ته وويش \* او لږي ورز پس وروکي خوځي ټول مال یو ځای کېه - او د یو لږي وطن سفرې وکړه \* او هلته خپل مال په بدجلن کې برباد کړه \* او چې ټول یې ولگاوه په هغه ملک کې لوی قحط پریوت \* او دې محتاج شو \* نو د هغه ملک یو سردار سځه ټوکر شو \* هغه سردار دې بخیلو پټو کې لیوگان څارولو دپارا واستاوه \* او د هغه دا آرزوه - چې له هغه پوستګون چې لیوگان خوږي خپله ګیډا ټکاوي \* ولې چې چا هغه ته څه نه ورکول \* نو په هوش کې راغی - او وو. - چې څما د پلار څو مزدورانو ته څیره ټوټې ده \* او زه د ولې مرم \* زه پاڅم - او پلار ته به څم \* او هغه ته به واثیم - چې آی پلار ما د آسمان اوستا بحضور ګناه کړیده \* او اوس د د لائق نه یم چې بیا ستا څوې وویکي شم \* نو مالرا بخیلو مزدورانو کې یو وشمارة \* نو پورته شو - او خپل پلارته لاړ \* او دې لږي و. - چې خپل پلار ولید - بږي برحمیدو. - او وزغښت - او پغیر کې یې ونيو. - او ډیرې کښل کړه \* څوې ورته وو چې آی پلار ما د آسمان اوستا بحضور ګناه کړیده \* او اوس د د لائق نه یم چې بیا ستا څوې وویکي شم \* پلار یې خپل ټوکرانو ته ورو چې غوره جامه راوباسي - او د ت بغاړه کړي - او د د پلاس ګټي او پخپو پیژني واچوي. \* او مونږ څوږو او خوشحالي کاوو. - ولې چې څما دا څوې مړ وو. - اوس ژوندې شو. - ورک و اوس م بیا موند \* نو هغوي خوشحالي کړه \*

او د هغه سړي لوی ځویا یې پټي کې و \* چې کور سځه راغې د سندرو او د ګډیدلو آوازي واورید \* نو یو ټوکر یې وپال. - او ترې تپوس یې وکړه چې دا څه دي \* هغه ټوکر وو چې ستا ورور راغلي دي - اوستا پلار او په میلمستیا کړي ده - زک چې دې یې روغ جوړ بیا موند \* دا زور خپه شو. - او د ورټلو زړه یې و نه شو \* نو پلار یې بهر راغی - او هغه یې پخلا کړه \* هغه پلار ته بځواب کې وو. - ګورا دومره کاله زه ستا خدمت کوم - او هچري ستا له حکمېه جارتګي نه یم \* ولې تا هچري یو ورځو مې مالا رانګه \* چې د خپلو دوستانو سره خوشحالي وکړم \* او چې ستا دا څوې چې ستا مال یې بځجوړ باندې برباد کړه - ستا هغه دپارا لویا میلمستیا وکړه \* هغه هغه ته وو. - آی څوې ته تل ما سځه یې \* او هر چې څما دې هغه ستا دې \* ولې خوشحالي کول او خوشحالیدل مناسب و \* ولې چې ستا دا زور مړه اوس ژوندې شو. - او ورک و اوس پلاس راغی \*

[No. 9.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## PASHTŌ.

NORTH-EASTERN (CHHACHHĪ OF ATTOCK) DIALECT.

## TRANSLITERATION AND TRANSLATION.

*(Lieutenant A. J. O'Brien, 1898.)*

Da yō sarī dwa zāman wū. La-haghō-na wrūkai  
*Of one man two sons were. From-them by-the-younger*

plār-ta wu-wi, chi, 'ai plārā, da-māl-bakhra chi  
*the-father-to it-was-said, that, 'O father, of-the-property-the-share which*

mā-ta rasēgi mā-lā rā-kā.' Nō haghā māl haghwē-ta wu-wēsha.  
*me-to comes me-to give.' Then by-him the-property them-to was-divided.*

Ō lugē wraṣ pas wrūke-dzōe tōl māl yō-dzāe ka,  
*And a-few days after by-the-younger-son all the-property together was-made,*

ō da yō lirē waṣan safar ē wu-ka; ō haltā khpul māl  
*and of a far country journey by-him was-made; and there his-own property*

pa-bad-chalan-kē barbād ka. Ō chi tōl ē wu-lagāwu,  
*in-profligacy wasted was-made. And when all by-him was-dissipated,*

pa-hagha-mulk-kē lōe qāht prēwat, ō dai muhtāja shō. Nō  
*in-that-country a-great famine fell, and he in-distress became. Then*

da haghā mulk yō sardār sakha naukar shō. Hagha sardār  
*of that country a nobleman near servant he-became. By-that nobleman*

dai pa-khpulō-patō-kē lēwagān dzarāwalō dapārā wāstāwu. Ō da haghā  
*he to-his-own-fields swine feeding for was-sent. And of him*

dā ārzū wa, chi, 'la haghā pōstakūna chi lēwagāni khwari  
*this wish was, that, 'with those husks which the-swine eat*

khpula gēdā dakāwī; walē chi-chā haghā ta tsa na warkawal.  
*my-own belly I-may-fill; but by-any-one him to any-thing not was-given.*

Nō. pa-hōsh-kē rāghai, ō wu-wi chi, 'dzamā da plār  
*Then in-sense (he)-came, and (by-him) it-was-said that, 'my of father*

tsō mazdūrānō ta dēra dōdai da, ō za da walgi maram.  
*how-many servants too much food is, and I of hunger am-dying.*

Za pātsam, ō plār-ta ba-tsam, ō haghā-ta ba-wāyām, chi,  
*I (will) arise, and father-to I-will-go, and him-to I-will-say, that,*

'ai plārā, mā da āsmān ō stā pa-hūzūr gunāh  
*'O father, by-me of Heaven and of-thee in-the-presence sin*

karai-da, ō ōs da di lāiq na yam, chi biyā stā dzōe-  
has-been-done, and now of this fit not I-am, that again thy son  
wu-wayalai-shum. Nō mā-larā pa-khpulō-mazdūrānō-kē yō wu-shumāra.”  
I-may-be-called. Then me-to in-thine-own-servants one count.”

Nō pōrta shū, ō khpul plār-ta lār; ō dai lā lirē  
Then risen he-became, and his-own father-to went; and he at distance  
wu, chi khpul plār wulid, prē wu-rahmēdū, ō  
was, when by-his-own father (he-)was-seen, on-him compassion-was-felt, and  
wu-zghākht, ō pa-ghēg-kē ē wu-nīwu, ō dēr ē kkhul  
he-ran, and in-embrace by-him he-was-seized, and many by-him kisses

ka. Dzōe war-ta wu-wi chi, ‘ai plārā, mā da  
were-made. By-the-son him-to it-was-said that, ‘O father, by-me of  
āsmān ō stā pa-ḥuzūr gunāh karai-da, ō ōs da di  
Heaven and of-thee in-the-presence sin has-been-done, and now of this  
lāiq na yam chi biyā stā dzōe wu-wayalai-shum.’ Plār  
worthy not I-am that again thy son I-may-be-called.’ By-the-father

ē khpul naukarānō-ta wu-wi chi, ‘ghōra jāma rā-wu-basāi, ō  
of-him his-own servants-to it-was-said that, ‘excellent coat bring, and  
di-ta baghāra kaī, ō da-di pa-lās guti, ō pa-khpō panē  
this(-person)-to clothed make, and of-his on-hand a-ring, and on-feet shoes  
wāchawai, ō mūg khūrū, ō khushhālī kāwū, walē-chi dzamā dā  
put-on, and (let)us eat, and merriment make, because my this  
dzōe mur wu, ōs zhawandai shū; wruk wu, ōs mi biyā  
son dead was, now living is; lost was, now by-me again  
mūd.’ Nō haghwi khushhālā kū-lā.  
is-found.’ Then by-them merriment was-made.

Ō da haghā sarī lōe dzōeyā ē pātē kē wu; chi kōr  
And of that man the-great son his field in was; when the-house  
sakhā rāghai da sandarō ō da gadēdalō āwāz ē wār-wēd.  
near he-came of music and of dancing the-sound by-him was-heard.

Nō yō naukar ē wu-bālu, ō tre tapūs ē  
Then one servant by-him was-called, and from-him inquiry by-him  
wu-ka chi, ‘dā tsa dai?’ Haghā naukar wu-wi chi, ‘stā  
was-made that, ‘this what is?’ By-that servant it-was-said that, ‘thy  
wrōr rāghalai dai, ō stā-plār lōya mēlmastiā karai-da;  
brother come is, and by-thy-father a-great feast has-been-made;  
zi-ka-chi dai ē rōgh-jōr biyā mūd.’ Dā rōr  
because-that he by-him safe-and-sound again was-found.’ That brother  
khapa shū, ō da wartalō zira ē wu-na-shū. Nō plār  
angry became, and of going mind of-him was-not. Then the-father

ē bahar rāghai, ō haghā ē pukhlā ka. Hagha  
*of-him out-side came, and by-him to-him entreaty was-made. By-him*  
 plār-ta pa-dzawāb-kē wu-wi, 'gorā, dōmrā kāla za stā khidmat  
*the-father-to in-answer it-was-said, 'look, so-many years I thy service*  
 kawum, ō hicharē stā la-hukma jār-watalai-na-yam; walē tā  
*do, and ever thy from-the-order have-not-disobeyed; but by-thee*  
 hicharē yō warghūmai mā-lā rā-na-ka, chi da khpulō dōstānō  
*ever one kid me-to was-not-given, that of my-own friends*  
 sara khushhālāi wu-kram; ō chi stā dā dzōe chi stā māl  
*with merriment I-should-do; and when thy this son who thy property*  
 ē pa-kanjrō-bāndē barbād-ka, tā haghā dapārā  
*by-him on-harlots wasted-has-been-made, by-thee his for-the-sake*  
 lōyā mēlmastiā wu-kra.' Hagha haghā-ta wu-wi, 'ai dzōya,  
*a-great feast has-been-made.' By-him him-to it-was-said, 'O son,*  
 ta tal mā sakha yē, ō har chi dzamā dai, haghā stā  
*thou always me with art, and everything which mine is, that thine*  
 dai; walē khushhālāi kawal ō khushhālēdal munāsib wū, wālē-chi  
*is; but merriment to-make and merry-to-be proper was, because*  
 stā dā rōr maṛ wu, ōs zhawandai shō; ō wruk wu, ōs  
*thy this brother dead was, now living became; and lost was, now*  
 pa-lās rāghai.  
*to-hand came.'*

### BANGAṢḤ PAṢṬŌ OF KOHAT.

Paṣṭō is the principal language of the Kohat District, except in Shakardarra and the tracts along the Indus. Over the greater part of the District the dialect is the North-eastern; only in the east and south, amongst the Khataks, is the South-western dialect spoken. The boundary line between the two dialects passes through this District.

The following specimens are of the North-eastern dialect as spoken in that District. The first is a translation of the Parable of the Prodigal Son, and the other a short account of the Afghān tribes of North Kohat, and of their language. The principal tribe of North-West and North Central Kohat is that of the BangaṣḤes, as that of the Khataks is of the south and east. The language is much affected by that of the Hindūs who have settled among them. The boundary between the BangaṣḤes who speak Northern Paṣṭō and the Khataks of the south of the District may be taken as passing through the town of Lachī. In the east of the District, the Akōrā Khataks, who also speak South-western Paṣṭō, run right up to the northern boundary of the District, and across it into the Khatak Pargana of Pēshāwar.

The following figures show the number of speakers of each dialect of Paṣṭō in Kohat, according to the Census of 1911 :—

North-eastern dialect (BangaṣḤes)	. . . . .	107,492
South-western dialect ( <u>Khataks</u> )	. . . . .	85,891
TOTAL number of Paṣṭō speakers		<u>193,383</u>

Besides Hindū inflections such as the termination *wālā* to form nouns of agency, it may be noted that the past participle ends in *o*, that the genitive prefix is *dʰ*, and that there are a few other minor irregularities of pronunciation.



[No. 10.]

## ERANIAN FAMILY.

## EASTERN GROUP.

PASHTO.

NORTH-EASTERN (BANGASH OF KOHAT) DIALECT.

## SPECIMEN I.

*(Sir Lucas White King, C.S.I., 1898.)*

د یو سړي دږه خامس وړ - کشر زوي پلار ته وویل چه - اي پلار که شما حصه ستا په مال کښ رسېږي خو راته ئي راکړه - جوړ هغه په خپل ژوندانه کښ ورت وويش - په لږ ورو کښ هغه کشر زوي ئي ډول مال جمع کړ او يو لږ وکښ ته په صفر لار شه او هلته ئي هغه ډول مال په بدمعاشي کښ والوڅاوه - او ده ئي لکاوه - جوړ هغه وخت په هغه ملک کښ يو لوي قحط راغی - نو د دیر محتاج شه - او يو سړي څخه چه د هغه ملک اوسيدونکي وه لار شه - نو هغه دپاره د سرگوزو خرولو خپلو پتو ته وليږه - دده په زړه کښ دا وه - څه چه د سرگوزي وخورې - او څه ترته پاتي شي - په هغه پس خورده به ئي ځان مړه وم - ولي هغه هم ده ته چا نه ورکوله - پس له هغه په خود کښ راغی او ده ئي وویل چه - شما پلار څخه څومره مزدوران دیر دود ئي خوري او زه دلته کښ له لوري نه مرم - پاتم چه د خپل پلار څخه لار شم او ورت ووايم چه - آي پلار ما ستا او د خدای گناه وکړه اوس زه ستا د زوي والي لايق نه یم - ما د خپلو مزدورانو په شان يو مزدور وگنډه - جوړ اوچت پاييده او پلار څخه لار شه - د لار په وده چه پلار وليده - په دیر وینه سره ور وغلید - او د ځان سره ئي غاړه غټي کړ - او کښل ئي کړ \* بيا ورت زوي وویل چه - آي پلار - ما ستا او د خدای گناه کړي ده \* اوس ستا د زوي والي لائق نه یم \* بيا پلار ئي خپلو نوکرانو ته وویل چه په جلغې سره دیر ښه زړوکی بهر راوړئ او ورت ور واغونډه وئ - او گوته ور پلاس کړئ - او پټي ور په پټو کړئ - راشئ - چه مونږ خوراک وکړو او خوشحالي وکړو \* ځکه چه شما دا زوي مړ شوي وه او بيا ژوندي شوي دے \* او ورک شوي وه موندکي شوي دے \* خوشحالي ئي شروع کړلې \*

او مشر زوي ئي په پټي کښ وه - هر کله چه هغه راروان شه - او کور ته رانزده شه - نو د گديډلو او د غزلو آواز ئي تر غوږ شه \* او يو نوکر ئي راوباله او پوښتنه ئي تر وکړه چه - دا څه چل دي - هغه ورت و وچه رور راغله دې \* او پلار چه د روغ جوړ لیدل دې - نو ښه ويلمستيا ئي تیاره کړه ده - ده چه دا واوریده نو دیر خفه شه او دلته ور ننوتو ته ئي زړه ونشه \* پس له هغه ئي پلار بهر ورغی او پخلا ئي کړ \* بيا هغه په خواب کښ پلار ته وویل - گوره چه له دوسره کالونه ستا خدمت گوم - او هېچر م ستا بي امري نه ده کړه - او تا جرے يو جيله هم راته رانکړ - چه د يارانو سره خوشحالي وکړم \* بيا چه دا ستا زوي راغی چه ډول مال په کنجرو باند وخورا وه دوسره لويه ويلمستيا د وکړه \* پلار ورت و وچه آي هلک ته مدام شما سره بي او هر څه چه شما څخه دي هغه ډول ستا دي - ولے دا رور د مړ شوې وه اوس بيا ژوندي شوي دے - او ورک شوي وه موندکي شوي دے خوشحالي کړل لازم وو \*

[ No. 10.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## PAŠTŌ.

NORTH-EASTERN (BANGASH OF KOHAT) DIALECT.

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

*(Sir Lucas White King, C.S.I., 1898.)*

D<sup>a</sup> yau sarī dwa zāman wū. Kashar zōe plār-ta wuway<sup>1</sup>,  
*Of one person two sons were. By-the-younger son father-to it-was-said,*  
 che, 'ai plāra, k<sup>a</sup> zamā s<sup>a</sup> hiṣa stā pa-māl-kkḥ(ke) rasēgi, khō rā-ta  
*that, 'O father, if my any share thy property-in reaches, then to-me*  
 ē rākra.' Jōr haghā pa-kḥpal-zhowandāna-kkḥ(ke) war-ta wawēsh<sup>a</sup>.  
*it give.' Then by-him his-life-in to-them it-was-divided.*  
 Pa-ligō-wrazō-kkḥ(ke) haghā kashar zōe ē tōl māl jama<sup>a</sup> kr<sup>a</sup>,  
*A-few-days-in by-that younger son his all property together was-made,*  
 ō yau lire waṭan ta pa safar lār-sh<sup>a</sup>, ō halta ē haghā tōl  
*and one far country to on journey he-went, and there by-him that all*  
 māl p<sup>a</sup>-badm'āshī-kkḥ(ke) wālūzāwo. Ō wa-ē-lagāwo, jōr haghā  
*property profligacy-on was-wasted. And was-by-him-spent, then that*  
 waqt p<sup>a</sup>-haghā-mulk-kkḥ(ke) yau lōe qaḥṭ rāghai, nō dai dēr muḥtāj<sup>a</sup>  
*time that-country-in one great famine came, and he very needy*  
 sh<sup>a</sup>. Ō yau-sarī-sākha che d<sup>a</sup> haghā mulk osidūnkai wo lār-sh<sup>a</sup>.  
*became. And one-person-to who of that country residing was went.*  
 Nō haghā da-pāra d<sup>a</sup> sarkūzō sar<sup>a</sup>walō kḥp<sup>a</sup>lō-paṭō-ta wulēg<sup>a</sup>.  
*And by-him for of swine feeding his-own-fields-to he-was-sent.*  
 Da-da pa-zr<sup>a</sup>-kkḥ(ke) dā wa, 's<sup>a</sup> che da sarkūzī wukḥwari ō s<sup>a</sup>  
*His mind-in this was, 'that which these pigs eat and which*  
 tre-n<sup>a</sup> pātē-shī, p<sup>a</sup> haghā paskḥūrda ba-ē zān marawam,' walē  
*from-them remain, on these remains from-them myself I-will-satiate,' but*  
 haghā ham da-ta chā na warkawal. Pas la-haghā pa-kḥud-kkḥ(ke)  
*that also him-to any-one not gave. After that to-himself*  
 rāghai, ō wa-ē-way<sup>1</sup> che, 'zamā plār sākha sōmra mazdūrān dēra  
*he-came, and said that, 'my father with how-many labourers much*  
 dōdai khwari, ō za dalta-kkḥ(ke) la-lwagē-n<sup>a</sup> mram; pāsam che d<sup>a</sup>-kḥpal  
*bread eat, and I here hunger-from die; let-me-rise that my-own*  
 plār sākha lār-sham ō war-ta wuwayam, che, "ai plāra, mā  
*father to I-may-go and to-him I-may-say, that, "O father, by-me*

stā ō d<sup>a</sup>-Khudāe gunāh wakr<sup>a</sup>, ōs z<sup>a</sup> stā d<sup>a</sup> zōewālī lāiq na-yam;  
*thine and God's sin has-been-done, now I thy of sonship fit am-not;*  
 mā d<sup>a</sup>-khp<sup>a</sup>lō mazdūrānō pa-shān yau mazdūr wugan<sup>a</sup>." Jōr ūchat  
*to-me your labourers like one labourer count."* Then up  
 pāsīd<sup>a</sup> ō plār śakha lār-sh<sup>a</sup>. Dē lā lirē wo, che plār  
*he-arose and father to went. He yet far was, when by-his-father*  
 walīd<sup>a</sup>; pa-dēra-mīna-sara war-wuzghalīd<sup>a</sup>; ō da-zān-sara ē  
*he-was-seen; much-love-with to-him-he-ran; and body-with by-him*  
 ghāraghatai-kr<sup>a</sup>; ō kkhul ē kr<sup>a</sup>; biā war-ta zōe wuway<sup>1</sup>  
*he-was-embraced; and kiss him was-done; again to-him by-the-son it-was-said.*  
 che, 'ai plāra, mā stā ō da-Khudāe gunāh k<sup>a</sup>re-da. Ōs stā  
*that, 'O father, by-me thy and God's sin has-been-done. Now thy*  
 d<sup>a</sup> zōewālī lāiq na-yam.' Biā plār ē khp<sup>a</sup>lō naukarānō-t<sup>a</sup>  
*of sonship fit I-am-not.' Again by-the-father his his servants-to*  
 wuway<sup>1</sup> che, 'p<sup>a</sup>-jaldaī-sara dēr kha zaṛūkī bahar rāwraī, ō war-t<sup>a</sup>  
*it-was-said that, 'haste-with very good clothes out bring, and on-him*  
 war-wāghūndawai; ō gūta war p<sup>a</sup>-lās karaī; ō pānē war  
*for-him-clothe; and ring for-him on-hand make; and shoes for-him*  
 p<sup>a</sup>-pkhō karaī; rāshai, che mūg khōrāk wakrū ō khushhālī wakrū;  
*on-feet make; come, that we meal may-make and happiness may-do;*  
 zaka che zamā-dāzōe mar-sh<sup>a</sup>wai-wo, ō biā zhwandai sh<sup>a</sup>wai-dai; ō  
*because that my-this-son had-died, and again living is-become; and*  
 wruk-sh<sup>a</sup>wai-wo, mūndalai-sh<sup>a</sup>wai-dai.' Khushhālī ē shurū'  
*had-been-lost, found-been-has.' Happiness by-them beginning*  
 kr<sup>a</sup>lai.  
*was-made(-by-them).*

Ō mashar zōe ē p<sup>a</sup>-paṭī-kkh(ke) wo. Har-kala che haghā  
*And the-elder son his fields-in was. When that he*  
 rā-rawān-sh<sup>a</sup>, ō kōr-ta rā-nizdē-sh<sup>a</sup>, nō d<sup>a</sup> gadīdalō ō d<sup>a</sup> ghazalō  
*started, and house-to approached, then of dancing and of singing*  
 āwāz ē-tar-ghwag sh<sup>a</sup>; ō yau naukar ē rā-wabāl<sup>a</sup>, ō pukhtana  
*sound his-to-ears became; and one servant by-him was-called, and inquiry*  
 ē tre wukr<sup>a</sup> che, 'dā ś<sup>a</sup> chal dē?' Hagha war-ta  
*by-him from-him was-made that, 'this what matter is?' He to-him*  
 wu-we che, 'rōr-de rāgh<sup>a</sup>lai-dai ō plār chē de  
*said that, 'brother-thy has-come and by-the-father when he*  
 rōgh-jōr līd<sup>a</sup>lai-dai, nō khā milmastīā ē tiāra-k<sup>a</sup>red<sup>a</sup>.' D<sup>a</sup>  
*in-good-health has-been-seen, then good feast by-him has-been-prepared.' By-him*  
 che dā wāwrēd<sup>a</sup> nō dēr khafa sh<sup>a</sup>, ō da-nana war-nanawatō-ta  
*when this was-heard then much angry he-became, and inside for-going-in*

zr<sup>a</sup> wu-na-sho. Pas la-hagha ē plār bahar waraghāi, ō  
 mind did-not-become. After that his father out came, and  
 pakhulā-ē-kr<sup>a</sup>. Biā hagha pa-zawāb-kkh(ke) plār t<sup>a</sup> wu-way<sup>l</sup>,  
 remonstrating-by-him-was-done. Again by-him reply-in father to it-was-said,  
 'gōra, che la-dūmrā-kālūn<sup>a</sup> stā khizmat kawam, ō hēchare me stā  
 'see, that from-so-many-years thy service I-do, and ever by-me thy  
 bē-amrī na-d<sup>a</sup>-k<sup>a</sup>re, ō tā chare yau chēlai ham rā-ta  
 disobedience has-not-been-done, and by-thee ever one kid even me-to  
 rā-na-kr<sup>a</sup>, che da-yārānō-sara khushhālī wu-kram. Biā che dā  
 has-not-been-given, that friends-with mirth I-may-make. Again when this  
 stā zōe rāghai, che tōl māl pa-kanjrō-bānde wu-khūrā-wo, dūmra  
 thy son came, by-whom all property harlots-on was-wasted, such-a  
 lōya mīlmastiā de wu-kra.' Plār war-ta wu-we che, 'ai  
 great feast by-thee was-made.' By-the-father him-to it-was-said that, 'O  
 halaka, ta mudām zamā sara yē, ō har s<sup>a</sup> che zamā sakha dī,  
 son, thou always me with art, and every thing that me with are,  
 hagha tōl stā dī; walē dā rōr de mar-sh<sup>a</sup>wai-wo, 'ōs biā  
 that all thine are; but this brother thy had-died, now again  
 zhwandai sh<sup>a</sup>wai-dai; ō wruk-sh<sup>a</sup>wai-wo mūndalai-sh<sup>a</sup>wai-dai, khushhālī  
 living has-become; and had-been-lost has-been-found, mirth  
 kaw<sup>l</sup> lāzim wū.<sup>a</sup>  
 to-make proper were."

[No. II.]

## ERANIAN FAMILY.

## EASTERN GROUP.

PASHTO.

NORTH-EASTERN (BANGASH OF KOHAT) DIALECT.

## SPECIMEN II.

(Sir Lucas White King, C.S.I., 1898.)

نقل دے چه کوهاب ديو راجه وه چه هغه آباد کړے وه - او وړنډې به کوهاب کښ اورک زي خلق به چينر  
بانډ اوسيدنه \* مدام په ژوي کښ بنگښ خلق چه په پيوار او په شالوزان کښ اوسيدنه - دلته په کډو سره به راتلل \*  
او په جرونډه کښ په ډير ژبي بانډ ډيره کوله - د بنگښو ښځې اوبو ډکولو ډپاره چينو له به تله - يوه ورځ چه هلته لارله  
نو اورکزود هغوگړي په کانرو او په غشو مات کړل \* په دغه مينځ کښ په دے دواړو قامونوکښ يو لوي جنگ او فساد  
جوړ شه \* خو سړي په کښ ژوبل شول او ځني په کښ مړه شول - د بنگښو گهمک ډير راغي - آخر اورکزو کوهاب  
پريښونو او لار غرو له وختل او رورو بنگښ خلق هم دلته پاتي شول \*

په اصل کښ د بنگښو ژبه پښتو ده \* خو بنگښو آواز خلق هندکي خپل مدت ډپاره د لے راوغښتل - لکه د  
خرماتو - او د بلي تنگ او د کوب خلق ددوي همسايگان او مددگاران دي \* هغونه ئي زمکے او دفتر ورکړے دي  
او آباد کړي دي - هغو سره خبرے اترے معامله ورکول اخستل به کول - پښتو او هندکو سره گډه ونډه شوه او تر يوه  
نوي ژبه جوړه شوه چه ته پښتو پاتي شوه - او نه هندکو \*

هو څلور قامونه اصل د کوهاب چينستان او خاوندان دي - يو بيرايي چه اصلي بنگښ دي - دويم ملک  
ميري - دا دواړه قامونه پښتو او هندکو سره گډه ونډه وائي - دريم جنگل خيل - څلورم پير خيل - دا دواړه قامونه پښتو  
ژبه وائي او مدام خبري اترې په پښتو کښ کي \*

په کوهاب کښ څلور قسم اوبه استعمال کي - يو خوړ دے چه له تيرا نه راځي - هغه ته توږي وايي - دويم د  
چينو اوبه - دريم د کوهيانو اوبه دي - څلورم د بمبو اوبه دي \*

د کوهاب بهر په يو ميدان کښ پروت دے - چه گير چاپيره ئي په دوه دري ميل بانډ غرونه پراته دي - ددے  
غرونو خلق ټول پښتانه دي \*

د کوهاب شال پټکي ډير مشهور دي - صاحبان او نور ډير خلق په ډيره مينه ئي په بيع آخلي - او کيږي  
ډير - هائسته زنانه مردانه - پلکه دارے او سادۍ جوړيږي - په دغه ورځو کښ دلته د سرکاري له توځونو د چاونږي  
له سبب ډيره آبادي ده \* او ددے ځاي آب و هوا ښه ده \*

[No. II.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## PASHTŌ.

NORTH-EASTERN (BANGAṢH OF KOHAT) DIALECT.

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

*(Sir Lucas White King, C.S.I., 1898.)*

Naqal dai che Kōhāt d<sup>a</sup> yau Rāja wo, che haghā ābād-karai-wo.  
*Story is that Kōhāt of one Rājā was, that by-him had-been-founded.*

Ō wurunbai p<sup>a</sup>-Kōhāt-kkḥ(ke) Ūrakzai khalq p<sup>a</sup>-chinō-bānde ōsid<sup>a</sup>. Mudām  
*And first Kōhāt-in Orakzai people springs-upon lived. Always*

p<sup>a</sup>-zhimi-kkḥ(ke) Bangakḥ khalq, che p<sup>a</sup>-Pēwār-ō-p<sup>a</sup>-Shālōzān-kkḥ(ke) ōsid<sup>a</sup>, dalta  
*winter-in Bangaṣh people, that Pēwār-and-Shālōzān-in resided, here*

p<sup>a</sup>-kadō-sara b<sup>a</sup>-rāt<sup>l</sup>l, ō p<sup>a</sup>-Jarwanda-kkḥ(ke) p<sup>a</sup>-dērai-bānde dēra kawala.  
*families-with used-to-come, and Jarwandā-in high-ground-upon camp was-made.*

D<sup>a</sup> Bangakḥō kḥazē ōbō ḍakawalō d<sup>a</sup>pāra chinō la b<sup>a</sup>-tlē.  
*Of the-Bangaṣh the-women water filling for springs to used-to-go (went).*

Yawa wraḥ che halta lāralē, nō Ūrakzō d<sup>a</sup>-haghō garī  
*One day that there they-went, then by-the-Orakzai their pitchers*

p<sup>a</sup> kānō ō p<sup>a</sup> ghashō māt-kḥ<sup>l</sup>. P<sup>a</sup>-dagha-mianz-kkḥ(ke) p<sup>a</sup>-dē-duwārō-  
*by stones and by arrows were-broken. Meanwhile these-both-*

qāmūnō-kkḥ(ke) yau lōe jang \* ō fasād jōr-sh<sup>a</sup>. Šō sarī  
*tribes-in one great quarrel and disturbance arose. Several men*

p<sup>a</sup>-kkḥ(ke) zhōbal-shw<sup>l</sup> ō zinē p<sup>a</sup>-kkḥ(ke) mar<sup>a</sup>-shw<sup>l</sup>. D<sup>a</sup> Bangakḥō  
*of-them were-wounded and some of-them were-killed. Of the-Bangaṣh*

kohmak dēr rāghai. Ākhir Ūrakzō Kōhāt prēkhw<sup>l</sup>lō, ō lār ghrō  
*aid much came. At-last Orakzais Kōhāt left, and went hills*

la wakhat<sup>l</sup>, ō rō-rō Bangakḥ khalq ham dalta pātē-shw<sup>l</sup>.  
*to went-up, and gradually Bangaṣh people also here remained.*

P<sup>a</sup>-aṣal-kkḥ(ke) d<sup>a</sup> Bangakḥō zhiba P<sup>a</sup>-kḥtō d<sup>a</sup>, khō Bangakḥō  
*In-reality of the-Bangaṣh the-tongue Pashtō is, but by-the-Bangaṣh*

Āwān khalq Hindkī kḥpal madat d<sup>a</sup>pāra da-lē-rāwoghokht<sup>l</sup>. Laka  
*Āwān people Hindkī their help for they-were-called. As*

d<sup>a</sup> Kharmātū ō d<sup>a</sup> Biliṭang ō d<sup>a</sup> Kōt khalq d<sup>a</sup>-dwi hamsāyagan  
*of Kharmātū and of Biliṭang and of Kōhāt people of-them dependents*

ō madadgarān dī. Haghō-la ē zmakē ō daftar war-k<sup>a</sup>rai-dai,  
*and assistants are. To-them by-them lands and holdings have-been-given.*



ō ābād-k'rai-dai. Haghō sara khabarē-atarē muāmīlē warkaw<sup>a</sup>  
*and (they)-have-been-settled. Them with conversation matters giving*  
 ākhist<sup>l</sup> ba-kaw<sup>l</sup>. P'khtō ō Hindkō sara gaḍawāḍa shwa, ō tre  
*taking used-to-do. Paṣhtō and Hindkō with mixed became, and from-it*  
 yawa navī zhiba jōra-shwa, che na P'khtō pātē-shwa, ō na  
*one new tongue became, that neither Paṣhtō remained, and nor*  
 Hindkō.  
 Hindkō.

Hō-salōr qāmūna aṣal d' Kōhāt chakhtanān ō khāwandān dī; yau  
*Four tribes real of Kōhāt proprietors and owners are; first*  
 Bēzādī che aṣli Bangaṣḥ dī; dōyam Malakmīrī; dā duwārā qāmūna  
*Bēzādī that real Bangaṣḥ are; second Malakmīrī; these both tribes*  
 P'khtō ō Hindkō sara gaḍawāḍa wāi; drēyam Jangal Khēl; salōram  
*Paṣhtō and Hindkō with mixed speak; third Jangal Khēl; fourth*  
 Pīr Khēl; dā duwārā qāmūna P'khtō zhiba wāi, ō mudām  
*Pīr Khēl; these both tribes Paṣhtō tongue speak, and always*  
 khabarē-atarē p'-P'khtō-kkḥ(ke) kai.  
*conversation Paṣhtō-in do.*

P'-Kōhāt-kkḥ(ke) salōr qism<sup>a</sup> ōb<sup>a</sup> isti'māl-kai. Yau khuwar dai che  
*Kōhāt-in four kinds water are-used. One ravine is that*  
 la-Tirā-na rāzī, haghā-ta Tōi wāi; dōyam d' chīnō ōb<sup>a</sup>,  
*Tirāh-from comes, it-to Tōi they-call; second of springs water,*  
 dreyam d' kōhiānō ōb<sup>a</sup> dī, salōram d' bambō ōb<sup>a</sup> dī.  
*third of wells water are, fourth of pumps water are.*

D' Kōhāt kḥahr p'-yau-maidān-kkḥ(ke) prōt-dai, che gēr-chāpēra ē  
*Of Kōhāt the-city on-a-plain-country-in is-situated, that around its*  
 p'-dwa-drē-mīla bānde ghrūna prāt<sup>a</sup> dī. D' dē ghrūnō khalq  
*two-three-miles at hills situated are. Of these hills people*  
 tōl P'khtāna dī.  
*all Paṣhtō-speaking are.*

D' Kōhāt shālpaṭkī dēr mashhūr dī. Sāhibān ō nōr  
*Of Kōhāt the-shālpaṭkās very famous are. British-Officers and other*  
 dēr khalq p'-dēra-mīna ē p'-bai'a-ākhlī, ō kērai dērē kḥāista,  
*many people very-eagerly them purchase, and leather-sandals very nice,*  
 zanāna mardāna, ṭilādārē ō sāda, jōrēgi. P'-dagha-wrazō-kkḥ(ke)  
*of-women of-men, embroidered and simple, are-made. These-days-in*  
 dalta d' sarkārī la fauzūnō d' chāwanāi la-sababa dēr<sup>a</sup> ābādī  
*here of Government from troops of cantonment owing-to very flourishing-(it)*  
 d'. Ō d' dē zāe āb-ō-hawā kh<sup>a</sup> d'.  
*is. And of this place water-and-air good is.*

## FREE TRANSLATION OF THE FOREGOING.

It is said that Kōhāt belonged to a Rājā who had founded it. In early days, the Orakzais used to live on the springs. In winter, the Bangaṣhes, who resided in Pēwār and Shālōzān, always used to come here with their families and encamped on high ground in Jarwandā. The Bangaṣh women used to fetch water from the springs. One day when they went there, the Orakzais broke their pitchers with stones and arrows. On this, a disturbance ensued between these two tribes and several of them were wounded and some killed. The Bangaṣhes received aid and consequently the Orakzais left Kōhāt and went to the hills; and thus the Bangaṣhes were left in the undisputed possession of the country.

2. In reality the language spoken by the Bangaṣhes is Paštō but they (Bangaṣhes) called in the Āwāns to their aid. These people still live in Kharmātū, Biliṭang, Kōṭ and other villages, as the dependents and helpmates of the Bangaṣhes, who have given them lands and holdings. They had conversation and dealings with one another, and thus Paštō and Hindkō became mixed, and a new dialect was formed which was neither Paštō nor Hindkō.

In reality four tribes are the real proprietors and owners of Kōhāt—(1) Bēzādī and (2) Malakmīrī who are real Bangaṣhes. Both of these tribes speak Paštō and Hindkō mixed. (3) Jangal Khēl, and (4) Pīr Khēl. The latter two tribes speak Paštō only.

3. Four kinds of water are used at Kōhāt, (1) water from a ravine which comes from Tirāh and is called Tōi, (2) spring water, (3) well water, and (4) pump water.

4. Kōhāt City is situated in a plain surrounded on all sides by hills which are at a distance of 2 or 3 miles. All the hill tribes speak Paštō.

Kōhāt is noted for silken turbans which are eagerly bought by European Officers and others. Leather sandals (both embroidered and simple), both for men and women, are beautifully made.

In these days Kōhāt is in a very flourishing state owing to the cantonments and troops.

The climate of this place is very good and healthy.

## SOUTH-WESTERN DIALECT.

The most northern tribe of the Afghāns which speaks the South-western dialect of Paṣṭō is that of the Khataks. They are strongest in the District of Kohat, but are also found in Peshawar and in Bannu. A settlement of the Sāghrī sept of this tribe is found near Makhad on the banks of the Indus in the south-west corner of the Attock District of the Panjab. These also speak the South-western dialect of Paṣṭō, while the Chhachh Paṭhāns of the same District speak the North-eastern dialect. The number of Khataks in the Panjab District of Attock, according to the census of 1911, is about 6,500. In the Peshawar District the Khataks occupy the greater part of the Pargana named after them, where they have 55 out of 83 villages. Their home is in the hills south of Naushera, in the south-east corner of the District. According to the census, out of 709,465 speakers of Paṣṭō in the Peshawar District, 54,525 were Khataks. In Kohat, they occupy the east and the south of the District numbering 85,891, out of a total number of 193,383 speakers of Paṣṭō. In the Panjab District of Mianwali, adjoining Bannu, probably all the 15,191 speakers of Paṣṭō use the South-western dialect. The Khataks of the Isakhel Tahsil certainly employ it. The other main tribe of Kohat, the Bangashēs, speaks the North-eastern dialect, but in Bannu and Dera Ismail Khan, the South-western dialect is spoken by all Paṭhāns. The numbers of Paṣṭō speakers, in the latter two Districts as distinct from the number of Paṭhāns, are 218,845 and 70,995 respectively. In Dera Ismail Khan the language is spoken only in the North and West of the District, and is dying out, being supplanted by Hindkō. We therefore get the following figures for the population speaking the South-western dialect in Paṣṭō-speaking Districts, in British territory :—

Attock . . . . .	6,500
Peshawar . . . . .	54,525
Kohat . . . . .	85,891
Bannu . . . . .	218,845
Dera Ismail Khan . . . . .	70,995
Mianwali . . . . .	15,191
TOTAL . . . . .	<u>451,947</u>

In Paṣṭō-speaking Baluchistan all the Paṣṭō is South-western, and, as shown in the introduction, the number of speakers is 224,455. Adding this to the above we get a total of 676,402 for the number of speakers of South-western Paṣṭō in territories directly or indirectly under British Government.

For extra British territory and for the Wazīrī territory no accurate figures are available.

## KHAṬAK DIALECT.

South-western Paštō is spoken, first, by the Khataks. Of these there are two main branches, the Eastern, or Akōrā, Khataks, and the Western, or Tērī, Khataks.

The Akōrā Khataks inhabit the Khatak country of Peshawar, and its continuation, the north-east corner of the Kohat along the west bank of the Indus. South of them, still along the Indus, are the Sāghrī Khataks, who are closely connected with the Akōrās and who, as already stated, have crossed the Indus, and occupied some villages near Makhad in the Attock District. South of the Sāghrīs, along the bank of the Indus, we find the Isakhel Tahsīl of the Mianwali District. In the northern portion of this Tahsīl, we have the Bhangīkhēl Khataks who are offshoots of the Sāghrīs. The Western, or Tērī, Khataks occupy the south and centre of the Kohat District. About Lachi, in that District, they meet the Bangaṣhes, who occupy the north-west and north-centre, and who speak the North-eastern (Paḡhtō) dialect of Paštō.

The following specimen is of the language used by the Akōrā Khataks of the Pēshāwar District. It is a version of the Parable of the Prodigal Son, for which I am indebted to the kindness of the late Sir Harold Deane, K.C.S.I.

Regarding the Khatak pronunciation, note that ts and dz are pronounced *s* and *z* respectively. The letter ش *sh* is pronounced, as in other southern dialects, as if it were ش *sh*. Regarding the exact Khatak pronunciation of this letter, Sir Harold Deane, when sending the specimens, wrote to me as follows:—‘the man I have got to help me differs from me as to whether, with the ش *sh*, the Khatak includes a faint pronunciation of ک *k*. I think he does—my man says “no,”—so I have transliterated it by *sh*.’

I do not give an interlinear translation, as the Khatak dialect is not so typically south-western Paštō as the specimens which are subsequently given of the Bannu dialects. Full translations are supplied to all the latter.

As for dialectic peculiarities, the past participle masculine singular usually ends in *ō*. Note also forms like *w<sup>a</sup>* for *wū*; *wēr* for *war*; *dī tā*, of thee; *yāyam*, I will say.

[No. 12.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## PASHTŌ.

## SOUTH-WESTERN (KHATAK) DIALECT.

(Sir Harold Deane, K.C.S.I., 1898.)

دۀ یو سړي دوه زامن وو - نو هغه گشړ خپل پلارته وو چه پلاره ما ته خپله برخه د مال نه را کړه - نو هغه خپل جايداد په دواړو وويشلو - يو څو ورځي پس کشر زويي هر څه جمع کړل - او يو لري ملک ته يي سفر وکړ - او هورته يي خپل مال په مستغي والوزه - نو چه ټول يي خلاص کړو نو په هغه ملک باند يو لوي قحط راغي - او هغه تنگ شه - نو هغه لاړو او د هغه وکن يو معتبر سړي سره نوکر شه - او هغه د خيځيرانو د خړولو دپاره خپلو پټو ته واستوه - او هغه به په خوشحالي سره په هغه بوسو چه خيځيرانو خړول خپله خيجه دکه کړي وه - خو هيچا نه وپيژنل - بيا چه په خود شه نو ويي و چه شما د پلار څومره نوکران په ښه شان روڼي مويي - او زه د لوړي مرم - زه به پخه او خپل پلار ته به وپيژم او ورته به ياتم چه پلاره ما دۀ خدائي گناه کړي دۀ او دتا هم - او د دي لايق نه يم چه دتا زوي شم - او هغه پاشيدو او خپل پلارته راغي - خو چه هغه ليا لري وه - نو خپل پلار وليدو او ترس يي پروکړو - او ورغليدو او ورغليدو او ورتړ غاړه ووتو او کينل يي کړو - او زويي ورته وو چه پلاره ما دۀ خدائي او دتا گناه کړي دۀ - او د دي لايق نه يم چه دتا زوي شم - ويلي پلار يي خپلو نوکرانو ته وو چه ښه جامه راوړي او دۀ ته يي واغندويي - او يوه گټي يي په لاس کړي - او يني ورته په پشو کړي - او راځي چه روڼي وخورو - او خوشحالي وکړو - ځکه چه دا شما زوي مړ وه او ژوندي شوي دي - رک وه او پيدا شوي دي \* او هغي خوشحالي جوړه کړله \*

اَس د هغه مشر زوي په پټي کيښ وه - او چه هغه راغي او کورته زړه شه - نو د سړو او د گديدو آواز يي واوريدو - نو يو نوکر ته يي رغ وکړو او پوښتنه يي تر وکړه چه دا څه بينا دۀ - نو هغه ور ته وو چه دتا ورور راغلي دي - او پلار د خيرات کړي دي - ځکه چه هغه يي روغ جوړ موندلي دي - نو هغه مړور شه او دنکه نه تلو - نو پلار يي راووتو او منښت يي ورته وکړو - نو هغه په جواب کيښ پلارته وو چه گوره دومره دير کال ما دتا خدمت کړي دي - او هيچيري م دتا حکم نه دي مات کړي - او بيا هم تا چيري ما ته يو ورځومي راکړي نه دي - چه ما پر د خپلو دوستانو سره خوشحالي کړي وي - ويلي خو چه دا دتا زوي چه دنيا يي درته په هسو برباده کړي دۀ راغي - نو تا ور ته ميلستيا وپيژنله - نو هغه ورته ورو چه زړه ته هميشه ما سره يي او شما هر څه دتا دي - دا مناسب وو چه مونږ بهادي وکړو او خوشحال شو - ځکه چه دا دتا ورور مړ وه او بيا ژوندي شوي دي - او رک وه او موندلي شوي دي \*

[ No. 12.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## PASHTŌ.

## SOUTH-WESTERN (KHATAK) DIALECT.

## TRANSLITERATION.

*(Sir Harold Deane, K.C.S.I., 1898.)*

D<sup>a</sup> yau sarī dwa zām<sup>n</sup> wū. Nō hagh<sup>a</sup> k<sup>a</sup>sh<sup>r</sup> khp<sup>l</sup> plār ta wuwi chi, 'plāra, mā-ta khp<sup>l</sup>la brakha d<sup>a</sup> māl na rākra.' Nō hagh<sup>a</sup> khp<sup>l</sup> jāēdād p<sup>a</sup> dwārō wuwēsh<sup>l</sup>lō. Yau sō wrēzē pas k<sup>a</sup>sh<sup>r</sup> zōyī har-s<sup>a</sup> jama' kr<sup>l</sup>, au yau lirē m<sup>l</sup>k ta yē safar wukrō. Au hūrta yē khp<sup>l</sup> māl p<sup>a</sup> mastai wālūzaw<sup>a</sup>. Nō chi tōl yē khlāš krō, nō p<sup>a</sup> hagh<sup>a</sup> m<sup>l</sup>k bāndi yau lōe qahat rāghai, au hagh<sup>a</sup> tang sh<sup>a</sup>. Nō hagh<sup>a</sup> lārō, au d<sup>a</sup> hagh<sup>a</sup> waṭan yau mu'atabar sarī sara naukar sh<sup>a</sup>. Au hagh<sup>a</sup> d<sup>a</sup> khinzirānō d<sup>a</sup> šaraw<sup>l</sup>lō dipāra khp<sup>l</sup>lō paṭō ta wāstaw<sup>a</sup>. Au hagh<sup>a</sup> ba p<sup>a</sup> khushhālāi sara p<sup>a</sup> hagh<sup>a</sup> būsō chi khinzirānō khwar<sup>l</sup>, khp<sup>l</sup>la khēta daka k<sup>a</sup>rī wa, kho hēchā n<sup>a</sup> wēr-kaw<sup>l</sup>. Byā chi p<sup>a</sup> khud sh<sup>a</sup>, nō wu-yē-wi chi, 'zāmā d<sup>a</sup> plār sōmra naukarān p<sup>a</sup> sh<sup>a</sup> shān rōṭai mūmī, au z<sup>a</sup> d<sup>a</sup> lw<sup>a</sup>zhē mr<sup>m</sup>. Z<sup>a</sup> ba pās<sup>m</sup>, au khp<sup>l</sup> plār ta ba wērsh<sup>m</sup>, au war-ta ba yāy<sup>m</sup> chi "plāra, mā d<sup>a</sup> Khudāe gunāh k<sup>a</sup>rī da au ditā hum. Au d<sup>a</sup> dē lāyiq n<sup>a</sup> y<sup>m</sup> chi di tā zwai sh<sup>m</sup>, khō p<sup>a</sup> naukarānō kshī mi hisāb kra." Au hagh<sup>a</sup> pāsēdō, au khp<sup>l</sup> plār ta rāghai. Kho chi hagh<sup>a</sup> lyā lirē w<sup>a</sup>, nō khp<sup>l</sup> plār wulidō, au tars yē pri wukrō. Au war wuzgh<sup>l</sup>lēdō, au war-t<sup>r</sup> ghārawatō, au kshul yē krō. Au zōyī war-ta wuwi chi, 'plāra, mā d<sup>a</sup> Khudāe au di tā gunāh k<sup>a</sup>rī da, au da dē lāyiq na y<sup>m</sup> chi di tā zwai sh<sup>m</sup>. Wēlē plār yē khp<sup>l</sup>lō naukarānō ta wuwi chi, 'sha jāma rāwrai, au d<sup>a</sup> ta yē wāghundawai, au yawa gutī yē p<sup>a</sup> lās kraī, au paṇē war-ta p<sup>a</sup> pshō kraī. Au rāzai chi rōṭai wukhrū, au khushhālī wukrū. Z<sup>a</sup>ka chi dā zāmā zwai m<sup>a</sup>r w<sup>a</sup>, au zhw<sup>a</sup>ndai sh<sup>a</sup>wai dai; ruk w<sup>a</sup>, au paidā sh<sup>a</sup>wai dai.' Au hagh<sup>a</sup> khushhālī jōra kr<sup>l</sup>la.

Us d<sup>a</sup> hagh<sup>a</sup> m<sup>a</sup>sh<sup>r</sup> zwai p<sup>a</sup> paṭi kshī w<sup>a</sup>. Au chi hagh<sup>a</sup> rāghai, au kōr ta nizdō sh<sup>a</sup>, nō d<sup>a</sup> sarōd au d<sup>a</sup> gadēdō awāz yē wāwrēdō. Nō yau naukar ta ye zhagh wukrō, au pūsh<sup>t</sup>na yē tri wukra chi, 'dā s<sup>a</sup> bēnā da?' Nō hagh<sup>a</sup> war-ta wuwi chi, 'di tā wrōr rāgh<sup>l</sup>lai dai, au plār di khairāt k<sup>a</sup>rai dai, z<sup>a</sup>ka chi hagh<sup>a</sup> yē rōgh jōr mūd<sup>l</sup>lai dai.' Nō hagh<sup>a</sup> maraw<sup>r</sup> sh<sup>a</sup>, au dan<sup>a</sup>na n<sup>a</sup> tlō. Nō plār yē rāwuwatō, au minat yē war-ta wukrō. Nō hagh<sup>a</sup> p<sup>a</sup> jāwāb kshī plār ta wuwi chi, 'gōra, dōmra dēr kāla mā di tā khidmat k<sup>a</sup>rai dai, au hēchēre mi di tā ḥukum n<sup>a</sup> dai māt k<sup>a</sup>rai. Au byā hum tā chēre mā-ta yau wurghūmai rāk<sup>a</sup>rai n<sup>a</sup> dai, chi mā pri d<sup>a</sup> khp<sup>l</sup>lō dōstānō sara khushhālī k<sup>a</sup>rai wai. Wēlē khō chi dā di tā zwai, chi dunyā yē dar-ta p<sup>a</sup> d<sup>m</sup>ō barbāda k<sup>a</sup>rī da, rāghai, nō tā war-ta mēlmastyā wēr-kr<sup>l</sup>la.' Nō hagh<sup>a</sup> war-ta wuwi chi, 'zōya, t<sup>a</sup> hamēsha mā sara yē, au zāmā har s<sup>a</sup> di tā dī. Dā munāsib wū chi mūzh shādī wukrū, au khushhālā shū, z<sup>a</sup>ka chi dā di tā wrōr m<sup>a</sup>r w<sup>a</sup>, au byā zhw<sup>a</sup>ndai sh<sup>a</sup>wai dai; au ruk w<sup>a</sup>, au mūd<sup>l</sup>lai sh<sup>a</sup>wai dai.'



## BANNU DIALECTS.

Other speakers of the South-western dialect are the remaining Pāṭhān tribes of Bannu, among whom the principal are the Marwats, the Nyāzais, the Bannūchīs, and the Wazīrīs.

The two following specimens come from Bannu. It may be noted that they use here and there Hindkī idioms. Examples of these are the words, *miliā*, joined; and *lagiā*, begun. The dialect illustrated may be taken as an example of the elegant southern form of Paṣṭō, as spoken by educated Pāṭhāns of Bannu. I am indebted for them to the late Dr. T. L. Pennell of the Afghan Medical Mission, Bannu. Specimens of dialects spoken by the uneducated members of various tribes will follow.

The only local peculiarities worthy of note are that *zu* is 'I,' and *cha*, not *chi*, the relative pronoun. There is a tendency to substitute *ī* for *ē* or *ai*, as in *wu-wīsh<sup>a</sup>*, it-was-divided; *mūndalī*, he was found.

---

[No. 13.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## PASHŦŦ.

SOUTH-WESTERN DIALECT.

(DISTRICT BANNU.)

## SPECIMEN I.

(Dr. T. L. Pennell, 1898.)

د یوه سړي دوه څامن وو - هغه کشر پلار ته ووجه اي بابا هغه بخږه دمال چه څما رسيدړي رائي کړه \* نو د خپل مال په هغو وويشه \* او پس له خو ورڅو کشر خپل هرڅه سره ټول کړل - او يوه کړي ملک ته په سفر روان شه - او کله ټي په بد خويي سره خپل مال والوزاوه \* نو چه ټول ټي خرڅ که پس په هغه ملک باندي يو لوي قحط نازل شه - او دې په محتاجي سر شه \* نو لار د هغه ملک د يوه زميدار سره وليا شه او هغه دې و خپلي کروندې ته د څنيزانو د څرولو د پار واستاوه - او ده ارزو لکه چه له هغو پوستوکيو چه څنيزانو خوړل خپله گيده ډکه کړي - مگر هغه هم چا نه ورکول \* پس په خپل هوش راغي - وټي وکيل چه څما د پلار څومره ډير مزدوران دې چه ډيره دودې لري - او زه دلته له لوري هلاکيږم \* زه به پورته شم او خپل پلار ته به ور شم ورته و به وایم چه اي بابا ما مخالفه له آسمانه اوستا په حضورم گناه کړي دې - زه لايق ددي نه يم چه ستا خوي و باله شم \* ما په شان د يوه له مزدورانو وکنږه \* پس پورته شه او خپل پلار ته وروان شه او چه لاري و پلار ټي دې وليد - زه ټي پر وته وړ دې ټي گم - ورتر غاړه شه او ښکل ټي گم \* خوي ورته وويل چه اي بابا ما مخالفه له آسمان اوستا په حضورم گناه کړي ده - زه د دې لايق نه يم چه ستا خوي و باله شم \* ليکن پلار ټي و خپلو غلامانو ته ووجه چه زو يو پوشاک چه له ټولو غوره وي رائي ووي - او ده ته ټي ورواغوندي - او گوته ور په لاس - او پڼي ور په پښو کاندې - او ساتلي سخوند سر راوټي حلال ټي کاندې چه مونږ ټي سره وخورو او خوشحالي وکړو \* ځکه چه دا خوي م مړ شوې وه او بيا ژوندي شوې دې - او ورک شوې وه بيا مونده شوې دې \* پس په خوښي کولو لگيا شول \*

او د هغه مشر خوي په کرونده کښ و \* چه راغي او کورته نژدې شه سړو او د رزهارې واوړيدل \* نو يو له نوکرانو نه ټي راوباله پوښتنه ټي تر وکړه چه دا څه دې \* هغه ورته ووجه چه دا ستا ورور راغلي دي او ستا پلار خورب سخوند حلال کړي دې - ځکه چه روغ جوړ ټي موندلي دي \* نو دې په قتر شه وا ټي نه غوښته چه دننه ورشي \* نو پلار ورجنک ورووت دلاسه کاوه ټي - او هغه په خواب کښ خپل پلار ته وويل چه گوره زه دوه کاله ستا خدمت کوم او هېچري ستا له حکمه غږيدلي نه يم - او تا ماته هېچري يو ورځو مي را کړي نه دي - چه له خپلو يارانو سره خوښي وکړم \* او چه دا خبرې د راغلي دي چه ستا گذاره ټي له کښنيو سره خوړلي ده خورب سخوند د کده دپاره حلال کړ \* ده ورته وويل اي هلکه ته تل له ما سره يي او ټول څه چه څما دي ستا دي \* نو خوښي او ښادي کول لازم دي - ځکه چه دا ستا وور مړ و بيا ژوندي شه \* ورک وه او بيا موند شه \*

[No. 13.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## PAŠTŌ.

## SOUTH-WESTERN DIALECT.

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

(Dr. T. L. Pennell, 1898.)

(DISTRICT BANNU.)

Da yow<sup>a</sup> sarī dwa dzāman wū. Hagha kash<sup>a</sup>r plār-ta  
*Of one man two sons were. By-the younger the-father-to*  
 wu-wi cha, 'ai bābā, hagha bakhra da māl cha dz<sup>a</sup>mā  
*it-was-said that, 'O father, that share of the-property which to-me*  
 rasēzhi, rā-ē-kra.' Nō wu khpal māl pa haghō wu-wish<sup>a</sup>.  
*accrues, give-it-to-me.' Then by-him his-own property to them was-divided.*  
 Au pas-la tsō wradzō kash<sup>a</sup>r khpal har-tsa sara tōl  
*And after some days by-the-younger his-own everything together all*  
 kī<sup>l</sup>, au yowa larī mulk-ta pa safar rawān sh<sup>a</sup>. Au  
*were-made, and a far country-to on journey started he-became. And*  
 halta ē pa-bad-khōe-sara khpal māl wālwazāw<sup>a</sup>. Nō cha tōl  
*there by-him on-bad-living-with his-own property was-spent. Then when all*  
 ē kharts ki, pas pa-hagha-mulk-bāndi yō lōe  
*by-him used-up had-been-made, afterwards in-that-country-on a great*  
 qahat nāzil sh<sup>a</sup>, au dai pa-muhtāji-sar sh<sup>a</sup>. Nō lār  
*famine descended became, and he on-want-with became. Then (he-)went*  
 da hagha mulk da-yowa-zamīdār-sara miliā sh<sup>a</sup>, au hagha dī  
*of that country of-a-land-owner-with joined became, and by-him he*  
 wa-khpali karwandī-ta da khinzirānō da tsarawalō da-pāra wāstāw<sup>a</sup>,  
*his-own field-to of swine of feeding for-the-sake was-sent,*  
 au da arzū larala cha la haghō pōstōkiō cha khinzirānō  
*and by-him desire was-had that with those husks which by-the-swine*  
khwar<sup>l</sup> khpala gēda daka karī; magar hagha ham chā  
*were-eaten his-own belly full might-be-made; but that too by-anyone*  
 na war-kaw<sup>l</sup>. Pas pa khpal hōsh rāghai, wu-ē-way<sup>l</sup> cha,  
*not was-given. Then in his-own senses he-came, it-was-said-by-him that,*  
 'dz<sup>a</sup>mā da plār tsōmra dēr mazdūrān dī cha dēra dōdai larī au zu  
 'my of father how many servants are who much bread have and I

dalta la lwazhī halākēzham. Zu ba-pūrt<sup>a</sup>-sham, au khpal plār-ta  
*here by hunger am-perishing. I will-become-arisen, and my-own father-to*  
 ba-war-sham, war-ta wu-ba-wāyam cha, "ai bābā, mā mukhālifa la āsmāna  
*I-will-go, him-to I-will-say that, "O father, by-me contrary to Heaven*  
 au stā pa huzūr mi gunāh karī-di. Zu lāiq da di na  
*and thy in the-presence by-me sin has-been-done. I fit of this not*  
 yam cha stā dzōe wu-bāl<sup>a</sup> sham. Mā pa-shān da yowa la  
*am that thy son called I-may-be. Me like of one from*  
 mazdūrānō wa-gaṇa." Pas pūrt<sup>a</sup> sh<sup>a</sup>, au khpal plār-ta  
*(thy-)servants account."* Then arisen he-became, and his-own father-to  
 war-rawān-sh<sup>a</sup>, au cha lā larī wu plār ē di wulēd,  
*started, and when yet distant he-was by-the-father of-him he was-seen,*  
 zar<sup>a</sup> ē pri wasa, war, dau ē kar, war-tar  
*the-heart of-him on-him burnt, to-him, running by-him was-made, him-to*  
 ghāra sh<sup>a</sup>, au shkal ē kar. Dzōe war-ta wu-way<sup>l</sup>  
*on-the-neck became, and kiss by-him was-made. By-the-son him-to it-was-said*  
 cha, 'ai bābā, mā mukhālifa la āsmāna au stā pa huzūr  
*that, "O father, by-me contrary to Heaven and thy in the-presence*  
 mi gunāh karī-da. Zu da di lāiq na yam cha stā dzōe  
*by-me sin has-been-done. I of this fit not am that thy son*  
 wu-bāl<sup>a</sup> sham.' Lēkin plār ē wa-khpalō-ghulāmānō-ta wu-wi  
*called I-may-be.' But by-the-father of-him to-his-own-servants it-was-said*  
 cha, 'zar yō pōshāk, cha la tōlō ghawar<sup>a</sup> wī, rā-ē-w<sup>a</sup>raī;  
*that, "quickly one suit, which from all excellent may-be, bring-for-him;*  
 au da-ta ē war-wāghōndawai; au gūta war pa lās; au paṇai war  
*and him-on it clothe; and a-ring his on hand; and shoes his*  
 pa pshō kandaī; au sātali skhwandar rā-walāi, ḥalāl ē kandaī,  
*on feet place; and nourished calf bring, slaughter of-it perform,*  
 cha mūzh ē sara wu-khwarū au khushhālai wu-karū; dzaka cha  
*that we it together may-eat and merriment may-make; because that*  
 dā dzōe mi mar sh<sup>a</sup>wai wu, au biā zhūndai sh<sup>a</sup>wai di; au wruk  
*this son of-me dead become was, and again living become is; and lost*  
 sh<sup>a</sup>wai wu, biā mūnd<sup>a</sup> sh<sup>a</sup>wai di.' Pas pa-khwaṣhī-kawalō lagiā  
*become was, again found become is.' Then with-merriment-doing begun*  
 shw<sup>l</sup>.  
*they-became.*

Au da haghā mashar dzōe pa-karwanda-kshī wu. Cha rā-ghai,  
*And of him the-elder son in-the-field was. When he-came,*  
 au kōr-ta nazhdi sh<sup>a</sup>, sarūd au druz-hārī wāwarēd<sup>l</sup>.  
*and the-house-to near became, singing and dancing were-heard-(by-him).*

Nō yō la-naukarānō-na ē rā-wa-bāl<sup>a</sup>, pūṣhtana ē tri  
*Then one from-the-servants by-him was-called, inquiry by-him from-him,*  
 wu-kara cha, 'dā tsa di?' Hagha war-ta wu-wi cha, 'dā stā  
*was-made that, 'this what is?' By-him him-to it-was-said that, 'this thy*  
 wrōr rā-ghalai dai, au stā-plār tsōrb skhwandar ḥalāl  
*brother come is, and by-thy-father the-fatted calf slaughtered*  
 karī-di, dzaka cha rōgh-jōr ē mündali-di.' Nō  
*has-been-made, because that safe-and-sound by-him he-has-been-found.' Then*  
 di pa qabar sh<sup>a</sup>, wā-ē-na-ghwaṣht<sup>a</sup> cha danana war-shī. Nō  
*he in anger became, by-him-it-was-not-wished that inside he-may-go. Then*  
 plār warchana war-wu-wat, dilāsa kāw<sup>a</sup> e, au hagha  
*the-father outside came-out, soothing was-made to-him, and by-him*  
 pa-dzawāb-kṣhi khpal plār-ta wu-way<sup>l</sup> cha, 'gōra, zu dūmra kāla  
*in-answer his-own father-to it-was-said that, 'look, I so-many years*  
 stā khidmat kawam, au hēchare stā la ḥukma ghārēdali-na-yam,  
*thy service am-doing, and ever thy from command I-have-not-swerved,*  
 au tā mā-ta hēchare yō warghūmai rā-karī-na-di, cha  
*and by-thee me-to ever one kid was-not-given-to-me, that*  
 la-khpalō-yārānō-sara khwaṣhī wu-karam; au cha dā dzōe di  
*with-my-own-friends merriment I-may-make; and when this son of-thee*  
 rā-ghalai dai, cha stā guzāra ē la-kanchaniō-sara khwarali-da,  
*come is, by-whom thy goods by-him with-harlots have-been-eaten,*  
 tsōrb skhwandar di da da da-pāra ḥalāl kar.  
*the-fatted calf by-thee of him for-the-sake slaughtered was-made.'*  
 Da war-ta wu-way<sup>l</sup>, 'ai halaka, ta tal la-mā-sara yē, au tūl  
*By-him him-to it-was-said, 'O son, thou ever with-me art, and every*  
 tsa cha dzamā dai, stā dai. Nō khwaṣhī au ṣhādī kaw<sup>l</sup>  
*thing which mine is, thine is. Then merriment and rejoicing to-make*  
 lāzim dai, dzaka cha dā stā wrōr maṣ wu, biā zhūndai  
*proper is, because that this thy brother dead was, again living*  
 sh<sup>a</sup>; wruk wu, biā münd sh<sup>a</sup>.  
*became; lost was, again found became.'*

[No. 14.]

## ERANIAN FAMILY.

## EASTERN GROUP.

PASHTŌ.

SOUTH-WESTERN DIALECT.

(DISTRICT BANNU.)

## SPECIMEN II.

(Dr. T. L. Pennell, 1898.)

جرصناک مدام کړفتاروي او صبرناک هميش په قرار وي \* لکه يو ښکاري په ځنگل کېن گريږده يوه لومبېره  
 ټي وليدلکه چه ډير ښائسته رنگ او صاف ويښته ټي ورته ښکاره شول \* په زړه کېن ټي فکر وکړ وټي وټل چه که دا  
 لومبېره ونسم او پوستگي تر وباسم - نو اُميد دي چه په ډير قيمت به خرڅ شي \* نو په دي طمع په هغي لومبېري  
 پس روان شه او غار د هغي ټي معلوم کړ \* پيا ټي ورته يو دوغل وکونده او د پاس ټي پرواښه واخلول او د هغه وايښود  
 پاس ټي يوه مرداره کښيښودله او دي ورته په يو ځاي کېن پټ شه \* چه لومبېره له غار را ووتله او بو ټي پر د  
 مرداري ولکيده په هغه طرف روانه شوله \* ليکن د ځان سره ټي ووټل چه بو ټي د مرداري خو را باندي لگيري مگر  
 گمان د بلام هم په کېن کيري او هوښياران د ويږي ځاي ته ځانونه نه وړاندي کوي \* چه دا فکر ټي وکړ نو د مرداري  
 سوداڅي له زړه نه لري کړله او بي غمه په يو طرف روانه شوله \* په دغه ساعت کېن يو وږي پړانگ د غره له سر  
 راگوز شه او د مرداري بو ټي پر ولکيده \* چه خوراک له ورته \* ناڅاپه په دوغل کېن ولويده \* ښکاري چه د پړانگ  
 د غورزیدو غرب واوريده گمان ټي وشه چه لومبېره ور پريوتله \* جوړ پتلوار راغي او دوغل ته ټي ورووتگل \* پړانگ  
 چه وليد گمان ټي وشه چه گنډ ما له خوراک منع کوي \* جوړ په خيټه ټي ولکه پرت ټي کړ \* ښکاري په سبب نه  
 حرص په دام د هلاکت کېن بند شه او لومبېره په سبب د صبر له بلا نه خلاصه شوله \*



[ No. 14.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## PAŠTŌ.

SOUTH-WESTERN DIALECT.

(DISTRICT BANNU.)

## TRANSLITERATION AND TRANSLATION.

## SPECIMEN II.

(Dr. T. L. Pennell, 1898.)

Hiršnāk mudām giriftār wī, au šabrnāk hamesh  
*A-greedy-man always fallen-in-trouble will-be, and a-patient-man always*  
 pa qarār wī, laka yō šikārī pa-tsangal-kšhi garzēd<sup>a</sup>; yowa  
*in comfort will-be, just-as a hunter in-the-jungle was-roaming; a*  
 lūmbra ē wulēdala, cha dēr šhāista rang au šāf wišt<sup>a</sup>  
*she-fox by-him was-seen, (of-)which very beautiful colour and bright fur*  
 ē war-ta šhikār<sup>a</sup>-shwal. Pa-zar<sup>a</sup>-kšhi ē fikr wu-kaṛ,  
*of-her him-to appeared. In(-his)-heart by-him thought was-made,*  
 wu-ē-way<sup>1</sup> cha, 'ki dā lūmbra wu-nisam au pōstakaī tri  
*(and) it-was-said-by-him that, 'if this vixen I-may-catch and the-skin from-her*  
 wu-bāsam, nō ummēd dai cha pa dēr qīmat ba-khart<sup>a</sup>-shī.' Nō  
*take-off, then hope there-is that for great price it-will-be-sold.' Then*  
 pa dī tama<sup>a</sup> pa-haghe-lūmbri-pasi rawān sh<sup>a</sup>, au ghār da  
*in this greed on-that-vixen-after started he-became, and the-hole of*  
 haghe ē ma'lūm kaṛ. Biā ē war-ta yō dōghal  
*her by-him ascertained was-made. Again by-him near-it a pit*  
 wu-kanōd<sup>a</sup>, au da-pās ē pri wāsh<sup>a</sup> wāchaw<sup>1</sup>, au da haghā  
*was-dug, and over it on-it grass was-spread(-by-him), and of those*  
 wāshō da-pāsa ē yowa murdāra kšhe-šhōdala, au dai war-ta  
*grasses above by-him a carcass was-placed, and he it-for*  
 pa-yō-dzai-kšhi paṭ sh<sup>a</sup>. Cha lūmbra la ghār rā-wu-watala, au  
*in-one-place hidden was. When the-vixen from the-hole came-out, and*  
 bū ē pri da murdārī wu-lagēd<sup>a</sup>, pa haghā taraf  
*the-smell to-her from-it of the-carcass reached, in that direction*  
 rawāna shwala. Lēkin da-dzān-sara ē wu-way<sup>1</sup> cha, 'bū ē  
*started (she) became. But with-herself by-her it-was-said that, 'smell its*  
 da murdārī khō rā bāndi lagēzhī, magar gumān da balā  
*of the-carcass certainly me on comes, but suspicion of misfortune*

mi ham pa-kṣhi kēzhi, au hūṣhyārān da wiri dzāi-ta dzānūna  
*to-me also in-it is, and wise-people of danger the-place-to (their-)lives*  
 na wrāndi kawī.' Cha dā fikr ē wu-kaṛ, nō da  
*do-not in make.' When this thought by-her was-made, then of*  
 murdāri saudāi la-zar<sup>a</sup>-na lari k<sup>a</sup>ṛala, au  
*the-carcase excitement from(-her)-heart distant was-made(-by-her), and*  
 bē-ghama pa yō taraf rawāna shwala. Pa-dagha-sā'at-kṣhi  
*without-harm in an (other) direction started she-became. At-that-time*  
 yō wazhi prāng da ghr<sup>a</sup> la sar rā-kūz sh<sup>a</sup>, au da  
*a hungry panther of the-hill from the-top descended became, and of*  
 murdāri bū ē pri wu-lagēd<sup>a</sup>. Cha khōrāk-la war-t<sup>a</sup>, nātsāp<sup>a</sup>  
*the-carcase the-smell its on-him reached. When food-for he-went, suddenly*  
 pa-dōghal-kṣhi wu-lwēd<sup>a</sup>. Šhikāri cha da prāng da ghūrzedō  
*in-the-pit he-fell. By-the-hunter when of the-panther of falling*  
 ghrab wāwarēd<sup>a</sup>, gumān ē wu-sh<sup>a</sup> cha lūmbra war pre-watala.  
*the-noise was-heard, thought to-him came that the-vixen in-it is-fallen.*  
 Jōr pa-talwār rā-ghai, au dōghal-ta ē war-wūtak<sup>a</sup>l.  
*At-once quickly he-came, and the-pit-into by-him it-was-jumped.*  
 Prāng cha wu-lēd, gumān ē wu-sh<sup>a</sup> cha,  
*By-the-panther when he-was-seen, the-thought to-him (the panther) came that,*  
 'gundi mā la-khōrāk mana' kawī.' Jōr pa khēta ē  
*'probably me from-eating prevention he-is-making.' At-once on the-belly of-him*  
 wa-la praq ē kaṛ. Šhikāri pa sabab da hirs pa dām  
*on-him a-blow by-him was-made. The-hunter by reason of greed in the-net*  
 da-halākat-kṣhi band sh<sup>a</sup>, au lūmbra pa sabab da šabr  
*of-destruction bound became, and the-vixen by reason of patience*  
 la-balā-na khlāsa shwala.  
*from-misfortune free became.*

## BANNŪCHĪ DIALECT.

The two preceding specimens are in the language used by educated Paṭhāns of Bannu. The following, which I also owe to the kindness of Dr. Pennell, is in the colloquial language used by the uneducated Bannūchīs or true inhabitants of the district. The principal peculiarities of this dialect are the following:—

The letters *z* and *dz* are frequently interchanged. Thus *زى* *ziē* or *ذى* *dziē*, a son.

The letter *ج* is pronounced something like *jh*, but is still transliterated *zh*.

A long *ā* is pronounced as *ō* or *ū*, and a long *ō* or *ū* as *ē* or *ī*. A short *a* is often changed to a short *u* or *o*, and a short *u* or *i* to a short *ī* or *e*.

As in the other southern dialects, the letter *پ* is pronounced *sh* and not *kh*.

Note *mū* or *mō*, me, and *tū* or *tō*, thee. Also *akhpul*, own; *dz<sup>ne</sup>*, from him.

[ No. 15.]

## ERANIAN FAMILY.

## EASTERN GROUP.

PASHTO.

SOUTH-WESTERN (BANNŪCHĪ) DIALECT.

(DISTRICT BANNU.)

## SPECIMEN I.

(Dr. T. L. Pennell, 1899.)

د يوه سړي دده ځمن وي - ښه هغه کشر يې اخپل پلور ته وړل چې - آي پلور د اخپلي دنيو نه هر څمړه  
 بڅره چې د مو کپري - موته يې رو وويشه - ښير پلور يې اخپل مول په داري ځموني وويشه - داسي څي وريزي  
 پسا گشر ځني يې اخپل غوند مول ووتل گو - وو يوه لري ملک ته راوون شه - ښير هغه زني يې اخپل مول په  
 بېر ووي - چې د هر څه نه خلوص شه - ښير په دا شي به دا ملک ستره لوږه روغله - وو دي تنگ شه -  
 ښير دي لوږو - وو د دغو وطن د يوه ريغ سړي سره ښير شه - دغو د سرکيزي پيولي پوره اخپلي مزکي ته ووستاوو -  
 هغه زني دي دوا اخپله کيده په خوشي سره په هغي بوري وي دکه ووله چې سرکيزي وي خوږ - چې په سد شه -  
 ښير يې ووييل چې د مو د پلور څمړه نيکارون دي - وو غوند په دکه کيده مري ميري - وو زه د لوږي مرون - زه وي  
 چک شون وو اخپل پلور ته وي وېرشون - وو ورته ويايون وي چې - اي پلور مو د خدائي گناه گري ده - وو د توبا -  
 وو د دغي لويي نه يون - چې د تو زني شون - خو په نيکارون شي مي ووجاوه - دي وو لتيډو - وو اخپل پلور ته  
 روغي - دي يا لري وه چې پلور ووليډو - وو زه يې په ووستو - وو د ترب يې گول وو غوره غري شول وو گشل يې که -  
 اس زني ورته ووييل چې - آي پلور مو د خدائي وو د تو گناه گري ده - وو د دغي لويي نه يون - چې د تو زني  
 شون - منگر پلور يې اخپلي نيکاروني تا ووييل چې - هغه شي جومي روږي - وو دغ ته يې ور وويډي - وو يوه  
 گتني ور په گته کي - وو پوري ور په بشي کي - وو روږي چې مري ووي - وو خاشولي ووي - زکه چې د مو  
 زني مړو ووندي شه - وو ورک وو ميندو شه - وو هغي يې خاشولي جوړه کړه \*

اس د هغه مشر زني په مزکي شي وه - چې دي روغي - وو کيرته نردي شه - ښير يې د سريد وو د مکيدو آووز  
 يې چې په غوږ شه - ښير يې يوه نيکر ته آووز ووه - وو بشته يې ځني ووه - هغه خواب وېرکړه چې ورپر د روغله  
 دا - وو پلور د آستره ميلستيا وېرکړي ده - زکه چې ريغ جوړي ووليډو - دي خپه شه - زه يې نه غوښته چې کيرته  
 ننوځي - پلور يې رووت - پخليا يې که - ده پلور ته ووييل - چې گله راسي د خدمت کوون - وو هچري ميدي  
 خبره نه دواچولي - تر ايسا پري د موته يوه چريکي يا نه دا ووه - چې مو د اخپلي ملکري سره خوه ووله وه -  
 وودا زني چې غوند مول د په دومي ووي - هغه د ليښه ميلستيا وېرکړه - پلور يې ورته ووييل - چې آي زه  
 تو مدام روځنگه يې - هر څه چې د مو دي - هغه غوند د تو دي - خو خوشاليدل وو خوشي منلېسب وه - چې  
 ورپر د مړو ووندي شه - ورک وه ميندو شه \*

[ No. 15.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## PASHTO.

SOUTH-WESTERN (BANNŪCHĪ) DIALECT.

(DISTRICT BANNU.)

## TRANSLITERATION AND TRANSLATION.

(Dr. T. L. Pennell, 1899.)

Di yaw<sup>a</sup> sarī dwa dzamun wī. Nīr haghe kush<sup>r</sup> ē akh<sup>a</sup>pul  
*Of one man two sons were. Then by-that younger by-him his-own*  
 plōr-ta wū-w<sup>a</sup>yal cha, 'ai plōra, di akh<sup>a</sup>pulī dunyō-na har-tsomra  
*father-to it-was-said that, 'O father, of thy-own property-from as-much-as*  
 bakhra cha di mū kēzhī mū-ta ē rō-wūwēsha.' Nīr plōr ē  
*portion that of me belongs me-to it divide.' Then by-the-father by-him*  
 akh<sup>a</sup>pul mōl puh-d<sup>a</sup>wāre dzamūnī wū-wēsha. Dāsi tsē w<sup>a</sup>rīzī pasā  
*his-own goods to-both sons were-divided. Thus some days after*  
 kush<sup>r</sup> dziē ē akh<sup>a</sup>pul ghūnd mōl rū-tēl-kū, wau  
*by-the-younger son by-him his-own all goods were-gathered-together, and*  
 yaw<sup>a</sup> larī mulk<sup>a</sup>-ta rāwūn-shu. Nīr haghī ziē ē akh<sup>a</sup>pul mōl  
*one far country-to he-set-out. Then (on)-that place by-him his-own goods*  
 pu-bēparwūhī wu-walwūd<sup>a</sup>zūwū. Cha di har-tsa-na khlōs  
*with-extravagance were-made-to-fly-away. When he every-thing-from freed (i.e. lost)*  
 shu, nīr pu dā shī pa-dā mulk<sup>a</sup> stara lwūzha rōghala wau dī  
*had-become, then in this time in-that country great famine came and he*  
 tang shu. Nīr dī lūrū wau di dughū waṭun di yaw<sup>a</sup> rēgh  
*in-straits became. Then he went and of that country (with) one noble*  
 sarī sara nikar shu. Dughū di sarkīzyē pīwullē pōra akh<sup>a</sup>pulī m<sup>a</sup>zakki-ta  
*man with servant became. By-him of swine the-feeding for his-own field-to*  
 wūstāwū. Hagha ziē wī dū akh<sup>a</sup>pula gēda pu kh<sup>a</sup>washī sara pu  
*he-was-sent. In-that place very by-him his-own belly with zest with with*  
 haghī būrī wī-ē-dakawūla cha sarkīzyē wī-kh<sup>a</sup>wēr. Cha pu  
*those husks would-by-him-have-been-filled that the-swine did-eat. When in*  
 sud shu, nīr ē wū-w<sup>a</sup>yal, cha, 'dī mō di plōr tsomra  
*sense he-became, then by-him it-was-said, that, 'of me of father how-many*  
 nikārūn dī, wau ghūnd pu daka gēda marī ē mīmī, wau zu  
*servants are, and all with full stomach food they get, and I*  
 di lwūzhi marū. Zu wī-chug-shū wau akh<sup>a</sup>pul plōr-ta wī-wēr-shū.  
*from hunger die. I will-arise and my-own father-to will-go.*

wau wur-ta wiā-yŭ-wi cha, "ai plōra, mō di Khudāi gunāh  
and him-to will-say that, "O father, by-me of God sin  
kurī-da wau di tūyā, wau di dughī lōyuq nu yŭ cha di tū  
has-been-done and of thee, and of that worthy not I-am that of thee  
ziē shŭ; khō pu nīkārōni shē mī wū-chāwa." Di wū-lāṭēdū  
son I-may-be; then among servants (among) me place." He turned  
wau akh<sup>a</sup> pul plōr ta rōghai. Di yā lurri wu, cha plōr  
and his-own father to came. He as-yet far was, that by-the-father  
wūlēdū, wau zara ē pu wūsū, wau wur tarap ē  
he-was-seen, and heart his on-him burnt, and to-him running by-him  
kurul, wau ghauri-gharī shwul, wau kushal ē ku. Is  
was-made, and in-embraces became, and kissing by-him was-done. Now  
ziē wur-ta wū-w<sup>a</sup>yal cha, 'Ai plōra, mō di Khudāi wau di tō  
by-the-son him-to it-was-said that, 'O father, by-me of God and of thee  
gunāh kurī-da, wau da dughī lōyuq na yŭ cha di tō ziē  
sin has-been-done, and of this worthy not I-am that of thee son  
shŭ.' M<sup>a</sup>ngar plōr ē akh<sup>a</sup> puli nīkārōni tā wū-w<sup>a</sup>yal  
I-may-be.' But by-the-father by-him his-own servants to it-was-said  
cha, 'hagha shē jōmē rōw<sup>a</sup>riyē, wau dughā-ta ē wurwūghundiye,  
that, 'that good clothes bring-them, and him-on them clothe,  
wau yaw<sup>a</sup> gutiyē wur pu guta kiyē, wau p<sup>a</sup>nōre wur pu pushe  
and a ring to-him on finger put, and shoes to-him on feet  
kiyē; wau rō-tsūiyē cha mariyē wūkharī, wau khāshōli wūki,  
put; and come that food we-may-eat, and merriment we-may-make,  
zaka cha di mō ziē mur wū, zhūndai shu; wau wruk wū,  
because that this my son dead was, living has-become; and lost was,  
mindō shu.' Wau highe ē khāshōli jōra-kara.  
found has-become.' And by-them by-them merriment was-made.

Is di highe mush<sup>a</sup>r ziē pu m<sup>a</sup>zakī shē wu. Cha di rōghai wau  
Now of him elder son in field (in) was. When he came and  
kīr-ta nuzhdē shu, nīr ē di surid wau di gadēdō awōz  
house-to near became, then to-him of song and of dancing sound  
ē cha pu g<sup>a</sup>wēzh sha. Nīr ē yaw<sup>a</sup> nīkar-ta awōz wū-ka,  
to-him when in the-ear came. Then by-him one servant-to call was-made,  
wau pusht<sup>a</sup>na ē dz<sup>a</sup>ne wū-k<sup>a</sup>ra. Highe dz<sup>a</sup>wāb wirk<sup>a</sup>ra cha,  
and inquiry by-him from-him was-made. By-him reply was-made that,  
'wrīr di rōghula-dā, wau plōr di astara mēlmastiā wēr-k<sup>a</sup>ri-da,  
'brother thy come-is, and thy-father thy great feasting been-made-has,  
zaka cha rēgh jōr ē wūlēdū.' Dai kh<sup>a</sup>pa shu.  
because that safe sound by-him he-has-been-seen.' He angry became.  
Zara ē na ghūsh<sup>a</sup>ta cha kīr-ta nanawudzi. Plōr ē rōwuwit;  
Heart his not wished that house-to he-should-go-in. Father his came-out;



pakhuliā ē ku. Da plōr-ta wū-w'yal cha, 'kula rāse  
*entreaty by-him was-made. By-him father-to it-was-said that, 'when since*  
 di khidmat kawū, wau hecharī mī-di khapura na dō achawaliyē;  
*thy service (I)-do, and never by-me hint not been thrown-out;*  
 tur isā pērī di mō-ta yaw<sup>a</sup> churikai yā na dā rōkuri,  
*till now (till) by-thee me-to a calf as-yet not that was-given,*  
 cha mō di akh\*puli mulguriyē sara khwahṛula-wah. Wau  
*that by-me (with) my-own companions with it-might-have-been-eaten. And*  
 dā ziē cha ghūṇḍ mōl di pu ḍūmauni wū-khwēr highi-ta  
*by-this son that whole goods thy with loose-fellows have-been-eaten him-to*  
 di laiya mēlmastiā wēr-k'ra.' Plōr ē wur-ta wū-w'yal  
*by-thee great feasting has-been-made.' By-the-father by-him him-to it-was-said*  
 cha, 'Ai ziya, tū mudam rūtsanga yē; har tsa cha di mō di,  
*that, 'O son, thou ever me-with art; all that which of me is,*  
 haghā ghūṇḍ di tō di. Kho kh\*washhālēdal wau kh\*washī munāsib wu,  
*that all of thee is. Then to-make-merry and rejoicing suitable was,*  
 cha wrir di mur wu, zhūndai shu; wruk wu, mīndō  
*when brother thy dead was, living has-become; lost was, found*  
 shu.'  
*has-become.'*

## EASTERN GROUP.

SOUTH-WESTERN (BANNŪCHĪ) DIALECT.

(DISTRICT BANNU.)

*An Account of Bannu District.*

سړدي گرمي ټروټکه دو- ایږو د گرمي چښي - وو د ګیوني - وو ده پلويښي د تالوي ایږو چښي - هرکه سټزه  
 ډیره کړي - منځر ګڼه کرکمن گرجالي خجيري شوتولي شوې دا ډیر دي - وو سب ډوري خپلې وو د کټ بشي  
 ډیرې شی جوړه وي \*

(Dr. T. L. Pennell, 1899.)

Auwala Bannū jangal wu. Yē ḍziē ābōd wu. Cha  
*Originally Bannu wilderness was. One place populated was. That*  
 wur-ta Akra wiāyē. Pu dugh ḍziē shē auwala Yūnāniō wi.  
*it-to Akra they-call. In that place (in) originally Greeks were.*  
 Pu dī bōndi di Rāja Rām Chandar wrir Rāja Bahrat wau  
*In these on of Raja Ram Chandra the-brother Raja Bharat and*  
 di Rāja Rām Chandar mir Kukkaie hamla wū-k'ra. Watan  
*of Raja Ram Chandra mother Kaikēyī attack was-made. The-country*  
 ē wōkhist. Biā tsē mīnda pas pu diē Chabūtrīni  
*by-them was-taken. Then some time after on these by-the-Chabūtris*  
 hamla wū-k'ra. Biā pu diē Hinē wau Mangali wūkhatal, wau  
*attack was-made. Then on these the-Hinīs and Mangals came-up, and*  
 dā di Pashtani dwa qaumina wi. Biā pu daghē Shatik hamla  
*these of the-Pathāns two races were. Then on them by-Shatik attack*

wū-k'ra. Shatik di shadzī nūm Bānū wu, wau dughah di Kururī  
*was-made. Shatik of wife name Bānū was, and they of the-Kururīs*  
 di aulōda wī. Pu dā shai Shatik mur-shu, wau di dū  
*of the-descendants were. At this juncture Shatik died, and of him*  
 zamun warikī wī. Nir watan di Bānū shadzī pu nūm mashīr  
*the-sons young were. Then the-country of Bānū wife by name known*  
shu.  
*became.*

Sardī garmī barōbara dō. Ēbū di Kuramī chushī wau di  
*Cold heat moderate are. Water of the-Kuram they-drink, and of*  
 kayiōni, wau da palōyēi di tālōwē ēbū chushī. Hara  
*wells, and the adjoining-(peoples) of tanks water drink. All*  
 sabza dēra kēzhī, mangar guṛa, kurkaman, kurchālī,  
*vegetables abundant are, but molasses, turmeric, Arum-colocasia-root,*  
khaḡirē, shōtōlī, shōwī, dā dēr dī, wau kāsab-daurī tsapliē  
*dates, clover, shisham-trees, these abundant are, and workpeople sandals*  
 wau di kaṭ pashē dēri shī jōrawī.  
*and of beds legs very well make.*

## FREE TRANSLATION OF THE FOREGOING.

Bannu was originally a wilderness, and was inhabited only in one place which is now known as Akra, and which was originally held by the Greeks. They were attacked by Bharata, the brother of Rāma-chandra, and by Kaikāyī,<sup>1</sup> Rāma-chandra's mother, who captured the country. Some time after them the Chabūtris invaded the land, and they, in their turn, were attacked by two Paṭhān tribes, the Hīnis and the Mangals. They were attacked by Shatik. His wife was named Bānū, and they were descendants of the Kururīs. Then Shatik died, leaving only young sons, so the country became known by the name of his wife, Bānū.

Both the heat and the cold of this land are moderate. The drinking-water is that of the Kuram, or is drawn from wells, while the neighbouring peoples drink tank-water. All kinds of vegetables are abundant, but, specially, molasses, turmeric, Arum-roots, dates, clover, and Shisham-trees. The artizans make excellent sandals and bedstead-legs.

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<sup>1</sup> Kaikāyī was Bharata's mother. She was Rāma-chandra's step-mother.

### MARWAT DIALECT.

The Marwats are a tribe inhabiting the south of the Bannu District, and the following are two specimens of the dialect spoken by them, for which I am also indebted to the kindness of Dr. Pennell.

In addition to those common to the Standard South-western Paṣhtō Dialect, it has the following peculiarities :—

1. The letter *ش* *sh* is pronounced *س* *s*. Thus *سا* *sa*, for *شا* *shā*, was.
2. The termination *—am* of the first person of the tenses formed from the present stem is changed to *ū*.
3. The word *لō*, and, becomes *ā*.
4. Some consonants are omitted, as the letter *د* *d* in *مزدور* *mazdūr*, a servant, which becomes *مزر* *mazūr*. Consonants are often doubled, especially in the termination of the past participle. Thus *خوارلله* *khawarulla*, eaten.
5. The word for 'he' is often *dū*. The genitive prefix is *di*. 'To him' is *wur*.

[ No. 17.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## PASHTO.

SOUTH-WESTERN (MARWAT) DIALECT.

(DISTRICT BANNU.)

## SPECIMEN I.

(Dr. T. L. Pennell, 1899.)

د یوه سړي دوه زامن وو - کم پلار ته ورویل چه - آی پلاره له آخپل مال څخه خومره برخه چه ما کیري ما  
 ته راکه - خو ورڅو وریستو کم آخپل مال واره تول که - آ لیری ملک ته ډي سفر وکه - هغه جايي باندي له بدخوشي  
 واره مال والوزه وه - هر کله واره مال وولگاوه - بیا د ملک باندي ډیره نیستی راغله - ډي محتاج شه - بیا د دغه  
 ملک د یوه مالک سره توکر شه - دواخپلي مړکي ته د سوندورو خمره خور ته ډي واستاوه - دواړه وه - څه کومه باړه  
 سوندورو خوړله ما وو خوړلي - مگر دا هوس دواړه نه وړکوله \* پسه ډي آخپل عقل ته راغي - وواي ویکه چه -  
 د ما د پلار خوره مزروران ډي - آ واره ته په دکه گمیده مړکي موندنه کیري - آزه هاجي د ليري مریپوس - زه به  
 چیکیروس - آ آخپل پلار خواته به ورځوس - آ وته به وایون چه - آی پلاره ما د تا آ د خدائي گناه کړي ده زه د  
 دغي لایق نه یوس چه ستا زوني وگاندرو سوس - ما له آخپلو مزرورانو چه یو مزرور وگتړه - بس ډي چیک شه - آ آخپل  
 پلار طرف ته روان شه - ډي ليري وه - چه پلار ولید - زړه ډي په دواړو وسواخیدو - دواړه ور وپدیډو - آ خواتي  
 ور کړه - آ خپ ای که - زوني پلار ته ورویکه - چه آی پلاره ما د تا آ د خدائي گناه کړي ده - زه د ډي لایق نه  
 یوس چه ستا زوني وگاندرو سوس - مگر پلار ډي آخپلي مزرورانو ته ورویکه چه - واره چه شه جامه ورواغندو - گنه و په  
 گنه کو - گپي وړ په پشړ کو - آ یو سڅندر راوړلو آ حلال ډي کو - چه موره خوشي وړگو - دغي دپاره چه دغه زوني  
 دما مړ سوني وه بوندي شه - آ وړک شلې وه آ بیا موندو شه - بیا خوشي کولو باندي ولکیدل \*



[ No. 17.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## PAŠTŌ.

SOUTH-WESTERN (MARWAT) DIALECT.

(DISTRICT BANNU.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

(Dr. T. L. Pennell, 1899.)

Di yawa sarī d'wa zamun wū. Kam plār-ta wu-wayal  
 Of a man two sons were. By-the-young-one father-to it-was-said  
 cha, 'ai plāra, la akhpal māl ts<sup>a</sup>kha tsūmra bar<sup>a</sup>kha cha mā  
 that, 'O father, (from) thy-own goods from as-much portion as to-me  
 kēzhī mā-ta rā-ka.' Tsō w<sup>a</sup>radzō w<sup>a</sup>ristō kam akhpal māl wāra  
 becomes me-to give.' Some days after by-young-one his-own goods all  
 tūl ka, ā lurri m<sup>a</sup>luk ta ī safar wu-ka. Hagha  
 together were-made, and far country to by-him journey was-made. That  
 jāi bāndī la bad-khōi wāra māl wālwaza-wu.  
 place in from bad-living all property (by-him)-made-to-fly-away-was.  
 Har-kula wāra māl wūlagā-wu, biā di m<sup>a</sup>luk bāndi  
 When all goods (by-him)-had-been-expended, then (on) country on  
 dēra nēstī rāghala. Dai muhtāj sa. Biā di dagha m<sup>a</sup>luk di  
 great famine came. He in-want was. Then of this country (with)  
 yawa māluk sarā naukar sa. Dū akhpali m<sup>a</sup>zukkī ta di sūdūrō  
 a ruler with servant became. He his-own land to of swine  
 tsara-kh<sup>a</sup>war-ta ī wāstāwu. Dū razā wu tsa kūma bāra  
 the-feeding-for by-him was-sent. He pleased was that which chaff  
 sūdūrō kh<sup>a</sup>warulla mā wū-kh<sup>a</sup>warullai; magari dā hū dū ta  
 by-the-swine was-eaten by-me should-be-eaten; but that too him to  
 chā na warkawulla. Pasa dai akhpal 'aqal ta rāghai; wū  
 by-person not was-given. After-this he his-own sense to came; was  
 ī wayala cha, 'di-mā di-plār tsūra mazūrān dī, ā wārō  
 by-him said that, 'of-me of-father how-many servants are, and all  
 ta pa dakā gīda marīi mūnda kēzhī, ā zu hāji di-lwazhī  
 to on full stomach food acquired becomes, and I in-this-place of-hunger

marēzhū. Zu ba-chigēzhū ā akhpal plār khwā-ta ba-wartsū, ā  
*am-dying. I will-rise-up and my-own father direction-to will-go, and*  
 wu-ta ba-wāyū cha, "ai plāra, mā di-tā ā di-Khudāi gunāh  
*him-to will-say that, "O father, by-me of-thee and of-God sin*  
 karī-da, zu di daghī lāiq na yū cha stā zōe wūgānū  
*been-done-has, I of this worthy not am that thy son considered*  
 sū. Mā la-akhpalō mazūrānō cha yō mazūr wūgāna." Pas  
*I-may-be. Me among-thy-own servants like one servant consider."* Then  
 dai chig-sa, ā akhpal plār taraf-ta rawān-sa. Dai lā  
*he rose-up, and his-own father direction-to started-became. He as-yet*  
 lurri wu, cha plār wulid; zara i pa dū bāndi  
*far-off was, when by-the-father he-was-seen; heart of-him (on) him on*  
 wuswādzidō; dū-ta wur wūpadidū; ā khwāi war-kara,  
*burnt; him-to to-him (expletive) ran; and embrace was-made,*  
 ā tsap i ka. Zōe plār-ta wū-wayala cha, 'ai plāra, mā  
*and kiss by-him made. By-son father-to was-said that, "O father, by-me*  
 di-tā ā di-Khudāi gunāh karī-da; zu di di lāiq na yū  
*of-thee and of-God sin been-done-has; I of this worthy not am*  
 cha stā zōe wūgānū sū.' Magar plār i akhpali  
*that thy son considered I-may-be.' But father [by-him his-own*  
 mazūrānō-ta wū-wayala cha, 'wārō cha sha jāma wur-wāghundō;  
*servants-to was-said that, "(of)-all which good clothes on-him-clothe;*  
 guta wur pa guta kō; kapai wur pa p'shō kō; ā yō  
*ring to-him on finger place; shoes to-him on feet place; and a*  
 s'khandar rawulō ā halāl i kō; cha mūzha kh'washī wū-kū;  
*calf bring and killed it make; that we rejoicing may-make;*  
 daghi di-pāra cha dagha zōe di-mā mur sūi wu, zhūndai  
*this on-account-of that this son of-me dead become was, living*  
 sa; ā w'ruk sulli wu, ā biā mūdō sa.' Biā  
*has-become; and lost become was, and again found has-become.' Then*  
 kh'washī kawullō bāndi wulagēdal.  
*rejoicing making on they-commenced.*

[No. 18.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## PASHTŌ.

SOUTH-WESTERN (MARWAT) DIALECT.

(DISTRICT BANNU.)

## SPECIMEN II.

(Dr. T. L. Pennell, 1899.)

مروټ آ نيازيو يو ډ بله چه جگړې كوي - يوه زينمگي ما خواته آواز وگه - چه ډ تنگ ډره په قبله طرف ډ  
 ډيو گرد چگړې - يو مروټ چينغي وهي - جگړې ته بولي - ډ مروټو ډير زور وه - دغو چه ډ ډول آواز واريږي - تر  
 ماشپينه پوري آخپل لشكر اي تيار گه - مازديگر په وخت ډ دويو اور په عيسلي خيل چه بليږي - ډ مروټو توري  
 ترشيري كه آخپلو كورو اي ووباسل - ولي چه بيگو خان ډ هاتي خان زوځي دغو بانډو حمله كوي - آسكي آخپل كور  
 ته سپينه ډيره يوه سره توره پستنه راوي ده - ډ جنگ په خاني دو باز غونډ غوڅه وگره - گلنډه ډ محمود زوځي ډ  
 صباح ستوري ده - ډ آخپلي بالي سره دوره مرگ اي وگه - چه آدم زوځي واره دوته قربان سئل \*

## TRANSLITERATION AND TRANSLATION.

(Dr. T. L. Pennell, 1899.)

Marwat ā Niyāziō yō di bala cha jagrī  
*The-Marwats and Nyāzis one with the-other among-themselves fighting*  
 k'wī. Yawa zīnkai mā kh'wā-ta āwāz wuka, cha di Tang Darri  
*are-doing. By-a youth me direction-to call is-made, that of Tang Pass*  
 pa qibla taraf di-diyō gard chigēzhī. Yō Marwat chighī w'hi;  
*on west direction of-them dust is-rising-up. A Marwat shouting makes;*  
 jagrī-ta bōli. Di Marwatō dēr zōr wu. Dagho cha di  
*fighting-to calls. Of Marwats great strength was. By-them when of*  
 dōl āwāz wārweḍū, tur māshpīna pōrī akhpāl lashkar ī taiyar  
*drum sound was-heard, up afternoon till their-own army by-them ready*  
 ku. Māzdigar pa-wakht di-düyō ōr pa 'Ēsā Khēl cha  
*was-made. Evening at-time of-them camp-fire in 'Ēsā Khēl among-them*  
 balēzhī. Di Marwatō tūrī b'rashēzhī la akhpālō kōrō ī  
*burns. Of the-Marwats sword shines from their-own houses them*  
 wūbāsal. Wuli cha Bēgū Khān di Hātī Khān zōe daghō bāndi  
*they-turn-out. But when Bēgū Khān of Hātī Khān son them on*

hamla k'wi, Asikai akhpāl kōr-ta spīna zhīra yawa sara.  
*attack makes, by-the-Asikais their-own house-to a-grey beard a red*  
 tūra pastana rāwari-da. Di jang pa tsāi dū bāz ghūndi  
*sword. back been-brought-has. Of war in place by-him falcon like*  
 ghūta wuk'ra. Kalanda di Maḥmūd zōe di s'bah s'tūri da, di  
*attack was-made. Kalanda of Maḥmūd son of morning star is, by-him*  
 akhpali bāli sara dūra marg i wuka, cha Ādam-zōe  
*his-own spear with so-much destruction by-him is-made, that the-Adamzōes*  
 wāra dū-ta qurbān s'lul.  
*all him-to sacrifice became.*

### FREE TRANSLATION OF THE FOREGOING.

The Marwats and the Nyāzīs are fighting amongst themselves. A youth has called to me that their dust is rising up on the west of Tang Darri. A Marwat shouts, and gives the battle cry. Great was the strength of the Marwats. When the sound of the war-drum was heard, they made their army ready by the afternoon. By evening were their camp-fires burning amongst the Nyāzīs of Īsākhēl. Bright flash the swords of the Marwats, as they expel the Nyāzīs from their homes. But when Bēgū Khān, the son of Hātī Khān, attacks them, the Asikais<sup>1</sup> bring back to their homes a grey beard and a red sword. Instead of war, he made an onslaught like that of a falcon. Kalanda, the son of Maḥmūd, is the star of the morning. With his own spear so great destruction did he work that the Ādamzōes all were ready to be a sacrifice for his sake.

<sup>1</sup> Bēgū Khān was one of the chiefs of the Asikais, who are a Marwat clan. 'Grey beard' is used in the sense of 'honour.' The men were themselves uninjured but their swords were red with the blood of their enemies the Nyāzīs. For another version of this song see Thorburn's *Bannā*, p. 227.

## WAZĪRĪ PAŠTŌ.

I give four specimens of the south-western Paštō spoken by Waziris. Two come from Bannu, and were provided, like the preceding ones, by Dr. Pennell. The other two I owe to the kindness of the late Mr. J. G. Lorimer, I.C.S., and come from Waziris-tān itself.

Wazirī Paštō is an important dialect, and is spoken over a large area. An excellent grammar of it has been written by Mr. Lorimer, which is mentioned under the head of authorities in the General Introduction.

The pronunciation of the vowels closely resembles that of Bannūchī Paštō, and the changes need not be again recorded here. In Bannu, the postposition *kṣhe* is pronounced and written *ṣhē* after a word ending in a consonant. In the same locality the word *wa* or *wi* is often used as a mere expletive, and is represented in the interlinear translation by the mark '...'. Note the tendency to change an *f* into a *p*, as is also the case in other dialects. Thus *pakīr*, a faqīr. We may also note forms such as the following which do not occur in standard Paštō, but occur in other neighbouring dialects. *Zū*, I; *dī mō*, of me; *dī tō*, of thee; *dū*, by him; *dzinī*, from him; *yigh* *kushārī*, by that younger one; *pu dughu mulk shē*, in that country.

[No. 19.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## PASHTO.

SOUTH-WESTERN (WAZIRI) DIALECT.

(DISTRICT BANNU.)

## SPECIMEN I.

(Dr. T. L. Pennell, 1899.)

د يوه سړي دوه زمڼ پي - نير و کشرې آخېل پلور ته وويل چه - پلور د مو آخېله بخږه چه د تو د موله  
 کيږي موته پي روويشه - نيري پي خو ورزي پس پي کشرې آخېل مول راواخست - نير و لري ملک ته روان شو -  
 نيري هغه دنيا په پي زاتي کښ توله و داموني ته وپرگره - چه د هرڅه نه خلوص شو نيري په دغ ملک شي ستره  
 خوري روغله - نير دې هوس تنگ شو - نير دې چک شو - په دغه ملک شي د يوه امير سره نيگر شو - نير  
 پي امير د آخېلي تيمسري پيونو پوره آخېلي مزيکي ته ولورؤ - و وله ته و دوس آخېله گيده په خوښي سره په پي  
 بوري و پي دکه و له - چه تيمسري و خوي - نير چه په حول شو - نيري وويل - چه د مو د پلور خومره دير نيکارون  
 دي - و قول په دکه گيده مري ميمي - و زو د لوري مرون - زو وچک شو - و آخېل پلور ته وويړشو - نير و  
 ورته ويايؤ چه - آي پلور مو د خدائي گناه وو د تو هوس گري ده - خود دغي لويي نه يؤ - چه د تو زيني شو -  
 خو په نيکارون کښ مي ووجاوه - دي چک شو - و آخېل پلور ته وراغي - نير دې نيا لري وؤ چه آخېل پلور  
 وليدؤ - و زړه پي په بد شو ورتپ پي کړل - قيسري په بدگه گره - و کشل پي کؤ - اوس زيني ورته وويل  
 مو د خدائي د تو هوس گناه گري ده - زو د دغي لويي نه يؤ چه زو د تو زيني شو - منگر پلور پي آخېل  
 نيکارون ته وويل چه - هغه شي جومي راوړي - و ده ته اي وړ وشندي - يوه گني وړ په گنه کي - بنري هوس وړ په  
 پشي کي - نير روغلي - چه مري وڅري - و خوښي هوس وکي - د دغي د پوره چه د مو زيني مرون - وړوندي  
 شو - وړک وؤ روويندو شو - نيري خوښولي جوړه گره \*

ويس پي هغه مشر زيني په مزيکي کښي وؤ - چه دي روغي - و کورته نري شو - نيري د سروز و د  
 گويدو رخ پي په غوږ شو - نيري و نيگرته وځ وکؤ - پشته پي خني وکړه - پي خواب وپر گرو چه - دا خود  
 وريروغله دا - پلور د ستره مري وپر گري دو - ځکه چه روغ شه وليدؤ \*



[No. 19.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## PASHTO.

SOUTH-WESTERN (WAZĪRĪ) DIALECT.

(DISTRICT BANNU.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

(Dr. T. L. Pennell, 1899.)

Di yaw<sup>a</sup> sarī dwa zamun wī. Nīr wa kush<sup>a</sup>rī akhpul p<sup>a</sup>lōr ta  
*Of one man two sons were. Then ... by-the-younger his-own father to*  
 wu-wail cha, 'p<sup>a</sup>lōra di mō akhpula bakh<sup>a</sup>ra cha di-tō  
*it-was-said that, 'O-father of my own share that of-you*  
 di-mōla kezhi mō-ta ē rō-wu-wēsha.' Nīr ē tsō w<sup>a</sup>razi pas  
*of-goods comes me-to it divide.' Then by-him some days after*  
 yigh kush<sup>a</sup>rī akhpul mōl rā-wākhist. Nīr wa lurri mulk-ta  
*by-that younger his-own goods were-taken. Then ... far country-to*  
 rawān-shū. Nīr ē haghā dunyā pu yigh zāe kshe tōla wa  
*he-set-out. Then by-him that property in that place (in) all ...*  
 dāmūnē-ta wīr-k<sup>a</sup>ra. Cha di har-tsu na kh<sup>a</sup>lōs shū,  
*loose-people-to was-given. When (from) everything from freed he-became,*  
 nīr pu dughu mulk shē stara khwuri rōgh<sup>a</sup>la. Nīr di hū tang  
*then on that country (on) great scarcity came. Then he too in-distress*  
 shū. Nīr dai chug-shū pu dughu mulk she di yawa amīr  
*became. Then he arose in that country (in) (with) one rich-man*  
 sara nīkar shū. Nīr yigh amīr di-akhpuli tītsari piwunō-pōra  
*with servant became. Then by-that rich-man of-his-own swine feeding-for*  
 akhpuli m<sup>a</sup>zaki-ta wulōzhū; wa wula ta wi dū akhpula gēda  
*his-own field-to he-was-sent; and there in ... by-him his-own belly*  
 pu-kh<sup>a</sup>washi-sara pu-yigh-bōrī wi ē dakawula, cha  
*(with)-happiness-with with-those-husks ... by-him would-have-been-filled, that*  
 tītsari wi-khiwēr. Nīr cha pu-hōl shū, nīr ē wu-wail cha,  
*swine used-to-eat. Then when in-sense he-became, then by-him it-was-said that,*  
 'di-mō di-p<sup>a</sup>lōr tsōmra dēr nikārōn di, wa tōl pu-daka-gēda marē  
*'of-me of-father how-many very servants are, and all with-full-stomach food*  
 mīmī, wa zū di-l<sup>a</sup>wazhi marū. Zū wi-chug-shū, wa akhpul p<sup>a</sup>lōr-ta  
*get, and I from-hunger die. I will-arise, and my-own father-to*

wū-wirshū; nīr wi wur-ta wayā-yū cha, "ai p'lōra, mō di-Khudāi gunāh. will-go; then will him-to I-say that, "O father, by-me of-God sin wū di-tō hū k'ri-di, khō di-dughī lōyuq na yū cha di-tō and of-thee too has-been-done, therefore of-this worthy not I-am that of-thee zīē shū; khō pu-nikārōni-kshe mī wūchāwa." Dai chug-shū wa son I-may-be; therefore (in)-servants-in me place." He arose and akhpul p'lōr-ta wi-rāghai. Nīr dai liyā lurri wū, cha akhpul p'lōr his-own father-to came. Then he yet far-off was, when by-his-own father wulēdū, wa zaru ē pu-bad shū; wur t'rap ē k'al; he-was-seen, and heart his in-grief became; to-him running by-him was-made; ghayizh ē pu-badalla k'ra, wa kushal ē kū. Ōs embrace by-him on-neck was-made, and kissing by-him was-made. Now zīē wur-ta wu-wail, 'mō di-Khudāi di-tō hū gunāh k'ri-di, by-the-son him-to it-was-said, 'by-me of-God of-thee too sin has-been-done, zū di-dughī lōyuq na yū cha zū di-tō zīē shū.' Mangar p'lōr I of-this worthy not am that I of-thee son may-be.' But by-father ē akhpul nikārōn-ta wu-wail cha, 'hagha shē jōmē rāw'rē, wa by-him his-own servants-to it-was-said that, 'those good clothes bring, and du-ta ē wur wughundē; yawa gutē wur pu-guta kē, paṇi hū him-to them to-him clothe; a ring to-him on-finger put, sandals too wur pu-p'she kē; nīr rōdziē cha maṛē wu-khīrī wa kh'washī hū to-him on-feet put; then come that food we-may-eat and merriment too wu-kī, di dughē di-pōra cha di-mō zīē mur wū, zhūndai shū; make, of this on-account that of-me son dead was, alive has-become; w'ruk wū, rōmīndū shū.' Nīr ē kh'washhōli jōra k'ra. lost was, found has-become.' Then by-them merriment prepared was-made.

Wis ē hagha mush'r zīē pu-m'zakī-kshe wū. Cha dai rōghai, Now his that elder son (in)-field-in was. When he came, wa kōr-ta nuzhdē shū, nīr ē di-sarōz wa di-gaḍidō zhagh ē and house-to near became, then to-him of-singing and of-dancing noise his pu-ghwezsh shū. Nīr ē wa nikar ta zhagh wukū; pushtuna ē in-ears came. Then by-him ... servant to call was-made; inquiry by-him dzuni wu-k'ra. Yigh dzawāb wir-k'rū cha, 'dā khō di wrir from-him was-made. By-him reply was-made that, 'that indeed of-thee brother rōgh'la dā; p'lōr di stara maṛē wir-k'ri-dō, dzaka cha rogh come is; by-the-father of-thee great feast has-been-made, because that sound sha wulidū.' become he-has-been-seen.'

[ No. 20.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## PASHTŌ.

SOUTH-WESTERN (WAZĪRĪ) DIALECT.

(DISTRICT BANNU.)

## SPECIMEN II.

(Dr. T. L. Pennell, 1899.)

داسي ويائي - چه د وزير څلور زامن وي - يو ليلو بل ميسي بل عيسي بل لايقو - بيا ليلو مړ وگوت -  
 واسپيني غزو ته تيشه وگره - ميسي پکیر وو - د ميسي دوه زامن هون وي - يو احمد نمدو - بل اتمون نمدو -  
 د عيسي يو زئي وو - چه نوم يي مسعيد وو - د مسعيد څلور زامن وي - يو آلي بل بالي بل شاول بل اپريد  
 نمدو \* دا ميسي درويش وو - پکيري وي گران - و ميري وي هون پيلي - نير يوه ميري ځني ممدو گول -  
 ديره ورزي وړه گول - نيري ونيوله - نيري آ ميري پشي بوندي گول گره - نيري آ مرتبه ديلا ته خدايي  
 زبونه گره \*

## TRANSLITERATION AND TRANSLATION.

(Dr. T. L. Pennell, 1899.)

Dāsi wayāi, cha di-Wazīr tsalwēr zamun wī. Yō Līlō, bul  
 Thus they-say, that of-Wazīr four sons were. One Līlō, another  
 Mīsī, bul 'Ēsī, bul Lāyiqō. Biā Līlō mur wukū  
 Mīsī, another 'Ēsī, another Lāyiqō. Again by-Līlō murder was-committed  
 wa Aspīnī gh'zō-ta tēshta wu-k'ra. Mīsī pakir wū, wa di-Mīsī  
 and White Mountain-to fleeing was-made. Mīsī faqir was, and of-Mīsī  
 d'wa zamun hū wī, yō Ahmad namēdō, bul Atimūn namēdō.  
 two sons too were, one Ahmad was-called, the-other Atimūn was-called.  
 Di 'Ēsī yō ziai wū, cha nūm ē Mas'id wū. Wa di-Mas'id tsalwēr  
 Of 'Ēsī one son was, that name his Mas'ud was. And of-Mas'ud four  
 zamun wī, yō Ālī, bul Bālī, bul Shāwūl, bul Aprēd namēdō.  
 sons were, one Ālī, another Bālī, another Shāwūl, another Afrīd was-called.  
 Dā Mīsī Darwēsh wū; pakiri wi-ē-k'ra, wa mēyzhē  
 That Mīsī Darwēsh was; poverty used-by-him-to-be-adopted, and sheep  
 wi ē hū piwulī. Nir yaw mēyzhē dzini manḍa k'ṛul;  
 used by-him too to-be-fed. Then by-a sheep from-him running-away was-made;  
 dēra w'raz ē wur'a k'ṛul; nir ē wu-niwala.  
 many days by-he catching-(attempt) was-made; then by-him it-was-caught.

Nir ē ā mēy<sup>zh</sup> pu-p<sup>shē</sup>-bōndī k<sup>sh</sup>al k<sup>ra</sup>. Nir ē ā  
*Then by-him that sheep (on)-foot-on kissing was-made. Then of-him that*  
 martaba dilā-ta Khudāi ziyōta k<sup>ra</sup>.  
*rank this-matter-on by-God increased was-made.*

### FREE TRANSLATION OF THE FOREGOING.

The story goes that Wazīr had four sons—Lilō, Misi, ‘Ēsi, and Lāyiqō. Lilō committed murder, and fled to the White Mountain. Misi became a *faqīr* and had two sons, one named Aḥmad, and the other Atimun. ‘Ēsi had one son named Mas‘ūd, whose four sons were named Āli, Bālī, Shāwūl, and Afrid.

The Misi above mentioned was a Darwēsh. He followed vows of poverty and used to feed sheep. Once a sheep ran away from him, and he searched for it for many days and at last found it. When he found it, he raised it up, and kissed it on the feet. Then, for that reason, God increased his rank among the saints.<sup>1</sup>

The above are specimens of the Wazīrī Pašhtō spoken in the District of Bannu. I am indebted to the late Mr. J. G. Lorimer, I.C.S., formerly Political Officer in Tochi, for specimens of the dialect as spoken by the Wazīris in Waziristan. Regarding this form of the language, Mr. Lorimer (who is the author of a *Grammar and Vocabulary of Wazīrī Pašhtō*), with the specimens, gave me the following information:—

‘Wazīrī Pašhtō is the dialect (or rather, comprises the various dialects) of Pašhtō spoken in Waziristan and part of the Bannu District, the boundaries of which can be seen in any map of the frontier.

‘The Wazīris, or more properly Wazīrs, are divided into two main divisions, Mahsūds<sup>2</sup> (10,000) and Darwēsh Khēls (24,500). The Darwēsh Khēls again are divided into Aḥmadzais (12,000) and Utmānzais (12,500). The Utmānzais live in the Tochi and the hills adjoining it on both sides and extend on the north almost to Thal in the Kohat District. The Aḥmadzais live round Wana and in the western part of the Bannu District along the border. The Mahsūds inhabit the heart of Waziristan and are completely surrounded by the other Wazīrī tribes and by the Bittannis. The dialects spoken by these tribes do not vary greatly from one another, but differ considerably in accidence, vocabulary, and even idiom, from the dialects spoken by the Pathāns on the Kohat and Peshawar frontiers, indeed an untravelled Northern Pathān and an untravelled Wazīrī meeting for the first time are scarcely intelligible to each other, and are certain to misunderstand one another to some extent. Each, however, rapidly becomes able to understand the other’s language, but I know no instance of a northern Pathān who has learned to speak Wazīrī Pašhtō.

<sup>1</sup> The meaning is that for this act of kindness and forgiveness, God made Misi the most powerful intercessory saint of all the Wazīrī hills: and now the Wazīris hesitate to swear falsely on his name, much more than either on God’s or the Qurān.

<sup>2</sup> The figures in brackets represent the estimated *fighting* strength of each tribe, and do not include women and children.

'The cultivated bed of the Tochi valley is inhabited by the Dawaṛīs (perhaps 8,000) whose speech is not very different from that of their Utmānzai Wazīr neighbours. Other miscellaneous non-Wazīrī tribes, such as the Saidgīs and Gurbuz, speak the dialect of the Wazīrī section with which they have most intercourse.

'It would be impossible to give specimens of all Wazīrī dialects, which shade into each other imperceptibly and vary from tribe to tribe and even from section to section. The dialect of families of the same section which have been separated for some generations often is not the same. Pronunciation varies almost from village to village and so great is the confusion that even the same man will sometimes pronounce the same word differently. In spite of these differences any two Wazīrīs can converse freely.

'I have selected as a type the dialect of the Mōhmīt Khēls who are one of the three main divisions of the Utmānzai (or Tochi) Wazīrs and live for the most part in the neighbourhood of the Middle Valley. Territorially, and also perhaps in their characteristics and speech, they are intermediate between the other two divisions of the Utmānzais, the Wali Khēls and the Ibrāhīm Khēls. The story which forms specimen II was told by Malik Madd Akbar, the head of the Tōrī Khēls, but it has been revised and cast into the same Mōhmīt Khēl dialect as the other specimens.

'Wazīrī Paṣhtō is seldom or never written. The Arabic character, especially in the matter of vowels, is quite inadequate to expressing it phonetically. The written correspondence of the people, which is very small, is carried on through letter-writers (chiefly Mullās' in execrable Persian.)

For this reason, Mr. Lorimer wrote the specimens only in the Roman character. The system of representing the sounds is the same as that used in this Survey, the only special letters being *ā*, which serves to represent the sound of the *e* in 'there,' as pronounced in Scotland and North England, and *ō* which represents the sound of *eu* in the French 'beurre.' In the specimens following, it only occurs before the letter *r*.

It will be seen that there is little difference between this form of the dialect and that spoken in Bannu.

[No. 21.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## PAŠTŌ.

SOUTH-WESTERN (WAZĪRĪ) DIALECT.

(WAZIRISTAN.)

## SPECIMEN I.

.(J. G. Lorimer, Esq., I.C.S., 1899.)

D<sup>a</sup> yawa sarī dwa zām<sup>n</sup> wi. Kam zēi yē wa-plōr-ta  
 Of one man two sons were. By-the-small son his to-father-to  
 wu-wē ch<sup>a</sup>, 'ē plōra, mō-tā agha bakhra rōka ch<sup>a</sup>  
 it-was-said that, 'O father, me-to that share give which  
 pa-dagh-mōl-kshē mi dō.' Agha khpul ch<sup>a</sup> ts<sup>a</sup> dunyō wa  
 on-this-property-in mine is.' By-him his-own what ever goods were  
 agha yē wār-ta wu-wēsh<sup>a</sup>la. Dārē wr<sup>a</sup>zē na wē tāre sh<sup>a</sup>wyē  
 the-same by-him to-them were-divided. Many days not were past become  
 ch<sup>a</sup> kam zēi yē ghund mōl rūghund k<sup>ā</sup> au uriyā  
 when by-the-small son his all property collected was-made and far-off  
 watan-ta rawōn sh<sup>ā</sup>, au wōlata khpula dunyō pa-badkōrī-kshē  
 country-to going he-became, and there his-own goods on-evil-behaviour-in  
 yē kharōpa kra. Au ch<sup>a</sup> ghund khpul mōl yē w<sup>a</sup>rk  
 by-him spoilt were-made. And when all his-own property by-him lost  
 k<sup>ā</sup>, nōr, pa watan dāra khwōrī rūghla, au agha pa-khpula dār  
 was-made, well, upon country much want came, and he by-himself very  
 tang sh<sup>ā</sup>, au d<sup>a</sup> haghā watan wa-yawa-sarī-ta lōr wārgad sh<sup>ā</sup>.  
 distressed became, and of that country to-one-man-to went joined became.  
 Yagh sarī wa-khpula-mz<sup>a</sup>ka-ta wu-lōzh<sup>ā</sup> ch<sup>a</sup>, 'dā tītsarī  
 By-that man to-his-own-land-to he-was-sent saying, 'these low-heads (=swine)  
 wupyāya,' au dai pa-dā-bōndi rōzī w<sup>ā</sup> ch<sup>a</sup> khpula g<sup>a</sup>dda d<sup>a</sup>  
 pasture,' and he on-this-(thing)-upon contented was that his-own belly of  
 p<sup>a</sup>rgai pa-kwutēlikhē-bōndi mara krai, ch<sup>a</sup> d<sup>a</sup> tītsarē  
 acorns upon-the-husks-upon satisfied he-should-make, which of the-low-heads  
 khwarōk w<sup>ā</sup>; wēlē chā ts<sup>a</sup> wār na kr<sup>a</sup>l. Byā dai  
 the-food was; but by-any-one anything to-him not was-given. Then he  
 kim wakht ch<sup>a</sup> pa-yish sh<sup>ā</sup>, nōr, ē wuwēyil ch<sup>a</sup>, 'd<sup>a</sup> mō  
 what time that in-senses become, well, by-him it-was-said that, 'of me  
 d<sup>a</sup> plōr d<sup>a</sup> kōr tsēmra mazdirōn marai khwuri, au z<sup>a</sup>nē  
 of the-father of the-house how-many hired-men bread eat, and from-them  
 pōtyē kēzhi, au z<sup>a</sup> d<sup>a</sup> lw<sup>a</sup>zhī mrā. Z<sup>a</sup> wu  
 remaining-over there-generally-is, and I of hunger am-dying. I will



ch<sup>g</sup> shā, khpul plör-ta wu-wär-drimā, wär-ta wyaiyā wu  
*upright become, my-own father-to will-to-him-I-go, to-him I-say will*  
 ch<sup>a</sup>, "ē plōra, d<sup>a</sup> Khudai hā gunagör yā, au d<sup>a</sup> tō hā gunagör  
*that, "O father, of God also sinner I-am, and of thee also sinner*  
 yā, au z<sup>a</sup> dāsē kabilē na yā ch<sup>a</sup> d<sup>a</sup> tō zyai rōta  
*I-am, and I in-such-a-way fit not am as-that of thee son to-me*

wu-wyaiyi. Pa-khpulē-nīkarōnē-kshē mi dār-sara nīkar ka, ch<sup>a</sup>  
*they-should-say. On-thine-own-servants-among me with-thee servant make, who*  
 pa ripai nīkarōn dī." Nör agha ch<sup>g</sup> shā wa-plör-ta rōghai; wēlē  
*on rupees servants are." So he arisen became to-father-to came; but*  
 agha lyā d<sup>a</sup>-plör-na lirē wā, ch<sup>a</sup> plör wulidā au  
*he as-yet of-father-from distant was, when by-the-father he-was-seen and*  
 z<sup>a</sup> yē pē wusiō. Plör yē wär-manda k<sup>r</sup>l,  
*heart his on-him burned. By-father his toward-him-running was-made,*

pa-ghyēzh-kshē wuniwā, au kshal yē kā. Zēi yē  
*on-embrace-in he-was-taken, and kiss to-him was-made. By-the-son his*  
 wär-ta wu-wē ch<sup>a</sup>, 'ē plōra, z<sup>a</sup> d<sup>a</sup> Khudai gunagör yā au d<sup>a</sup> tō  
*to-him it-was-said that, "O father, I of God sinner am and of thee*  
 pa-nazir-kshē hā gunagör yā, au z<sup>a</sup> dagha sara na jorēzhā  
*on-the-sight-in also sinner am, and I this-(thing) with not can-adapt-myself*

ch<sup>a</sup> tsök d<sup>a</sup> tō zyai rōta wu-wyaiyi. Wēlē byā plör yē  
*that any-one of thee son to-me should-say. But again by-the-father his*  
 wa-khpul-nīkarōnē-ta wuwē ch<sup>a</sup>, 'pa-ghundē-jōmē-kshē ksh<sup>a</sup>lyē jōmē  
*to-his-own-servants-to it-was-said that, "on-all-the-clothes-among beautiful clothes*

dī haghā rōvrai, wa-d<sup>a</sup>-ta wär-wōghundai; au gutyē hā wär  
*(that) are them bring, to-him-to (=on) to-him-put-on; and a-ring also to-him*  
 pa guta kai, au pānē hā wär pa pshē kai. Rōdrimai  
*on the-finger make, and shoes also to-him on the-feet make. Come*

ch<sup>a</sup> ghund mīzh marai wukhwuri, mashghil shī; ch<sup>a</sup> dā zyai  
*that all we food may-eat, merry may-become; because this son*  
 d<sup>a</sup> mō m<sup>r</sup> wā, au byā zhwandai shā; dā w<sup>r</sup>k wā rōz<sup>a</sup>nē,  
*of me dead was, and again living has-become; he lost was from-me,*  
 ēs mi mindā. Au ghundē mashghilō shīri k<sup>r</sup>la.  
*now by-me he-has-been-found. And by-all merriment beginning was-made.*

Dā st<sup>a</sup>r zyai yē pa-mz<sup>a</sup>ka-kshē wā. Ch<sup>a</sup> agha rōghai,  
*That big son of-him on-the-land-in was. When he came,*  
 wa-kör-ta nazdē shā, d<sup>a</sup> gadawalē d<sup>a</sup> nīndōrē zhagh yē  
*to-the-house-to near became, of dancing of entertainment sound by-him*  
 wōrwēdā. Yagha yō nīkar rōwughwushā ch<sup>a</sup> 'dā ts<sup>a</sup> dī?'  
*was-heard. By-him a servant was-called-to-him saying, 'this what is?'*  
 Yagha nīkar wär-ta wuwē ch<sup>a</sup>, 'd<sup>a</sup> tō wrōr rōgh<sup>a</sup>lai dai.  
*By-that servant to-him it-was-said that, 'of thee the-brother come is,*

au d<sup>a</sup> tō plōr wōlmastia k<sup>a</sup>ryē dō z<sup>a</sup>k<sup>a</sup>  
*and of thee by-the-father entertainment-of-guests been-made has; for-this-reason*  
 ē k<sup>a</sup>ryē dō ch<sup>a</sup> dai rēgh ramit rōghai.<sup>1</sup> Agha khapa  
*by-him been-made it-has that this-one sound safe has-come.* He vexed  
 shā, wa-kōr-ta n<sup>a</sup>n<sup>a</sup>na na wärtā. Plōr yē  
*became, to-the-house-to inside not was-going. The-father of-him*  
 d<sup>a</sup>-wōrchanē rōwuwōt au sinatī yē wār-ta wukra. Yagha  
*out-side came-out and petition by-him to-him was-made. By-him*  
 wa-plōr-ta dzawōb warkā ch<sup>a</sup>, 'Wuk<sup>a</sup>ssa, dāmra kōlina d<sup>a</sup> tō  
*to-father-to answer was-given saying, 'Look, so-many years of thee*  
 khidmat kā au hēchārē mi d<sup>a</sup> tō hukam mōt  
*the-service I-do and ever-at-all by-me of thee the-command broken*  
 k<sup>a</sup>rai na dai, au hēchārē tō wa-mō-ta yō w<sup>a</sup>rghimai hā  
*been-made not has, and ever-at-all by-thee to-me-to one kid even*  
 rō-na-kā ch<sup>a</sup> z<sup>a</sup> d<sup>a</sup>-khpulē m<sup>a</sup>lg<sup>a</sup>rē sara khwashī pē wukā;  
*was-not-given that I of-my-own companions with gladness on-it might-make;*  
 wēlē dagha zyai ch<sup>a</sup> d<sup>a</sup> tō rōghai ch<sup>a</sup> d<sup>a</sup> tō dunyō  
*but this son when of thee has-come by-whom of thee the-goods*  
 pa-kharōpē sh<sup>a</sup>zē-bōndi w<sup>a</sup>rka k<sup>a</sup>ryē dō, tō pa-dā-kshē hā<sup>1</sup> wa-dagh-  
*on-bad women-upon lost been-made has, by-thee on-this-in even to-this-*  
 zēi-ta wōlmastia warkra.<sup>1</sup> D<sup>a</sup> wār-ta wuwēyil ch<sup>a</sup>,  
*on-to entertainment-of-guests to-him-has-been-made.* By-him to-him it-was-said that,  
 'ē zōya, ta hamēsh d<sup>a</sup>-mō-sara yē, au d<sup>a</sup> mō har-ts<sup>a</sup> ch<sup>a</sup>  
*'O son, thou always of-me-with art, and of me everything that*  
 dī hagma d<sup>a</sup> tō dī; bōida dagha dī ch<sup>a</sup> mīzh dā  
*there-is the-same of thee is; becoming this is that we this*  
 khwushōli wukī au khwaṣh shī z<sup>a</sup>k<sup>a</sup> ch<sup>a</sup> dā d<sup>a</sup>  
*rejoicing should-make and happy should-become because that this of*  
 tō wrōr m<sup>a</sup>r wā, au ēs byā zhwandai sh<sup>a</sup>wai dai; w<sup>a</sup>rk  
*thee the-brother dead was, and now again living become is; lost*  
 sh<sup>a</sup>wai wā, au mīnd<sup>a</sup>lai sh<sup>a</sup>wai dai.  
*become was, and found become is.*

<sup>1</sup> In this even = in these circumstances even = in spite of this.

[No. 22.]

## ERANIAN FAMILY.

## EASTERN GROUP.

PAŠTŌ.

SOUTH-WESTERN (WAZĪRĪ) DIALECT.

(WAZIRISTAN.)

## SPECIMEN II.

(J. G. Lorimer, Esq., I.C.S., 1899.)

Z<sup>a</sup>, Sāhib, tī<sup>a</sup>lai wā<sup>~</sup>; Jōnī Khēlē, Bakka Khēlē wa-munsiffi-ta  
 I, Sāhib, gone had; by-the-Jāni Khēls (and) Bakka Khēls to-arbitration-to  
 bōt<sup>a</sup>lai wā<sup>~</sup>; d<sup>a</sup> dē mukaddamē wē pa-nōr-bōndi. Byā yō-sarai  
 taken-away I-was; of them cases were on-others-upon. Then by-a-man  
 mō-ta wuzhaghēdā<sup>~</sup> ch<sup>a</sup>, 'yawa sarī dōlē bōndi wāhlai  
 me-to it-was-said (lit. made noise) that, 'by-a person here upon struck  
 wā<sup>~</sup> pa tīra, pa ts<sup>a</sup>nda wāhlai wā<sup>~</sup>.' Byā d<sup>a</sup> dē na  
 I-was with a-sword, on the-forehead struck I-was.' Then of him from  
 p<sup>a</sup>sh<sup>a</sup>tanna wukra ch<sup>a</sup>, 'chā wāhlai yē?' D<sup>a</sup>  
 inquiry (by-me)-was-made saying, 'by-whom struck thou-wast?' By-him  
 wuwē ch<sup>a</sup> 'kh<sup>a</sup>pulē sh<sup>a</sup>zē wāhlai yā<sup>~</sup>.' Mō wuwē ch<sup>a</sup>  
 it-was-said that 'by-my-own wife struck I-was.' By-me it-was-said that  
 'ts<sup>a</sup> wajē na yē wuwāhlē?' Dā wuwē ch<sup>a</sup>,  
 'what reason from by-her wast-thou-struck?' By-him it-was-said that,  
 'dāsē wuwāh<sup>a</sup>lā<sup>~</sup> ch<sup>a</sup> d<sup>a</sup> mō tsalōr tarbrina wī; byā  
 in-such-a-way I-was-struck that of me four cousins there-were; then  
 haghā khōr mō ta yē rōkra; byā mō dē sara  
 that sister (of-theirs) me to by-them was-given; then by-me her with  
 guzrān kā<sup>~</sup>. Byā yawa shpa z<sup>a</sup> d<sup>a</sup>-khōb-na bēdōr  
 getting-along was-made. Then one night I of-sleep-from awake  
 shwā<sup>~</sup> sh<sup>a</sup>za pa-tamba wuwata. Byā mō ta  
 became (my)-wife by-the-door was-going-out. Then me to  
 shak prēwat<sup>1</sup> ch<sup>a</sup> dā sh<sup>a</sup>za pa chā maiyina  
 doubt fell that this woman upon someone in-love  
 dō. Byā mi tīra rōwōkhasta, wār-psaē rawōn shwā<sup>~</sup>.  
 is. Then by-me (my-)sword was-taken-to-me, her-after going I-became.  
 Byā ch<sup>a</sup> dā wā<sup>~</sup>, wōr wā<sup>~</sup>, au tyāra wa  
 Then when this was (so), rain there-was, and darkness there-was  
 dāra sakhta. Byā rawōna shwa, d<sup>a</sup>-k<sup>a</sup>lī-na wuwata,  
 very intense. Then going she-became, of-the-village-from went-out,

<sup>1</sup> i.e. a suspicion entered my mind.

pa-khwu<sup>h</sup>shi rag<sup>h</sup>zi rawōna shwa. Ākhār yē mazal dār  
 on-(a-)lonely stony-plain going she-became. Finally by-her journey much  
 wukā. Byā pa yawa dzōi ch<sup>a</sup> dai sarai nōst dai.  
 was-made. Then at a-certain place that there-is a-man seated is,  
 wōs ē tar<sup>a</sup>lai dai. Byā dō wār-rāghla wagh sari-ta. Ch<sup>a</sup>  
 his-horse by-him tied is. Then she to-him-came to-that man-to. When  
 wār-rāghl<sup>a</sup>la wār-ta wu-wē, “k<sup>a</sup> marai khwure dār-ta  
 to-him-she-came him-to it-was-said (by her), “if food thou (wilt)-eat thee-to  
 rōw<sup>a</sup>ryē mi dō.” D<sup>a</sup> wuwē ch<sup>a</sup>, “lōs mi mardōr  
 it-brought by-me is.” By-him it-was-said that, “hands my unclean  
 dī, pa-wōs-kshē jōm dai rōwōkhla ch<sup>a</sup> lōs wuwīnzā  
 are, on-the-horse-in a-cup there-is take-and-bring-it-here that hands I-may-wash  
 marai wuk<sup>h</sup>wurā.” Dōra wu-na-shwa, yēbō rōv<sup>r</sup>ē  
 food I-may-eat.” This-much was-not-become,<sup>1</sup> water was-fetched-(by-her)  
 wa-dagh-ta. D<sup>a</sup> dē mā<sup>a</sup> ch<sup>a</sup> wā rawōn shā,  
 to-him-to. Of her the-husband that was going became,  
 au dai nōst dai; yagha-pōri wu-yē-wōyā  
 and this-(other) seated is; there-upon he-was-by-him-struck  
 pah-tira ch<sup>a</sup> sar yē wughwurzēdā. Ch<sup>a</sup> dē yēbō rōv<sup>r</sup>ē  
 with-the-sword so-that head his rolled-down. When by-her water was-fetched  
 dai m<sup>a</sup>r wā. D<sup>a</sup> sh<sup>a</sup>zē mā<sup>a</sup> yagh dzōi na uriyā  
 that-(one) dead was. Of the-woman the-husband that place from distant  
 sh<sup>a</sup>wai wā ch<sup>a</sup>, “dā sh<sup>a</sup>za wu mō wuwīnī.” Ch<sup>a</sup> dō wār-rōghla  
 become had thinking, “this woman will me see.” When she to-him-came  
 dē zhagh wukā, “pa Khudai dā bazagōr-wē, yō zhagh  
 by-her shout was-made, “by God may (?) you-be-adjured (?),<sup>2</sup> one shout  
 wuka.” D<sup>a</sup> zhagh na k<sup>a</sup> ch<sup>a</sup>, “dā sh<sup>a</sup>za  
 make.” By-him (the-husband) sound not was-made thinking, “this woman  
 wu mi m<sup>a</sup>r kō ch<sup>a</sup> zhagh wukā.” Byā-ch<sup>a</sup>-dō dā m<sup>a</sup>ryē  
 will me dead make if shout I-make.” Then-that-is<sup>3</sup> the corpse  
 sh<sup>a</sup>zē pa wōs wutōrā; wōs ē rawōn k<sup>a</sup>; pa  
 by-the-woman upon the-horse was-tied; the-horse by-her started made; in  
 khpula makha lōr shā; au mā<sup>a</sup> kōr pa lōrī  
 its-own<sup>4</sup> direction gone it-became; and (her) husband of-house in direction  
 rawōn shā; au dō pasē rawōna shwa. Dōra dai rasawalai  
 going became; and she behind going became. So-much<sup>5</sup> he arrived  
 na wā ch<sup>a</sup> dō wūrasēda wa-kōr-ta. Bas, dā kōr-ta  
 not was when she arrived to-the-house-to. Enough, she the-house-to

<sup>1</sup> i.e. hardly had this happened when.

<sup>2</sup> The meaning is: ‘I adjure you by God,’ but Mr. Lorimer was not able to analyse the expression, and doubted if it is grammatical: perhaps it is of the nature of an interjection.

<sup>3</sup> A meaningless expletive like ‘well, then.’

<sup>4</sup> i.e. in the direction it chose itself.

<sup>5</sup> i.e. he had not long reached home when she arrived also.

wurasēda, dāra zāifa khapa wa. Sabō dai rawōn shā,  
*arrived, very worn-out sad she-was. Next-day he going became,*  
 mār<sup>a</sup> yē ch<sup>a</sup>, “z<sup>a</sup> p<sup>a</sup>sh<sup>a</sup>tanna wukā<sup>ā</sup> ch<sup>a</sup> yō sarai  
*the-husband of-her thinking, “I inquiry will-make saying a man*  
 pa-khwushī raghzi-kshē m<sup>a</sup>r dai ch<sup>a</sup> dā chā m<sup>a</sup>r dai  
*in-(the)-lonely stony-plain-in dead is (and) asking he by-whom dead is*  
 au tsōk dai.” Dā wug<sup>a</sup>rzēdā<sup>ā</sup> d<sup>a</sup> m<sup>a</sup>ri pāta wa-d<sup>a</sup>-ta  
*and who is-he.” He came-back of the-dead-man (the)-clue to-him-to*  
 mōlima na shwa. Dai rōghai wa-kōr-ta byā. Sōnga yē tāra  
*known not became. He came to-the-house-to again. A-spear by-him sharp*  
 kra ch<sup>a</sup>, “sh<sup>a</sup>za mi ēs mra krai.” Yawa shpa d<sup>a</sup>  
*was-made thinking, “wife mine now dead supposing-I-were-to-make.” One night by-him*  
 wārta wuwē ch<sup>a</sup>, “tamākī rōka.” Dē wuwē “pa-kēta-kshē tyāra dō.”  
*to-her it-was-said that, “tobacco give-me.” By-her it-was-said “on-the-room-in darkness is.”*  
 D<sup>a</sup> wārta wuwē ch<sup>a</sup>, “ta ch<sup>a</sup> wa-khwushī-raghzi-ta tlē wōr  
*By-him to-her it-was-said that, “thou when to-(the)-lonely-stony-plain-to wert-going rain*  
 hā warēdā, pa-hagha-na tyāra pa-kēta-kshē khō na dō.” Dē  
*also was-raining, than-that-(than) darker on-the-room-in however not it-is.” By-her*  
 wuwē ch<sup>a</sup>, “mō ta mōlim na wē ch<sup>a</sup> agha d<sup>a</sup> mō āshnō  
*it-was-said that, “me to known not thou-wert that that of me acquaintance*  
 tō m<sup>a</sup>r dai.” Dōra wu-na-shw<sup>a</sup>la, agha d<sup>a</sup> mār<sup>a</sup> tīra  
*by-thee dead is.” This-much did-not-become,<sup>1</sup> by-her of (her)-husband the-sword*  
 wōkh<sup>a</sup>sta; mār<sup>a</sup> war wunīwā, sōnga yē wārta barōbara  
*was-taken; by-(her)-husband the-door was-seized,<sup>2</sup> (the) spear by-him her-at level*  
 kra, wu-ē-wāh<sup>a</sup>la, dō pē wār-rōghla, wu-yē-  
*was-made, by-him-at-her-it-was-struck, she on-it to-him-came,<sup>3</sup> (by-him)-to-her-it-was-*  
 wāh<sup>a</sup>la pa sōnga pa-nas-kshē. Ch<sup>a</sup> d<sup>a</sup> dē pa nas sōnga  
*struck with the-spear in-the-belly-in. When of her in the-belly the-spear*  
 wuwat<sup>a</sup>la yaghē pa-sōnga-kshē dār zōr wukā<sup>ā</sup>, tīra  
*went-through (lit. went out) by-her on-the-spear-on much force was-made,<sup>4</sup> (her)sword*  
 wār wurasēd<sup>a</sup>la pa ts<sup>a</sup>nda ē wu-ē-wōyā. D<sup>a</sup> zhagh  
*to-him did-reach on the-forehead of-him (by-her)-he-was-struck. By-him shout*  
 wukā<sup>ā</sup> dē wa-vrīpa-ta ch<sup>a</sup>, “tarbrē, rōshai, m<sup>a</sup>r yē  
*was-made of-her to-the-brothers-to saying, “cousins, come, dead by-her*  
 krā.” Dai wār-rōghl<sup>a</sup>l, dō yē pa-sōnga-kshē nīw<sup>a</sup>lyē  
*I-have-been-made.” They to-him-came, she of-him upon-the-spear-on caught*  
 wa. Vrīṇē tīrē wukshē, dō ē wuwāh<sup>a</sup>la,  
*was. By-(her)-brothers (their)-swords were-drawn, she by-them was-smitten,*

<sup>1</sup> i.e. hardly had she said this when.<sup>2</sup> i.e. took up his position at the door.<sup>3</sup> i.e. she rushed on the spear.<sup>4</sup> i.e. forced herself with great exertion up the spear.

mra yē kra. D<sup>a</sup> dē d<sup>a</sup>-mā<sup>a</sup>-na p<sup>a</sup>štanna wukra  
 dead by-them she-was-made. Of her of-the-husband-from inquiry was-made  
 ch<sup>a</sup>, "d<sup>a</sup> mīzh khör ts<sup>a</sup> wajē na mra shwa." D<sup>a</sup>  
 saying, "of us (the)-sister what reason from dead has-become." By-him  
 wārta wuwēyl ch<sup>a</sup> "pa-yawa-khwuṣhī-raghzi-kshē mō d<sup>a</sup> sarī  
 to-them it-was-said that "on-a-lonely-stony-plain-in by-me of a-man  
 sara lid<sup>a</sup>lyē wa, au sarai mi m<sup>a</sup>ṛ kã, au rōta mōlim  
 in-company she-seen was, and (the)-man by-me dead was-made, and to-me known  
 na shã ch<sup>a</sup> tsök wã."'  
 not has-become that who he-was."

### FREE TRANSLATION OF THE FOREGOING.

#### *A Story of Wazirī Life.*

Once, Sāhib, the Jānī Khēls and the Bakka Khēls took me away to arbitrate in some disputes which they had with other tribes. On that occasion a man said to me, 'I have been struck with a sword here, upon my forehead, by a person.' I asked him who had done it, and he replied that it was his wife. Then said I, 'why did she do it?' and he answered, 'this is how it happened. I had four cousins, and they gave me their sister to wife, so I began to live with her.

One night I happened to wake, and saw my wife open the door and go out. I suspected that she had some lover, and so I took my sword and followed her. It was pouring rain, and the night was intensely dark. She started from the village, and began to traverse a lonely, stony, plain. She went a long way. At a certain place there was a man seated, with his horse tied up (close by). She went up to him and said, "I have brought you something to eat, if you would like it." He answered, "my hands are unclean. There is a cup on the horse. Bring it here that I may wash them, and then eat." This had hardly happened, when she went off to fetch him water.

Now I, the husband, drew near to him as he remained seated, and struck his head off with my sword so that it rolled on the ground. When she came back with the water he was dead, but I, her husband, had withdrawn to a distance that she might not see me. When she came up to him and saw him there, lying dead, she cried out, "I adjure you by God, give one shout."<sup>1</sup> I, the husband, gave no shout, for I thought she would kill me if I did so. Well, then, the woman tied the corpse on to the horse and started it off in the direction it chose for itself, while I, the husband, went back home, followed by her. I had hardly reached home, when she came in too. Enough, she arrived much worn out and sad.

Next morning I, the husband, set out to inquire if any man had been found dead in the lonely, stony, plain, and, if so, who he was, but I came back without finding any clue.

<sup>1</sup> The woman is addressing the unknown murderer of her lover. She wishes to recognise him by his voice.



I came back to the house and sharpened my spear: for I said, "I will now kill my wife." One night I asked her for some tobacco, and she answered, "inside the house it is too dark to find it." Then said I, "when thou wentest to the lonely, stony, plain, not only was it pouring rain, but it was also darker than it is now inside the house." Said she, "I never knew that my love was dead at thy hand," and scarcely had she spoken when she snatched up my, her husband's, sword. I, her husband, took up my position by the door and levelled my spear at her. I thrust it at her, and she rushed upon it, so that it struck her in the belly. When it had passed right through her, she forced herself with great exertion up the spear till she was within reach of me, and then she struck me on the forehead with the sword. I shouted out to her brothers, "Cousins, come. She has slain me." They came rushing in, and there she was caught upon the spear. Her brothers drew their swords and smote her and killed her. Then they asked of me, her husband, why she had been killed. Said I, "I saw her with a man on the lonely, stony, plain. I slew the man and I know not who he was."

### SOUTH-WESTERN PAŞTŌ OF KANDAHAR.

For the following specimens of the Paştō spoken round Kandahar and Pishin I am indebted to the kindness of the Agent to the Governor-General in Baluchistan. I only give them in transliteration. It will be seen that the language is very nearly standard Paştō. The main peculiarity is the preference for *s* instead of *sh* (as in the Marwat dialect). Thus *sam*, not *sham*, I am. The word for 'in' is *kē*, not *kshē*. The verbal prefix *wu* is pronounced *wo*, but this last sound is common all over the Paştō and Paḡtō-speaking areas even when the syllable is written *wu*.

In preparing the specimens for the press I have made no distinction between *a* and *ā*. The distinction no doubt exists, but was not indicated in the manuscript as received from Quetta. I have not ventured to supply the omission.

[ No. 23.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## PAŠTŌ.

SOUTH-WESTERN (PISHIN AND KANDAHAR) DIALECT.

## SPECIMEN I.

Da yawa sarī dwa dzāman wū. La-haghō-na kashar dzōi  
*Of one man two sons were. From-them-from by-the-younger son*  
 plār-ta wowayal chē, 'ai plārā, da māl hissa chē mā-ta  
*father-to it-was-said that, 'O father, of property portion which me-to*  
 rasēzhi, haghā wa-mā-ta rā-ka.' Nō haghā māl pa dūi  
*falleth, it to-me-to to-me-give.' Then by-him property on them*  
 wowēsha. Au pas-la lazhō wradzō kashar dzōi har-tsa  
*was-divided. And after a-few days by-the-younger son every-thing*  
 sara tōl-kra, au da larē malk pa safar walār, au  
*together was-collected, and of far country on journey he-went, and*  
 halta yē khpal māl pa-bēlārai-kē wālūdza. Chē  
*there by-him his-own property on-profligacy-in was-wasted. At-what*  
 wakhtē chē har-tsa yē wālūdza, pa-haghā-malk-kē dēra  
*time that every-thing by-him was-wasted, in-that-country-in a-mighty*  
 kākhti swa, au haghā ar-sō. Nō da haghā watan  
*famine occurred, and he began-to-be-in-want. Then of that country*  
 da yawa lōi sarī-ti dzān worasāwa. Haghā dai khpalō kištō-ta da  
*of one big man-to he joined. By-him he his-own fields-to of*  
 sōdarānō da-powulo da-pāra wāstāwa. Au dē ghūsh chē pa  
*swine of-feeding for-the-sake was-sent. And by-him it-was-wished that on*  
 baghō pōstō chē sōdarān yē khūrī, khpal nas  
*those husks which by-the-swine by-them were-eaten, his-own belly*  
 daka-kī; au chā na war-kawal. Nō pa hūsh rāghai, au  
*he-might-fill; and any-one not to-him-gave. Then on sense he-came, and*  
 wo-yē-wayal chē, 'dzamā da plār da tsōmrō mazdūrānō  
*it-was-by-him-said that, 'my of father of how-many servants*  
 dēra dōdai sta, au dza la lōzhē mram. Dza ba-walār-sham  
*much bread is, and I from hunger am-dying. I will-arisen-become*  
 au plār-ta ba-warsam, au warta wo-ba-wāyam chē,  
*and father-to will-go, and him-to will-say that,*  
 "Mā da Khudāi au stā dēra gunāh karē-da, au ōs da  
 "By-me of God and of-thee great sin done-has-been, and now of

dē lāiq na yem chē stā dzōē wobāla-sam. Mā da khpālō  
*this worthy not I-am that thy son called-I-may-be. Me of thine-own*  
 mazdūrānō tsakha da yawa pa-shān jōr-kra.” Nō dai walār-sha,  
*servants among of one as consider.” Then he arisen-became,*  
 au da khpāl plār wa-lūrī-ta rāhi sha; au haghā lā larē  
*and of his-own father towards travelling became; and he yet distant*  
 wō chē plār wolid, au raḥam yē rāghai,  
*was that by-the-father (he)-was-seen, and compassion to-him came,*  
 war wuzghāst, pa-ghezḥ-kē wonēw, mach yē kaṛ.  
*to-him he-ran, on-neck-on he-was-taken, kiss by-him was-done.*

Dzōi warta wowayal chē, ‘ai plārā, mā da Khudāi au  
*By-the-son him-to it-was-said that, ‘O father, by-me of God and*  
 stā dēra gunāh kaṛē-da, au ōs dā na shāi chē  
*of-thee great sin done-has-been, and now it-is not proper that*  
 biā stā dzōē wobāla-sam.’ Plār wa-khpālō-naukarānō-ta  
*again thy son called-I-may-be.’ By-the-father to-his-own-servants-to*  
 wowē chē, ‘tar-shō-lā sha kāli rā-wobāsai, rā yē warai,  
*it-was-said that, ‘good-than good robe to-me-bring-forth, to-me them bring,*  
 au pa da yē wāghūndai; au da-da pa-lās-kē gūti, au pa  
*and on him it put-on; and of-him on-hand-on ring, and on*  
 pshō mōcheṇē kai. Mūzh ba khōrū, au khushāli ba kawū;  
*feet shoes put. We will eat, and merriment will make;*  
 walē chē dzmā dā dzōē mār wō, ōs zhwandai sawai dai;  
*because that my this son dead was, now alive become is;*  
 wruk wō, ōs mūnda sō.’ Nō haghō khushāli kawala.  
*lost was, now found became.’ Then by-them merriment was-made.*

Au da haghā mashar dzōē pa-kišt-kē wō. Chē kōr-ta  
*And of him the-elder son on-field-in was. When the-house-to*  
 nizhdē rāghai, da ghazalō au da hataṇ ghwaṣh yē wārweḍa.  
*near he-came, of songs and of dancing noise by-him were-heard.*  
 Nō yau naukar yē rāwoghūšt, puštana yē wokṛa chē,  
*Then one servant by-him was-called, inquiry by-him was-made that,*  
 ‘dā tsa dī?’ Hagha war-ta wowayal chē, ‘stā wrōr rāghalai  
*‘this what is?’ By-him him-to it-was-said that, ‘thy brother come*  
 dai, au stā plār lūya mēlmastiā kaṛē-da, da dē da-pāra chē  
*is, and by-thy father great feast made-is, of this on-account that*  
 haghā yē rōgh-jōr womūnda.’ Dai khapā sha, na yē  
*he by-him safe-and-sound was-found.’ He angry became, not by-him*  
 ghūšt chē danana lār-shi. Nō da-da plār dabāndi  
*it-was-wished that within he-should-go. Then of-him the-father outside*  
 rāghai, au dai yē pakhulā kai. Da wa-plār-ta pa-dzawāb-kē  
*came, and he by-him entreaty was-made. By-him to-father-to on-reply-on*

wowē chē, 'gūra, la dūmra kalō stā khidmat kawum, au  
*it-was-said that, 'see, from so-many years thy service I-am-doing, and*  
 hets-kala stā la hukma na yam garzēdalai, au tā  
*ever thy from command not I-am having-transgressed, and by-thee*  
 hets-kala yau marghūmai wa-mā-ta rā-na-kai, chē dza la-khpalō  
*ever one kid to-me-to to-me-not-was-given, that I with-my-own*  
 dōstānō-sara khūshī wokam; au chē stā dā dzōē rāghai, chē stā  
*friends-with merriment might-make; and when thy this son came, by-whom thy*  
 māl yē lār kanchnai jār-kai, da haghā da-pāra  
*property by-him with harlots devoured-has-been-made, of him for-the-sake*  
 tā lūya dōdai wokra.' Hagha war-ta wowayal chē, 'Ai dzōya,  
*by-thee great bread was-made.' By-him him-to it-was-said that, 'O son,*  
 ta la-mā-sara yē, au tsa chē dzmā dī, haghā stā dī.  
*thou with-me-with art, and anything what mine is, that thine is.*  
 Nō khushāli kawal, au khushēdal būya, walē chē stā dā  
*Then merriment to-make, and to-be-merry seek, because that thy this*  
 wrōr mar wō, zhwandai sō; au wruk wō, ōs mūnda sō.'  
*brother dead was, alive became; and lost was, now found became.'*

[No. 24.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## PASHTŌ.

SOUTH-WESTERN (PISHIN AND KANDAHAR) DIALECT.

## SPECIMEN II.

Arwēdali mē dī chē Amīr Dōst Muḥammad Khān yawa-plā  
*Heard by-me is that the-Amīr Dōst Muḥammad Khān once*  
 pa-zhamī-kē Turkistān-ta tai. Chē Hindū-Kush-ta worasēda shpa  
*in-winter-in Turkistān-to was-going. When the-Hindū-Kush-to he-reached night*  
 wa, au wāwra ūrēdala. Da paltanē da spāhyānō da bār  
*it-was, and snow was-falling. Of the-infantry of the-sepoys of a-loaded*  
 ūsh ghozār sawai-wō, bār yē lowēdalai wō. Spāhyāno  
*camel a-slip had-taken-place, the-load of-it fallen was. By-the-sepoys*  
 haghā bār pa-biyar-ta tāra au pa ūsh yē bāndē  
*that load again was-being-tied and on camel it upon*  
 kāwa. Pa-haghā-wakht-kē yawa paltanī da Amīr Dōst  
*were-making. At-that-time-at by-one soldier of the-Amīr Dōst*  
 Muḥammad Khān da-pāra tēr shkandzal wokra. Amīr  
*Muḥammad Khān concerning utterance abusive were-made. The-Amīr*  
 Dōst Muḥammad Khān da dūi la-tsanga tērēda. Dūi na lida.  
*Dōst Muḥammad Khān of them by-side was-passing. They not saw.*  
 Hagha shkandzal da au Wazīr Muḥammad Akbar Khān da da  
*That abuse by-him and Wazīr Muḥammad Akbar Khān of him*  
 dzōi dwaṛō wārwēda. Amīr khpāl ghwazhūna kāṇa  
*the-son by-both was-heard. By-the-Amīr his-own ears deaf*  
 wāchawal, au Wazīr Muḥammad Akbar Khān wo-na-zghamala. Zhagh  
*were-turned, and by-Wazīr Muḥammad Akbar Khān was-not-(it)borne. Shout*  
 yē kra chē, 'dā kam spī woghāpal?' Da Wazīr  
*by-him was-made that, 'it by-which dog was-barked?' Of the-Wazīr's*  
 zhagh laka tālanda la nōrō zhaghō judā wō. Har-cha  
*shout like thunder from other shouts different was. Every-one*  
 pēzhānd. Spāhyānō chē haghā dad lwaṛ zhagh wārwēda,  
*recognized. By-the-sepoys when that strong resonant shout was-heard,*  
 da tōlō rang wālwat. Khōlē yē war-la-waraghlē. Amīr  
*of all colour fled. Mouths of-them were-shut. By-the-Amīr*  
 Dōst Muḥammad Khān jelau wo-niw, nārē kra, 'Muḥammad  
 Dōst Muḥammad Khān rein was-drawn, cry was-made, 'Muḥammad

Akbar, hūṣh kawa, chē bal zḥagh dē tar khōla.  
*Akbar, attention make, that another utterance your from mouth*  
 wo-na-wodzī. Da dūi hāl wo-gūra, pa-dzāi da dē  
*not-issues. Of them the-plight see, instead of this*  
 chē da-dūi-la ṣhkandzalō khapa sē, khāi chē pa  
*that of-them-of abuse annoyed you-should-be, it-is-proper that on*  
 dūi zra wosō-dzī. Ka ta da dūi pa dzāi wāē, nō  
*them heart you-should-burn. If you of them in place had-been, then*  
 ba da dūi hāl ṣha dar-ta ma'lūm sawai-wō.' Amīr dā  
*would of them the-plight well you-to known have-been.' By-the-Amīr this*  
 wowayal, tēr-sō. Wazīr ham chup-kaṛae pa-plār-pa-sē rahē-sō.  
*was-said, he-proceeded. The-Wazīr also silently on-the-father-after followed.*

Spāhyāno Amīr ham pa zḥagh bāndē wopīzhānd. Hagha  
*By-the-sepoys the-Amīr also by voice on-account-of was-recognized. By-that*  
 pūch-khūli spāhī nārē kṛa, 'Ā, Amīr Ṣāhibā, tā dza wo-na-pēzhāndalam.  
*foul-mouthed sepoy cry was-made, 'O, Amīr Ṣāhib, by-you I am-not-identified-I.*  
 Dzmā nūm Khaṭōl dai; da Maṛwand dzōi yem; Andar yem; da Bakhshī  
*My name Khaṭōl is; of Maṛwand son I-am; Andar I-am; of Bakhshī*  
 la kahla yem; pa-shāhī-paltan-kē da pendzamē toli dērsham dzwān  
*from the-family I-am; in-Royal-regiment-in of fifth company thirtieth man*  
 yem. Ta mā ṣha wopēzha-na, au wārwa. Ka Khudāi wakht rāwōst  
*I-am. You me well identify, and listen. If God the-time bring-about*  
 au dza stā pa-mukh-kē maṛ na swam, dza haramūnī yem.  
*and I your in-face-in killed not become, I illegitimate am.'*

Pas-la dzō kālō pa-yawa-moqadema-kē chē dēra sakhta wa, da duṣhman  
*After a-few years in-a-fight-in which very hard was, of the-enemy*  
 da khwā yawa ghaṣhtalī ghaṭ maṣhar wa-Amīr-ta war-wrāndē sō; tūra  
*of the-side one stalwart burly chief to-the-Amīr-to advanced became; sword*  
 yē wokṣhala; pōrta yē kṛa; ghūṣht yē chē  
*by-him was-drawn; lifted-up by-him was-made; it-was-wished by-him that*  
 pa-Amīr-bāndē wārai wokē. Hagha ṣhāghalai spābī halta nizhdē wō:  
*on-the-Amīr-upon strike he-may. That gallant sepoy there close was:*  
 pa talwār yē dzān da turē au da Amīr ter-myāndz kai.  
*with haste by-him his-body of the-sword and of the-Amīr between was-placed.*  
 Hagha tūra chē pa Amīr pōrta sawē-wa, pa da wolagēda. Dē  
*That sword which on the-Amīr uplifted had-been, on him fell. He*

khandal au nārē yē kṛa chē, 'Khudāya, tā-la-dē shukar wī  
*was-laughing and cry by-him was-made that, 'O-God, thee-to thanks be*  
 chē da Amīr Ṣāhib da Hindū-Kush da shpē pūrawarai maṛ na  
*that of the-Amīr Ṣāhib of the-Hindū-Kush of the-night indebted killed not*



*sawam.* Dā yē wowayal, au da Amīr da ās pa-pshō-kē  
*I-am.* This by-him was-said, and of the-Amīr of the-horse at-the-feet-at  
 wolwēda, sa yē wokhatala.  
*he-fell, breath by-him was-given-up.*

### FREE TRANSLATION OF THE FOREGOING.

I have heard that Amīr Dōst Muḥammad Khān was once proceeding in winter to Turkistān. When he reached the Hindū Kush it was dark and snow was falling. A loaded camel belonging to the infantry soldiers had slipped and its load fell off. The sepoys were tying up the load again and putting it on the camel, when one of them used some very abusive language about Amīr Dōst Muḥammad Khān. The Amīr was passing, but was not noticed by them.

Both Amīr Dōst Muḥammad Khān and his son Wazīr Muḥammad Akbar Khān heard the abusive language. The Amīr turned a deaf ear to it, but the Wazīr could not tolerate it. He shouted (asking) who the dog was that had barked. The Wazīr's voice of thunder differed from (all) other voices and every one recognized it.

When the soldiers heard that strong resonant voice all changed colour, and kept their mouths shut. Amīr Dōst Muḥammad Khān drew rein and cried: 'Muḥammad Akbar, beware lest another sound escape your mouth. Behold their plight; instead of being annoyed at their abuse, your heart should suffer for them. Had you been in their place their plight would have been well known to you.'

The Amīr said this and proceeded. The Wazīr was silent and followed his father.

The sepoys recognized the Amīr too by his voice, and the foul-mouthed soldier cried, 'Amīr Ṣāhib, you have not identified me. My name is Khatōl and I am the son of Marwand. I am an "Andar," and belong to the family of Bakhshī. I am the 30th man in the 5th Company of the Imperial Regiment. Please fully identify me and listen to me. If God gives me the opportunity and I do not die in your presence may I be (reckoned) of illegitimate birth.'

After some years, in a hard fight which occurred, a stalwart and burly chief among the enemy advanced against the Amīr. He drew his sword and, lifting it, was about to strike at the Amīr. The gallant soldier was close by. He hastily placed his body between the sword and the Amīr, and the sword (blow) which was aimed at the Amīr fell on the soldier. The latter laughed and cried: 'O God, thanks be to Thee that I have not died (still) owing to the Amīr the debt under which he laid me that night on the Hindū Kush.' As he uttered these words, he fell at the feet of the Amīr's horse and breathed his last.

## OTHER BALUCHISTAN DIALECTS.

The Paṣṭō of Baluchistan varies from place to place, and from tribe to tribe, but the only specimens received from the Agency are those illustrating the dialect of Pishin and Kandahar given in the preceding pages. In order, therefore, to complete the information as far as possible, I supplement these specimens by the following account of the different forms of Baluchistan Paṣṭō, taken from § 227 of Mr. Denys Bray's Report on the Census of Baluchistan for 1911:—

Chief among the many local dialects is Kākārī, one of whose pet peculiarities is the change of *ē* in standard Paṣṭō to *a*: *r<sup>a</sup>sazh<sup>a</sup>m* for *r<sup>s</sup>ēzh<sup>a</sup>m*, I arrive; *r<sup>a</sup>pazh<sup>a</sup>m* for *r<sup>s</sup>pēzh<sup>a</sup>m*, I tremble; *dars* for *dērs*, 30; *ts<sup>a</sup>lwash<sup>t</sup>* for *ts<sup>s</sup>lwēsh<sup>t</sup>*, 40. But the two idiosyncrasies that seem to strike non-Kākārī Paṭhāns more than anything else are, first, the employment of the masculine vocative termination for the feminine gender also: *vrōr-a* oh brother! *mōr-a*, oh mother! *kḥōr-a*, oh sister!—and second, the childish regularisation of irregular plurals: *zōēān*, *sarīān*, for *zām<sup>a</sup>n*, sons, and *s<sup>a</sup>rī*, men. Perhaps the chief characteristic of the Lūṇī dialect, which in general is very similar to Kākārī, is the softening of *ts* to *ch*, as in *chōk* for *tsōk*, who? The Shīrānī changes *ē* sometimes to *a*, like the Kākārī, and sometimes to *i* as in *dr<sup>i</sup>* for *drē*, 3; another peculiarity of his is an occasional changing of *w* preceded by a consonant to *b* as in *dba* for *dwa*, 2. The Mandōkḥēl is fond of lengthening short *a*, and of assimilating *sh* and *zh* to the harsher *ṣḥ* and *ṣḥ*: *ṣḥpāzh* for *shpazh*, 6; he is also fond of changing a medial *w* to *m*: *nīmī* for *nīwī*, 90. But more important still is his conversion of the ancient *z*-sound in many words to *d*: *de mā*, my, instead of *zmā*; *de mūzh*, our, for *zmūzh*. These are of course but a few local dialects gathered from the bunch—just enough to show that grubbing into the Paṣṭō dialects of Balūchistān would not be labour lost. But before I leave the subject, I cannot refrain from citing a bit of the Prodigal Son translated into a dialect that has earned a spurious local notoriety merely because it rejoices in the special names of Tarīnō or Chalgārī:—*yā sarī gha dwa zōyē wī*; *pa haghō chī warake wata wo wai*, *chī ē piyāra dagha tā māl chī mā barḥa wīna*, *agha māta wala au haghā kḥpala duniā wawēshia*; . . . *haghā zrah dā ghwasht sarkuze chī kḥwarah agha chēdī wiya nas ḍak kare*; *chā watah na lōwrah*; *biyā hōsh chī rāgha wēwai*; *mā piyār gha dughumre mazdurān gha tsatta nōri wiya au zah warḥa ya mirēzhī*. But enough and more than enough of this jarring gibberish; it is less a Paṣṭō dialect than a hotchpotch of execrable pronunciation and still more execrable grammar. It is spoken by the Vanēchī and Makḥiānī of Shāhrig and Dukī, and it looks mighty like proof positive that these so-called Spīn and Tōr Tarīn are not Tarīn at all (and their Paṭhān origin is otherwise suspect) but Indians and possibly Jātṭ (as Chalgārī, the name of their jargon, suggests) who have become affiliated to the Paṭhāns, but have still to assimilate the language of their adoption.'

# STANDARD LIST OF WORDS AND SENTENCES IN PAŠTŌ.

English.	Paštō (of Peshawar).	Wazirī (Waziristan).	Paštō (Pishin and Kandahar). <sup>1</sup>
1. One . . . .	Yau . . . .	Yō (m), yawa (f) . . .	Yau.
2. Two . . . .	Dwa . . . .	Dwa (m), dwē (f) . . .	Dwa.
3. Three . . . .	Drē . . . .	Drē . . . .	Drē.
4. Four . . . .	Šalōr . . . .	Tsalōr or tsalwār . . .	Tsalōr.
5. Five . . . .	Pinza . . . .	Pinza . . . .	Pindza.
6. Six . . . .	Shpag . . . .	Shpēzh . . . .	Shpazh.
7. Seven . . . .	Uw <sup>a</sup> . . . .	Ōwa . . . .	Uwa.
8. Eight . . . .	At <sup>a</sup> . . . .	Wōta . . . .	Ata.
9. Nine . . . .	N <sup>a</sup> h <sup>a</sup> . . . .	Na . . . .	Na.
10. Ten . . . .	Las . . . .	Las . . . .	Las.
11. Twenty . . . .	Sh <sup>a</sup> l . . . .	Sh <sup>a</sup> l . . . .	Shal.
12. Fifty . . . .	P <sup>a</sup> nāōs . . . .	P <sup>a</sup> ndzos . . . .	Pindzos.
13. Hundred . . . .	S <sup>a</sup> l . . . .	S <sup>a</sup> l . . . .	Sal.
14. I . . . .	Z <sup>a</sup> . . . .	Z <sup>a</sup> . . . .	Dza.
15. Of me . . . .	Me or i <sup>a</sup> mā . . . .	D <sup>a</sup> mō, ē mō . . . .	Dzmā.
16. Mine . . . .	Me or i <sup>a</sup> mā . . . .	D <sup>a</sup> mō, ē mō . . . .	Dzmā.
17. We . . . .	Mūg or mūga . . . .	Mīzh . . . .	Mūzh.
18. Of us . . . .	Ž <sup>a</sup> mūg . . . .	D <sup>a</sup> mīzh, ē mīzh . . .	Dzmūzh.
19. Our . . . .	Ž <sup>a</sup> mūg . . . .	D <sup>a</sup> mīzh, ē mīzh . . .	Dzmūzh.
20. Thou . . . .	T <sup>a</sup> . . . .	Ta . . . .	Ta.
21. Of thee . . . .	De or stā . . . .	D <sup>a</sup> tō, ē tō . . . .	Stā.
22. Thine . . . .	De or stā . . . .	D <sup>a</sup> tō, ē tō . . . .	Stā.
23. You . . . .	Tāsū . . . .	Tus or tōsē . . . .	Tāsē.
24. Of you . . . .	Stāsū . . . .	D <sup>a</sup> tōsē, ē tōsē . . .	Stāsē.
25. Your . . . .	Stāsū . . . .	D <sup>a</sup> tōsē, ē tōsē . . .	Stāsē.

<sup>1</sup> In this column no distinction is made between " and α.

English.	Pakhtō (of Peshawar).	Waziri (Waziristan).	Pakhtō (Pishin and Kandahar).
26. He . . .	Hagha or agha . . .	Agha . . .	Hagha.
27. Of him . . .	Yē or d <sup>a</sup> hagha . . .	D <sup>a</sup> yagh, ē yagh . . .	Da hagha.
28. His . . .	Yē or d <sup>a</sup> hagha . . .	D <sup>a</sup> yagh, ē yagh . . .	Da hagha.
29. They . . .	Hagha . . .	Agha . . .	Haghūf.
30. Of them . . .	Yē, d <sup>a</sup> haghī, or d <sup>a</sup> haghō . . .	D <sup>a</sup> yaghē, ē yaghē . . .	Da haghō.
31. Their . . .	Yē, d <sup>a</sup> haghī, or d <sup>a</sup> haghō . . .	D <sup>a</sup> yaghē, ē yaghē . . .	Da haghō.
32. Hand . . .	Lās . . .	Lōs (m) . . .	Lās.
33. Foot . . .	Pkha, pronounced kha . . .	Psha (f) . . .	Psha.
34. Nose . . .	Pōza . . .	Pēza (f) . . .	Paza.
35. Eye . . .	St <sup>a</sup> rga . . .	St <sup>a</sup> rga (f) . . .	Starga.
36. Mouth . . .	Khul <sup>a</sup> . . .	Khwula (f) . . .	Khūla.
37. Tooth . . .	Ghākḥ . . .	Ghwōsh (m) . . .	Ghāsh.
38. Ear . . .	Ghwag . . .	Ghēzh (m) . . .	Ghwazh.
39. Hair . . .	Wēsh <sup>t</sup> . . .	Wēsh <sup>t</sup> (m) . . .	Vēsh <sup>t</sup> .
40. Head . . .	Sar . . .	Sar (m) . . .	Sar, kōd.
41. Tongue . . .	J <sup>a</sup> bba, zh <sup>a</sup> bba . . .	Zh <sup>a</sup> bba (f) . . .	Zhaba.
42. Belly . . .	Gēda . . .	G <sup>a</sup> dā (f) . . .	Nas.
43. Back . . .	Shā . . .	Shō (f) . . .	Shā.
44. Iron . . .	Ōspana . . .	Ēspana (f) . . .	Ūspana.
45. Gold . . .	Sr <sup>a</sup> zar . . .	Sra zar (m. pl.) . . .	Sra zar.
46. Silver . . .	Spīn zar . . .	Spīn zar (m. pl.) . . .	Spīn zar.
47. Father . . .	Plār . . .	Plōr (m) . . .	Plār.
48. Mother . . .	Mōr . . .	Mōr (f) . . .	Mōr.
49. Brother . . .	Wrōr . . .	Vrōr (m) . . .	Wrōr.
50. Sister . . .	Khur, khōr . . .	Khōr (f) . . .	Khōr.
51. Man . . .	Sāpē or sarai . . .	Sarai (m) . . .	Sarai.
52. Woman . . .	Kh <sup>a</sup> za . . .	Sh <sup>a</sup> za (f) . . .	Shadza.

English.	Paḡhtō (of Peshawar).	Waziri (Waziristan).	Paḡhtō (Pishin and Kandahar).
53. Wife . . .	Ṭabar, artina, ḡh*za	Sh*za or vratina (f)	Māndina.
54. Child . . .	Māshūm . . .	Wōrkai or ḡh*mkai (m)	Halak.
55. Son . . .	Žōē . . .	Zyai (m) . . .	Zōi.
56. Daughter . . .	Lūr . . .	Lir (f) . . .	Lār.
57. Slave . . .	Mrēyē . . .	(Wanting) . . .	Mrai.
58. Cultivator . . .	Zamindār . . .	(Do.) . . .	Bazgar.
59. Shepherd . . .	Shpūn . . .	Shpūn (m) . . .	Shpa.
60. God . . .	Khudāi . . .	Khudai (m) . . .	Khudāi.
61. Devil . . .	Shaiṭān . . .	Shaitōn (m) . . .	Shaiṭān.
62. Sun . . .	Namr, pronounced nwar	Myār (m) . . .	Nmar.
63. Moon . . .	Spāgmai . . .	Shpēzhmai (f) . . .	Spōzhmai.
64. Star . . .	Stōrē . . .	Stōrai (m) . . .	Stōrai.
65. Fire . . .	Ōr . . .	Yōr (m) . . .	Ūr.
66. Water . . .	Ōb* . . .	Ēbō (f. pl.) . . .	Ūbe.
67. House . . .	Kōr . . .	Kōr or kār (m) . . .	Kūr.
68. Horse . . .	Ās . . .	Wōs (m) . . .	Ās.
69. Cow . . .	Ghwā . . .	Ghwō (f) . . .	Ghwā.
70. Dog . . .	Spē . . .	Spai (m) . . .	Spai.
71. Cat . . .	Pishō . . .	P*sha (f) . . .	Pshī.
72. Cock . . .	Chirg . . .	Chirg (m) . . .	Charg.
73. Duck . . .	Hilai . . .	Ēlai (f) . . .	Hilai.
74. Ass . . .	Khar . . .	Khar (m) . . .	Khar.
75. Camel . . .	Ūḡh . . .	Yiḡh (m) . . .	Ūḡh.
76. Bird . . .	Margh* . . .	Marghai (f) . . .	Margha.
77. Go . . .	Za or lār sha . . .	Tl*l (infinitive) . . .	Wlār-sa.
78. Eat . . .	Khwura . . .	Khwar*l . . .	Wokhūra, khūra.
79. Sit . . .	Kḡhēna, pronounced kēna . . .	Kḡhēnōst*l . . .	Kḡhēna.

English.	Pakhtō (of Peshawar).	Waziri (Waziristan).	Pakhtō (Pishin and Kandahar).
80. Come . . .	Rāza or rāsha . . .	Rōtl <sup>al</sup> . . .	Rāsa.
81. Beat . . .	Wuwāha ( <i>Imperative</i> ), wāh <sup>al</sup> ( <i>Infin.</i> ).	Wāh <sup>al</sup> . . .	Wowaha, waha.
82. Stand . . .	Wudrēga ( <i>Imper.</i> ), wudrēd <sup>al</sup> ( <i>Infin.</i> ).	Darēd <sup>al</sup> . . .	Wodra.
83. Dio . . .	M <sup>a</sup> r-sha ( <i>Imper.</i> ), m <sup>r</sup> <sup>al</sup> ( <i>Infin.</i> ).	M <sup>r</sup> <sup>al</sup> . . .	Mar-sa.
84. Give . . .	Give me=rā-kṛa; give him= war-kṛa.	Wār-kṛ <sup>al</sup> . . .	War-ka.
85. Run . . .	Wuzghala ( <i>Imper.</i> ), zghākh <sup>al</sup> ( <i>Infin.</i> ).	Taṣhtēd <sup>al</sup> . . .	Wuzghala.
86. Up . . .	Pōrta . . .	Pōs . . .	Luwar, porta.
87. Near . . .	Nizda . . .	Nazdē . . .	Nizhdē.
88. Down . . .	Khata, pronounced khkata .	Kiz . . .	Kshata, zawar.
89. Far . . .	Lirē . . .	Uriyā . . .	Larē.
90. Before . . .	Makhāmakh or makh kē .	Wṛōndi . . .	Wṛāndē.
91. Behind . . .	Wrustō . . .	Wrustō . . .	Tarshā, wrusta.
92. Who? . . .	Šok . . .	Tsōk . . .	Tsōk, chā.
93. What? . . .	Š <sup>a</sup> . . .	Ts <sup>a</sup> . . .	Tsa.
94. Why? . . .	Walē, s <sup>a</sup> -la . . .	Wēlē . . .	Walē.
95. And . . .	Au . . .	Au . . .	Au.
96. But . . .	Walē, khō, lēkin . . .	Wēlē . . .	Walē.
97. If . . .	K <sup>a</sup> . . .	K <sup>a</sup> . . .	Ka-charē.
98. Yes . . .	Hō or ō . . .	Ē . . .	Hō.
99. No . . .	Na . . .	Na . . .	Na.
100. Ales . . .	Armān . . .	Armōnd! . . .	Hāi-hāi.
101. A father . . .	Plār . . .	Yō plōr . . .	Yau plār.
102. Of a father . . .	D <sup>a</sup> plār . . .	D <sup>a</sup> yawa plōr . . .	Da yawa plār.
103. To a father . . .	Plār ta, plār la . . .	Wa yawa plōr ta . . .	Yau plār-ta.
104. From a father . . .	La plār na, d <sup>a</sup> plār na, or la plāra.	D <sup>a</sup> yawa plōr na . . .	La yawa plāra.
105. Two fathers . . .	Dwa plārūna . . .	Dwa plārīna . . .	Dwa plāra.
106. Fathers . . .	Plārūna . . .	Plārīna . . .	Plārūna.



English.	Pakhtō (of Peshawar).	Waziri (Waziristan).	Pashtō (Pishin and Kandahar).
107. Of fathers . . .	D <sup>a</sup> plārūnō . . .	D <sup>a</sup> plārinyē . . .	Da plārō.
108. To fathers . . .	Plārūnō ta, la . . .	Wa plārinyē ta . . .	Plārō-ta.
109. From fathers . . .	La plārūnō na, etc. . .	D <sup>a</sup> plārinyē na . . .	La plārō na.
110. A daughter . . .	Lūr . . .	Yawa lir . . .	Yawa lūr.
111. Of a daughter . . .	D <sup>a</sup> lūr . . .	D <sup>a</sup> yawa lir . . .	Da yawē lūr.
112. To a daughter . . .	Lūr ta, la . . .	Wa yawa lir ta . . .	Yawē lūr-ta.
113. From a daughter . . .	La lūra na, etc. . .	D <sup>a</sup> yawē lir na . . .	La yawē lūr-na.
114. Two daughters . . .	Dwa lūpa . . .	Dwē lūpa . . .	Dwē lūpē.
115. Daughters . . .	Lūpa . . .	Lūpa . . .	Lūpē.
116. Of daughters . . .	D <sup>a</sup> lūpō . . .	D <sup>a</sup> lūpē . . .	Da lūpō.
117. To daughters . . .	Lūpō ta, la . . .	Wa lūpa ta . . .	Lūpō-ta.
118. From daughters . . .	La lūpō na, etc. . .	D <sup>a</sup> lūpē na . . .	La lūpō na.
119. A good man . . .	Kh <sup>a</sup> sarō . . .	Yō sh <sup>a</sup> sarai . . .	Yau sha sarai.
120. Of a good man . . .	D <sup>a</sup> kh <sup>a</sup> sarī . . .	D <sup>a</sup> yawa sh <sup>a</sup> sarī . . .	Da yau sha sarī.
121. To a good man . . .	Kh <sup>a</sup> sarī ta, la . . .	Wa yawa sh <sup>a</sup> sarī ta . . .	Yau sha sarī-ta.
122. From a good man . . .	La kh <sup>a</sup> sarī na, etc. . .	D <sup>a</sup> yawa sh <sup>a</sup> sarī na . . .	La yau sha sarī na.
123. Two good men . . .	Dwa kh <sup>a</sup> sarī . . .	Dwa sh <sup>a</sup> sarī . . .	Dwa sha sarī.
124. Good men . . .	Kh <sup>a</sup> sarī . . .	Sh <sup>a</sup> sarī . . .	Sha sarī.
125. Of good men . . .	D <sup>a</sup> khō sarō . . .	D <sup>a</sup> shē sarō . . .	Da sha sarō.
126. To good men . . .	Khō sarō ta, la . . .	Wa sha sarī ta . . .	Sha sarō-ta.
127. From good men . . .	La khō sarō na, etc. . .	D <sup>a</sup> shē sarē na . . .	La sha sarō na.
128. A good woman . . .	Kha kh <sup>a</sup> za . . .	Yawa sha sh <sup>a</sup> za . . .	Yawa sha shadza.
129. A bad boy . . .	Nākār <sup>a</sup> halak . . .	Yō wirōn zh <sup>a</sup> nkai . . .	Yau bad halak.
130. Good women . . .	Khē kh <sup>a</sup> zē . . .	Shē sh <sup>a</sup> zē . . .	Shē shadzē.
131. A bad girl . . .	Nākāra jinai . . .	Yawa wirōna jilkai . . .	Bada jelai.
132. Good . . .	Kh <sup>a</sup> . . .	Sh <sup>a</sup> (m), sha (f) . . .	Sha.
133. Better . . .	D <sup>a</sup> bagha na kh <sup>a</sup> , than that good.	(Pa yagh na) sh <sup>a</sup> (than that good).	Dēr sha (very good).

English.	Pakhtō (of Peshawar).	Waziri (Waziristan).	Pashtō (Pishin and Kandahar).
134. Best . . .	D <sup>a</sup> tōlō na kḥ <sup>a</sup> , <i>than all good.</i>	(Pa ghund na) ṣḥ <sup>a</sup> ( <i>than all good</i> ).	Tar ṣḥō ṣḥa.
135. High . . .	Uchat . . .	Ch <sup>a</sup> g (m), ch <sup>a</sup> ga (f)	Lwaṛ.
136. Higher . . .	[D <sup>a</sup> (or la)—na] uchat . . .	.....ch <sup>a</sup> g ( <i>See 133</i> )	Dēr lwaṛ.
137. Highest . . .	La (or d <sup>a</sup> ) tōlō na uchat . . .	.....ch <sup>a</sup> g ( <i>See 134</i> )	Tar lwaṛ lwaṛ.
138. A horse . . .	Ās . . .	Yō wōs . . .	Yau ās.
139. A mare . . .	Āspa . . .	Yawa wōspa . . .	Yawa aspa.
140. Horse . . .	Āsūna . . .	Wōsina . . .	Āsūna.
141. Mares . . .	Āspē . . .	Wōspē . . .	Aspē.
142. A bull . . .	Gḥwāy <sup>a</sup> . . .	Yō ghōtskai . . .	Yau ghwayai.
143. A cow . . .	Gḥwā . . .	Yawa ghwō . . .	Yawa ghwā.
144. Bulls . . .	Gḥwāyān . . .	Gḥōtski or ghwōyā . . .	Gḥwāya.
145. Cows . . .	Gḥwā . . .	Gḥwō . . .	Gḥwā.
146. A dog . . .	Spē . . .	Yō spai . . .	Yau spai.
147. A bitch . . .	Spai . . .	Yawa spai . . .	Yawa spai.
148. Dogs . . .	Spī . . .	Spī . . .	Spī.
149. Bitches . . .	Spai . . .	Spai . . .	Spai.
150. A he goat . . .	Chēlē . . .	W <sup>a</sup> z . . .	Yau wōz.
151. A female goat . . .	Chēlai . . .	Wza . . .	Yawa bza.
152. Goats . . .	Chēli (m), chēlai (f)	Wz <sup>a</sup> (m), wzē (f)	Bzē.
153. A male deer . . .	Hūsai, <i>pronounced ūsē</i>	Lakash <sup>a</sup> wai (m)	Yau hōsai.
154. A female deer . . .	Ūsai . . .	Lakash <sup>a</sup> wyē (f)	Yawa hōsai.
155. Deer . . .	Ūsi . . .	Lakash <sup>a</sup> wī (m), lakash <sup>a</sup> wyē (f).	Hōsai.
156. I am . . .	Z <sup>a</sup> y <sup>a</sup> m . . .	Z <sup>a</sup> yā . . .	Dza yam, yem.
157. Thou art . . .	T <sup>a</sup> yē . . .	Ta yē . . .	Ta yē.
158. He is . . .	Hagha dē . . .	Agha dai ( <i>She is, agha dō</i> )	Hagha dai.
159. We are . . .	Mūg yū . . .	Mizh yi . . .	Mūgh yū.
160. You are . . .	Tāsū yai . . .	Tōsē yēstai or yai . . .	Tāsē yāst.

English.	Pakhtō (of Peshawar).	Waziri (Waziristan).	Pakhtō (Pishin and Kandahar).
161. They are . . .	Hagha di . . .	Agha di . . .	Hagha di.
162. I was . . .	Z <sup>a</sup> wum . . .	Z <sup>a</sup> wā . . .	Dza wum.
163. Thou wast . . .	T <sup>a</sup> wē . . .	Ta wē . . .	Ta wē.
164. He was . . .	Hagha wū . . .	Agha wā . . .	Hagha wo, wō.
165. We were . . .	Mūg wū . . .	Mizh wi . . .	Mūzh wū.
166. You were . . .	Tāsū wai . . .	Tōsē wai . . .	Tāsē wāst.
167. They were . . .	Hagha wū . . .	Agha wi . . .	Haghō wū, wō.
168. Be . . .	Sha . . .	Sha (= become) . . .	Sa.
169. To be . . .	Shw <sup>a</sup> l . . .	(Wanting) . . .	Swal.
170. Being . . .	Shūnkē . . .	(Do.) . . .	Kēzhi.
171. Having been . . .	Sh <sup>a</sup> wē . . .	(Do.) . . .	Sawai.
172. I may be . . .	Z <sup>a</sup> wush <sup>a</sup> m . . .	Z <sup>a</sup> yā . . .	Kēzham.
173. I shall be . . .	Z <sup>a</sup> ba wush <sup>a</sup> m . . .	Z <sup>a</sup> wā . . .	Wo ba sam.
174. I should be . . .	Z <sup>a</sup> wush <sup>a</sup> m . . .	Z <sup>a</sup> wai . . .	.....
175. Beat . . .	Wuwāha . . .	Wuwaiya . . .	Waha.
176. To beat . . .	Wāh <sup>a</sup> l . . .	Wāh <sup>a</sup> l . . .	Wahal.
177. Beating . . .	Wāhūnkē . . .	(Wanting) . . .	Wahalai.
178. Having beaten . . .	Wāh <sup>a</sup> lē . . .	(Do.) . . .	Wahalai.
179. I beat . . .	Z <sup>a</sup> wah <sup>a</sup> m . . .	Z <sup>a</sup> waiyā . . .	Dza waham.
180. Thou beatest . . .	T <sup>a</sup> wahē . . .	Ta waiyē . . .	Ta wahē.
181. He beats . . .	Hagha wahi . . .	Agha waiyi . . .	Hagha wahi.
182. We beat . . .	Mūg wahū . . .	Mizh waiyi . . .	Mūzh wahū.
183. You beat . . .	Tāsū wahi . . .	Tōsē waiyai or waiyēstai . . .	Tāsē wabāst.
184. They beat . . .	Hagha wahi . . .	Agha waiyi . . .	Haghō wahi.
185. I beat (Past Tense) . . .	Mā wuwāha . . .	Mō wu-wōyā (masc. obj.), wu-wāh <sup>a</sup> la (fem. obj.); or wu-mi-wōyā and wu-mi- wāh <sup>a</sup> la.	Mā wowāha
186. Thou beatest (Past Tense). . .	Tā wuwāha . . .	Tō wu-wōyā (masc. obj.), tō wu-wāh <sup>a</sup> la (fem. obj.); or wu-di-wōyā and wu-di- wāh <sup>a</sup> la.	Tā wowāha
187. He beat (Past Tense) . . .	Hagha wuwāha . . .	Yagh (or aghā or yaghi) wu-wōyā or wu-yē-wōyā (masc. obj.); wū-wāh <sup>a</sup> la or wu-yē-wāh <sup>a</sup> la (fem. obj.).	Hagha wowāha.

English.	Pakhtō (of Peshawar).	Waziri (Waziristan).	Pakhtō (Pishin and Kandahar).
188. We beat ( <i>Past Tense</i> ).	Mūg wuwāha . . .	Mizh wu-wōyā (masc. obj.); wuwāh <sup>a</sup> la (fem. obj.).	Mūzh wowāha.
189. You beat . . .	Tāsū wuwāha . . .	Tōsē wu-wōyā (masc. obj.); wu wāh <sup>a</sup> la (fem. obj.).	Tāsē wowāha.
190. They beat . . .	Haghō wuwāha . . .	Aghē (or yaghē) wu-wōyā (masc. obj.); wu-wāh <sup>a</sup> la (fem. obj.).	Haghō wowāha.
191. I am beating . . .	Z <sup>a</sup> wah <sup>a</sup> m . . .	Z <sup>a</sup> waiā . . .	Dza waham.
192. I was beating . . .	Mā wāh <sup>a</sup> lō . . .	Mo wōyā (masc. obj.); wāh <sup>a</sup> la (fem. obj.).	Mā wāha.
193. I had beaten . . .	Mā wāh <sup>a</sup> lō wū . . .	Mo wāh <sup>a</sup> lai wā (masc. obj.); wāh <sup>a</sup> lyē wa (fem. obj.).	Mā wahalai wo.
194. I may beat . . .	Z <sup>a</sup> wuwah <sup>a</sup> m . . .	Z <sup>a</sup> wu-waiyān . . .	Dza wahalai sam.
195. I shall beat . . .	Z <sup>a</sup> ba wuwah <sup>a</sup> m . . .	Z <sup>a</sup> wu (object here) wu-waiyā.	Dza ba wowaham.
196. Thou wilt beat . . .	T <sup>a</sup> ba wuwahē . . .	T <sup>a</sup> wu (.....) wu-waiyē . . .	Ta ba wowahē.
197. He will beat . . .	Hagha ba wuwahi . . .	Agha wu (.....) wu-waiyi . . .	Hagha ba wowahi.
198. We shall beat . . .	Mūg ba wuwahū . . .	Mizh wu (.....) wu-waiyi . . .	Mūzh ba wowahū.
199. You will beat . . .	Tāsū ba wuwahai . . .	Tōsē wu (.....) wu-waiyai or wuwaiyēstai.	Tāsē ba wowahai.
200. They will beat . . .	Hagha ba wuwahi . . .	Agha wu (.....) wu-waiyi . . .	Haghūi ba wowahi.
201. I should beat . . .	Z <sup>a</sup> wuwāh <sup>a</sup> m . . .	Z <sup>a</sup> wuwaiyā . . .	.....
202. I am beaten . . .	Z <sup>a</sup> wāh <sup>a</sup> lō kēg <sup>a</sup> m . . .	Z <sup>a</sup> wāh <sup>a</sup> lai shā (not common, and liable to be understood differently as meaning 'I can beat').	Wāha sam.
203. I was beaten . . .	Z <sup>a</sup> wāh <sup>a</sup> lō shw <sup>a</sup> m . . .	Z <sup>a</sup> wāh <sup>a</sup> lai shwā (not common, and liable to be understood differently as meaning 'I was able to beat').	Wāha sawai wum.
204. I shall be beaten . . .	Z <sup>a</sup> ba wuwāh <sup>a</sup> lō sh <sup>a</sup> m . . .	Wu-z <sup>a</sup> -wu-wōy <sup>a</sup> shā . . .	Wo ba wāha sam
205. I go . . .	Z <sup>a</sup> ā <sup>a</sup> m . . .	Tsā . . .	Dza dzam.
206. Thou goest . . .	T <sup>a</sup> zē . . .	Tsē . . .	Ta dzē.
207. He goes . . .	Hagha zī . . .	Tsi . . .	Hagha dzi.
208. We go . . .	Mūg āū . . .	Tsi . . .	Mūzh dzū.
209. You go . . .	Tāsū zai . . .	Tsai or tsēstai . . .	Tāsē dzai.
210. They go . . .	Hagha zī . . .	Tsi . . .	Haghūi dzi.
211. I went . . .	Z <sup>a</sup> lār <sup>a</sup> m . . .	Lōrā . . .	Dza wlāram.
212. Thou wentest . . .	T <sup>a</sup> lārē . . .	Lōrē . . .	Ta wlārē.
213. He went . . .	Hagha lār . . .	Lōr . . .	Hagha wlār.
214. We went . . .	Mūg lārū . . .	Lōri . . .	Mūzh wlārū.

English.	Pakhtō (of Peshawar).	Wazirī (Waziristau).	Pashtō (Pishin and Kandahar).
215. You went . . .	Tāsū lārai . . .	Lōrai . . .	Tāsē wlārai.
216. They went . . .	Hagha lār <sup>l</sup> . . .	Lōr <sup>l</sup> . . .	Haghūi wlār.
217. Go . . .	Za or lār-sha . . .	Tsa . . .	Dza.
218. Going . . .	Tlānkē . . .	Tlānkai (m.s.), tlānkē (f.s.); tlānkī (m.pl.), tlānkē (f.pl.).	Tlānkai.
219. Gone . . .	T <sup>l</sup> lē . . .	T <sup>l</sup> lāi (m.s.), t <sup>l</sup> l <sup>l</sup> yē (f.s.); t <sup>l</sup> l <sup>l</sup> i (m.pl.), t <sup>l</sup> l <sup>l</sup> yē (f.pl.).	Tlālai.
220. What is your name ?	Stā ē <sup>a</sup> nūm dē ?	Ts <sup>a</sup> nāmēzhē or ts <sup>a</sup> nūm di dai ?	Stā nūm tsa dai ?
221. How old is this horse ?	Dā as d <sup>a</sup> šō kālō dē ?	Dā wōs d <sup>a</sup> tsō kōlē dai ?	Dā ās da tsō kālō dai ?
222. How far is it from here to Kashmir ?	D <sup>a</sup> dē zī na Kashmir šōmra lirē dē ?	Kashmir d <sup>a</sup> di dzēi na tsēmra uriyā dai ?	La dē dzāya Kashmir tsōmra larē dai ?
223. How many sons are there in your father's house ?	Stā d <sup>a</sup> plār pa kōr kē šō zām <sup>n</sup> di ?	Š tō ē plōr pa kōr kshē tsēmra zām <sup>n</sup> di ?	Stā plār tsō dzāman lari ?
224. I have walked a long way to-day.	N <sup>n</sup> me dēr mazal k <sup>a</sup> rē dē .	N <sup>n</sup> pa khpulē pshē mī dār mazal k <sup>a</sup> rai dai.	Mā nan lūē mazal k <sup>a</sup> rai dai.
225. The son of my uncle is married to his sister.	Ž <sup>mā</sup> d <sup>a</sup> tr <sup>a</sup> zōi sara d <sup>a</sup> hagha d <sup>a</sup> khōr wād <sup>a</sup> dē.	D <sup>mō</sup> d <sup>a</sup> tr <sup>a</sup> zēi d <sup>a</sup> yagh khōr k <sup>a</sup> ryē dē.	Dzmā da akā dzōi da hagha khōr ghūshē da.
226. In the house is the saddle of the white horse.	D <sup>a</sup> spin as zīn kōr kē dē .	Pa-kōr-kshē dē spin wōs zīn dai.	Da spin ās zīn pa khūna kē dai.
227. Put the saddle upon his back.	D <sup>a</sup> hagha pa shē zīn kōgda .	Pa shō yē zīn kshēzhda .	Zīn yē parshā kshēzhda.
228. I have beaten his son with many stripes.	D <sup>a</sup> hagha zōē me dēr guzār-ūna wah <sup>l</sup> ē dē.	D <sup>a</sup> yagh zyai pa dār zgōrina mī wāhlai dai.	Mā da hagha dzōi pa dērō ghamchinō wahalai dai.
229. He is grazing cattle on the top of the hill.	D <sup>a</sup> ghurdai pasar bāndi māl šarai.	Agha d <sup>a</sup> ghundi pa sar mōl pyāyi.	Hagha bōda da ghara pa sar peyāi.
230. He is sitting on a horse under that tree.	D <sup>a</sup> haghē wunē lāndi pa as bāndi sōr dē.	Agha d <sup>a</sup> yaghē wunē lōndi pa wōs swōr dai.	Hagha da haghē drakhtē lāndē par ās spūr dai.
231. His brother is taller than his sister.	D <sup>a</sup> hagha wrōr d <sup>a</sup> hagha d <sup>a</sup> khōr na lwaḡ dē.	Yagh wrōr d <sup>a</sup> yagh pa khōr na ch <sup>a</sup> g dai.	Tar wrōr yēkhōr ūzhda da.
232. The price of that is two rupees and a half.	D <sup>a</sup> ha <sup>hā</sup> baiya dwa nimē rupai di.	Yagh bāya dwē nimē ripai di.	Bahā yē dwē nimē rūpai di.
233. My father lives in that small house.	Ž <sup>mā</sup> plār pa hagha wṛukī kōr kē ōsī (or ōsēgi).	Š mō plōr pagh wṛikī kōr kshē yōsī.	Plār me pa hagha kūchni kōr ki ūsē.
234. Give this rupee to him	Hagha la dā rupai war-ka .	Wagh ta dā ripai wārka .	Dā rūpai hagha-ta warka.
235. Take those rupees from him.	Hagha na dā rupai wākhla .	Agha ripai yagh na wōkhla .	La hagha rūpai wākhla.
236. Beat him well and bind him with ropes.	Kh <sup>a</sup> yē wuwāha au pa p <sup>a</sup> rō-wutara.	Agha sh <sup>a</sup> wu-waiya byā yē pa p <sup>a</sup> rē wutara.	Hagha sha wowāha au pa wush yē wotara.
237. Draw water from the well.	D <sup>a</sup> kūi na ōb <sup>a</sup> wubāsa .	D <sup>a</sup> kiṽi na ōbō rō-wu-kōzha .	La tsāha ūba wokāzha.
238. Walk before me .	Ž <sup>mā</sup> pa vṛande za . .	Š mō pa makh kshē tsa .	Tar mā la makha dza.
239. Whose boy comes behind you ?	Dar-pasē dē d <sup>a</sup> chā halak rāzi ?	D <sup>a</sup> chā zh <sup>a</sup> nkai d <sup>a</sup> tō d <sup>a</sup> wrustē rōdrimī ?	Da chā halak tar tā worusta rādzi ?
240. From whom did you buy that ?	Dā dē d <sup>a</sup> chā na wākhistō ?	Agha di d <sup>a</sup> chā na wukē ?	Hagha dē la chā rā-niwalai dai ?
241. From a shopkeeper of the village.	D <sup>a</sup> k <sup>l</sup> i d <sup>a</sup> dūkāndār na .	D <sup>a</sup> k <sup>l</sup> i d <sup>a</sup> yawa saudōgar na.	Da kali la dūkāndāra.





## ÖRMURĪ OR BARGISTĀ.

Örmurī is the language of the tribe known to its neighbours as 'Örmur,' but called by its own members 'Barakī.' The latter name is said to be derived from that of one Mir Barak whom they claim as their ancestor. For the same reason they call their language 'Bargistā,' or 'Barg'stā.' According to Ghulām Muḥammad Khān,<sup>1</sup> they are said to have come at some unknown time from Ērān, and to have settled in the Lōgar Valley, south of Kābul. Subsequently they advanced to Kāniguram in Wazīristān, where they now occupy some four or five hundred houses. When the Afghāns, as described above (p. 7), occupied the country, the Örmurs fell under their domination. Taking to trade, they wandered to various distant places in pursuit of their calling, with the result that we find a few villages belonging to them in the Peshawar district. Here they have given up their own language and speak Paṣhtō. In the Lōgar Valley, in some villages the Örmurs speak Persian, while in others,—Leech mentions the village of Barak,—they have retained their own form of speech, which is also the case in Kāniguram.

The above is the account given by Ghulām Muḥammad Khān. Two earlier writers agree on the whole with what he says, but state that the tribe is of Arab descent. Lieutenant R. Leech (JASB, vii, 1838, pp. 727ff.) gives a short Örmurī-English vocabulary and a few phrases in the language. He also remarks as follows :—

'The Barakīs are included in the general term of Parsiḡwān or Tājak; they are original inhabitants of Yemen whence they were brought by SULTĀN MAHMŪD, of Ghazni; they accompanied him in his invasion of India, and were pre-eminently instrumental in the abstraction of the gates of Somnath. There are two divisions of the tribe, the Barakīs of Rājān in the province of LOGHAR, who speak Persian, and the Barakīs of Barak, a city near the former, who speak the language called Barakī; SULTĀN MAHMŪD, pleased with their services in India, was determined to recompense them by giving them in perpetual grant any part of the country they chose; they fixed upon the district of Kāniguram in the country of the Wazīris, where they settled . . . . . The Barakīs of this place and of Barak alone speak the Barakī language.

We receive a warning from the study of this vocabulary, not to be hasty in referring [? inferring] the origin of a people merely from the construction of their language; for it is well known that the one now instanced was invented by MIR YŪZŪF who led the first Barakīs from Yemen into Afghanistan; his design was to conceal and separate his few followers from the mass of Afghāns (called by them Kāsh) who would no doubt at first look upon the Barakīs with jealousy as intruders. The muleteers of Cabŭl, being led by their profession to traverse wild countries and unsafe roads, have also invented a vocabulary of pass-words.'

Whether Leech is correct or not in stating that Örmurī was once a secret language, it is certainly not an argot invented by a single man. It is without any doubt an Eranian language, and retains old Eranian forms that have become greatly altered in other members of the family.<sup>2</sup>

Major H. G. Raverty (JASB, xxxiii, 1864, pp. 267ff.) also gives a short list of 'Bārakai' words, and adds :—

'The Bārakais, who are not Afghāns, are included among the people termed Tājiks (supposed to be of Arab descent,) [and] dwell at, and round about, Kānigoram, . . . . . and about Bārak in the province of Loghar, and But-khāk on the road between Jalālābād and Kābul, south of the river of that name.'

<sup>1</sup> P. 5 of the *Qawāid-ē-Bargistā*.

<sup>2</sup> For instance, Herodotus has recorded for us one Medic word used in his time. It is *σπάκα*, a dog, which is preserved almost unchanged in the Örmurī *spuk*. On the other hand Persian has degraded this to *sag*, and other Eranian dialects to forms such as *saba*, *espa*, *sipa*, *spai*, or *se*.

It might seem waste of time to give an account of the language of so small and insignificant a tribe. But it raises several most interesting philological and ethnological questions, and is moreover almost entirely unknown to all writers on Eranian subjects. Örmürî is a veritable fly in amber. Spoken in the Logar valley and in the heart of Waziristân, it is in both localities surrounded by a Paṣhtō-speaking population, and yet bears only the most distant relationship to that language. It is true that its vocabulary borrows freely from Paṣhtō, but this is borrowing and nothing more. Paṣhtō is an East Eranian language. Örmürî is a West Eranian language, and its nearest relatives are the dialects of western Persia and Kurdish.<sup>1</sup> Another interesting point is that Örmürî, although a West Eranian language, contains manifest evidence of contact with the Dardic languages whose present habitat is the hill-country south of the Hindū Kush.<sup>2</sup> At the present day these languages are being gradually superseded by Paṣhtō, and are dying out in the face of their more powerful neighbour. Those of the Swāt and Indus Kōhistāns are disappearing before our eyes. There is reason to believe that this has been going on for several centuries. In historic times they were once spoken as far south as the Tirāh valley, where now the only language heard is Paṣhtō, and the fact that Örmürî shows traces of them leads to the supposition that there were once speakers of a Dardic language still further south in Waziristân and, perhaps, the Lōgar country, before they were occupied by the Afghāns. For all these reasons I have thought it right to include in these pages as full a grammar and vocabulary of Örmürî as I have been able to compile.

These are based on the information contained in a work written partly in Urdū and partly in Paṣhtō entitled the *Qawā'id-ē-Bargistā*. It was composed by Ghulām Muḥammad Khān, who was at the time District Inspector of Schools in the Dera Ismail Khan District, at the request of Major Macaulay, the Political Agent with the force that invaded Waziristân in the year 1881. It is a full and carefully written work, containing a grammar, a vocabulary, and a collection of short sentences and stories in Örmürî. Unfortunately, being printed in the Persian character, the vocalization of many Örmürî words has been left doubtful, and this I have endeavoured to remedy, so far as was possible, by reference to other sources. These are the materials collected for this Survey, and, especially, a valuable list of Örmürî verbs written in the Roman character, kindly placed at my disposal by Mr. M. Longworth Dames. When these sources failed, I consulted the local officials, and am much indebted to Sir John Donald, K.C.I.E., the Resident in Waziristân, for help ungrudgingly rendered to me in the midst of other pressing duties.

It should be understood that the following pages are in no way a mere translation of Ghulām Muḥammad Khān's work. The entire vocabulary is original. As for the grammar it is arranged on the English system, and this differs widely from that employed by Urdū and Persian grammarians, which is followed by him. Moreover, in some

<sup>1</sup> The question of the linguistic position of Örmürî in regard to other Eranian forms of speech is a matter too intricate for these pages. I therefore content myself above with stating the result of my investigations. The whole subject is discussed in detail in a paper entitled 'The Örmürî or Bargistā Language' published in the *Memoirs of the Asiatic Society of Bengal* [Vol. VII (1918), No. 1].

<sup>2</sup> Such are the frequent elision of intervocalic *r*, the common epenthetic changes of vowels and consonants in the formation of the plurals of nouns and of the masculine singular of past participles; the form of the second personal pronoun in the plural; and the characteristic ending of the infinitive in *z*.

important particulars I have found myself compelled altogether to abandon rules laid down by him, and to frame new rules based on the comparison of examples collected with some labour from widely separated pages of his book. As an example I may quote the Appendix to Chapter VII, on the particles *aī* and *dī*. At the same time, as he has been in most cases my sole authority, I have, in each case, been careful to include within marks of parenthesis the number of the page and line in his book where the facts will be found on which my statements are based.<sup>1</sup>

Beyond the two papers of Leech and Raverty, respectively, and Ghulām Muḥammad Khān's work, I know of no treatise dealing with Ōrmurī, and it is hoped that the following pages will be found useful, not only by officers on our Frontier, but also by students of Eranian languages in Europe.

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<sup>1</sup> Thus, '*zark*', woman (49, 5)' means that the word will be found on line 5 of page 49. Occasionally words are quoted from other sources. The Specimens are indicated by Roman numerals. Thus, '*mraddī* (I, 12)' means that the word will be found in the twelfth verse of Specimen I. Numbers with the sign § prefixed refer to sections of this grammar.



## CHAPTER I.

## WRITTEN CHARACTER.

1. The Ōrmuṛī language is not a written one, and, except for a few songs, possesses no literature. For written communications, the speakers generally employ either Paṣṭō or Persian. It can be written in the Paṣṭō alphabet, with one additional letter. Thus:—

ا	<i>alif</i>	ش	<i>sh</i>
ب	<i>b</i>	ښ	<i>sh</i>
پ	<i>p</i>	ښړ	<i>sh</i>
ت	<i>t</i>	ص	<i>s</i>
ټ	<i>t</i>	ض	<i>z</i>
ث	<i>s</i>	ط	<i>t</i>
خ	<i>ts</i>	ظ	<i>z</i>
ج	<i>j</i>	ع	<i>'</i>
چ	<i>ch</i>	غ	<i>gh</i>
ح	<i>h</i>	ف	<i>f</i>
ځ	<i>kh</i>	ق	<i>q</i>
د	<i>d</i>	ک	<i>k</i>
ډ	<i>d</i>	گ	<i>g</i>
ښ	<i>z</i>	ل	<i>l</i>
ر	<i>r</i>	م	<i>m</i>
ړ	<i>r</i>	ن	<i>n</i>
ز	<i>z</i>	ڼ or ښړ	<i>n</i>
څ	<i>dz</i>	و	<i>w</i>
ځ	<i>zh</i>	ه	<i>h</i>
ځ	<i>zh</i>	ي	<i>y</i>
س	<i>s</i>		

2. Of the above, the purely Paṣṭō letters are ځ, ځ, and ښ. Of those, ځ in Paṣṭō represents the two sounds here represented by ځ and ځ, respectively. Ghulām Muḥammad Khān separates the two sounds, ځ representing *ts* (or, as he puts it, *j+s*), and in alphabetical order following ټ; while ځ represents *dz* (or, as he puts it, *j+z*), and in alphabetical order follows ښ. The Paṣṭō ځ is only required for borrowed Paṣṭō words, and, as in South-Western Paṣṭō, is pronounced like the Persian ځ *zh*. The Paṣṭō ښ *sh* is also pronounced as in the South-Western dialect, something like the Persian ش *sh*. Ghulām Muḥammad Khān states that it is sounded like a combination of ش *sh* and ځ *kh*. In Ōrmuṛī it is freely interchanged with ش *sh*, as in شور *shōr* (p. 29, l. 9) or ښړ *shōr* (p. 251, l. 15), a city.

Peculiar to Ōrmuṛī is the letter ښړ *sh*. According to Ghulām Muḥammad Khān, who devised the Persian form of the character, its sound is a mixture of ځ *kh*, ښ *sh*, and ر *r*. Its correct representation has given much trouble to Paṣṭō scribes. Thus, a report received from Bannu writes the Ōrmuṛī word *shē*, three, شې يا خري *shē yā khrē*,

and adds in a footnote 'the word is written thus, but this does not represent the correct pronunciation. There is no exact equivalent to the opening consonant.'

3. In transliterating Örmürî words, I have followed the usual system of this Survey, except that I have omitted as surplusage the ligatures under *kh* (خ), *ts* (تس), *zh* (ژ), *sh* (ش), and *gh* (غ). *T* and *s* do not seem to come together in Örmürî, so that there is no danger of confusing *ts* and *ts*, and there are no aspirated consonants like the Hindi *kh* and *gh*. Hence we have :—

<i>kh</i> =	خ
<i>ts</i> =	ت
<i>dz</i> =	د
<i>zh</i> =	ژ
<i>sh</i> =	ش
<i>gh</i> =	غ

4. As is customary in books lithographed in the Persian character, Ghulām Muḥammad Khān is very lax in his representation of the vowel sounds of the language. He represents the well-known *fatha ʿ Afghānī* by <sup>ʿ</sup>, as in <sup>ʿ</sup> *tsʿ*, what? But the *hamza* is commonly omitted in the printing, so that we usually find <sup>ʿ</sup>. He also, as often as not, represents it by *kasra* or by *zamma*. Thus the word <sup>ʿ</sup> *tsʿn*, today, is so written on p. 55, l. 8, but is <sup>ʿ</sup> on p. 158, l. 4; and <sup>ʿ</sup>, *wʿr* (p. 157, 8), take thou, is <sup>ʿ</sup> on p. 74, 6. I have endeavoured to correct these inconsistencies where they occur, but cannot hope that I have been uniformly successful. In transliteration this letter is represented by a small ° above the line. It has a very brief utterance, and is described as nearly mute (*sākin*, p. 12, 14; 85, 11).

Ghulām Muḥammad Khān is also most uncertain in his representation of *majhūl* and *maʿrūf* sounds of ي and ر —if, indeed, he makes any attempt at all to distinguish them in writing. It is usually quite impossible to say whether he means *ē* or *ī*, or *ō* or *ū*, respectively. With the aid of information kindly supplied by the officials at Bannu, I have done my best to give the right sounds in the transliteration.



## ACCIDENTE.

## CHAPTER II.

## NOUNS SUBSTANTIVE.

## i. The Article.

5. The definite article is *a* prefixed to the noun to which it refers (117, 10ff.). Thus, *saṛai*, a man; *a-saṛai*, the man; *a-saṛai mullak*, the man died; *a-saṛai a-paṇḍūk khwalak*, the man ate the pomegranate. As a rule, it is not used before proper names or before pronouns, but it is sometimes used with the names of cities or the like, as in *a-Lahōr ai sir dzāk hā*, Lahore is a good place.

6. There is no regular indefinite article, but the indefinite pronouns *kuk*, someone, and *tsʰ*, something, sometimes have this force. Thus, *kuk saṛai ai byōk*, there was a certain man; *tsʰ shai ai byōk*, there was a certain thing (p. 55).

The numeral *sō* or *sʰ* (fem. *syī*), one, is also used in this sense. Thus, *hafō piṣhtak ka*, '*sʰ saṛai tar-mun i-tsangʰ hanyī*,' he wrote (that), 'a man is sitting near me' (151, 13); *kū-mun likī ai sʰ khatṭ pīsʰn*, write a letter to me (256, 5); *syī sāʼat ṣabr kēwʰn*, wait a moment (257, 10). Occasionally the definite article is prefixed, as in *a-sʰ saṛai sʰ paṇḍūk khwalak*, a certain man ate a pomegranate (110, 9); *a-sʰ saṛai syī kharbūzʰ* (fem.) *khwālk*, a certain man ate a musk melon (110, 10).

The syllables *ai* and *di*, which are used to indicate the subject of an intransitive verb and the object of a transitive verb, often serve to indicate that a noun is indefinite. This will be explained under the head of syntax (§§ 97, 99-101, 141ff.).

## ii. Gender.

7. There are two genders,—masculine and feminine (p. 46). Nouns relating to beings with life generally follow their natural gender. There are often separate words for such masculines and feminines. Thus:—

Masculine.	Feminine.
<i>saṛai</i> , a man.	<i>zarkʰ</i> , woman (49, 5).
<i>kwalanak</i> , a boy.	<i>dūkʰ</i> , a girl (49, 6).
<i>yānsp</i> , a horse.	<i>myāndēnī</i> , a mare (49, 6).

Other masculine nouns signifying living beings, and ending in consonants, form the feminine by adding *ʰ*. Thus:—

<i>dzawān</i> , a youth.	<i>dzawānʰ</i> , a girl (49, 9).
<i>zāl</i> , an old man.	<i>zālʰ</i> , an old woman (49, 10).
<i>banī-ādam</i> , human beings.	<i>banī-ādamʰ</i> (49, 11).
<i>ādam-zād</i> , a human being.	<i>ādam-zādʰ</i> (49, 11).
<i>ūṣh</i> , a camel.	<i>ūṣhʰ</i> (49, 12).
<i>jōng</i> , a young camel.	<i>jōngʰ</i> (49, 12).

When such a masculine noun ends in *ai*, this is changed to *iyʰ* in the feminine. Thus:—

<i>kharkhūntai</i> , an ass's colt.	<i>kharkhūntiyʰ</i> (49, 15).
<i>kūkrai</i> , a puppy.	<i>kūkriyʰ</i> (50, 1).

Sometimes, however, *ai* is substituted for *ai*, as in :—

*lak'-sh'wai*, a deer.

*lak'-sh'wai*.

The word *khwarkai*, a nephew, has its feminine *khwarkiyi* (243, 12, 15).

When there is no distinction between the masculine and the feminine of nouns signifying living beings, then sex is distinguished by the use of the words *n'r* to indicate the male, and *shadz'* to indicate the female. Thus, *n'r hins*, a male bear; *shadz' hins*, a she-bear (50, 6).

8. Most names of things without life are masculine (50, 11). Prominent exceptions are *wak*, water; *nar*, a house; and *ship'i*, milk, which are feminine. As there are many other exceptions to this general statement, the following rules are laid down to enable the student to recognize whether a noun is masculine or feminine.

(1) A noun ending in any consonant except *w* or *y* is generally masculine (48, 10). Such are :—

*gap*, a stone (48, 11).

*shor*, a city.

*maindan*, a plain.

*dand*, a pool in running water.

*sind*, ditto.

*tak*, a mountain torrent.

*ghar*, a cave.

*daryab*, a large river.

The following exceptions are feminine :—

*sank*, a rock (48, 14).

*nar*, a house.

*dagdān*, a fireplace (220, 8).

*sā'at*, a moment (257, 10).

*tkhan*, wheaten bread.

*pāts*, bajrā bread (49, 1).

*hanwalk*, an egg.

*syugh*, a grape, a mother-in-law.

*matat*, an apricot.

*miliz*, an apple.

*catk*, a walnut.

*warik*, a worm.

*skhwandir* (the masc. is *skhwandar*), a heifer.

*Ghwats*, a calf, is of common gender (227, 9).

(2) Nouns ending in *ai* (not *ai*) are masculine. Such are :—

*kandgholai*, a pit (47, 5).

*lashtai*, a rivulet.

*kūwai*, a well.

*ghūndai*, a hillock.

*pēchūmai*, the slope up a mountain.

*narai*, a mountain pass.

*raghzai*, level ground at the foot of a hill.

The only exception is *ghrai*, a fireplace, which is feminine.

(3) Nouns ending in *°* are feminine (46, 11). Thus :—

*zark°*, a woman.

*mēw°*, fruit.

*būmm°*, the earth.

*tānd°*, a relish eaten with bread.

*w°n°*, a tree.

*kand°*, a watercourse.

*mirg°*, a sparrow.

But *kulank°*, a kitten, is of common gender (229, 9).

(4) Nouns ending in *ā* are feminine (47, 2). Thus :—

*sirwā*, soup.

*halwā*, a certain sweetmeat.

*samyā*, vermicelli.

*saudā*, merchandise.

*ṣahrā*, a desert.

*bēdiyā*, a wilderness.

*surtā*, a certain musical instrument.

But *baurā*, a humble bee, is masculine (235, 15).

(5) Most nouns in *ī* are feminine. Thus :—

*khaī*, a field (46, 14).

*kirmaī*, a hen (47, 12).

*sūpī*, a monkey (47, 10).

*khiryānī*, a gutter (*id.*).

*shīpī*, milk (*id.*).

*myāndēnī*, a mare (47, 11).

*biyanī*, a filly (*id.*).

*murghāwī*, a wild duck (*id.*).

*charmaṣṣhkī*, a chameleon (*id.*, 234, 11).

*m°ṣḥī*, a fly (47, 12).

*myāsī*, a mosquito (*id.*).

*nachī*, a white ant (*id.*).

*pisī*, a firefly (*id.*).

*nōrī*, bread.

The following are, however, masculine (47, 15) :—

*grī*, a mountain.

*hātī*, an elephant.

*qumrī*, a turtledove.

*tūtī*, a parrot.

*māhī*, a fish.

(6) As regards words ending in *āī* (also capable of being spelt *āy*), *rāī*, a road, is feminine, while *srāī*, a caravansarai, *gāī*, a bedstead, and *māī*, a month, are masculine (48, 7).

(7) Most nouns in *ū* (including those in *ō* and *w*) are feminine (48, 2). Thus:—

*shīnwū*, spinach.  
*chīw*, a mountain cave, a roof.  
*khrū* (masc. *khar*), a she-ass.  
*shīw*, night.

But the following is masculine:—

*wangū*, a certain poisonous insect,

and the following are of common gender:—

*lēwū*, a wolf (48, 4; 229, 14).  
*gurū*, a kid (48, 5).

### iii. Number.

9. There are two numbers,—singular and plural. The following are the rules for the formation of the plural from the singular. They are based on those given by Ghulām Muḥammad Khān, but considerable additions have been made:—

(1) Nouns ending in a consonant add *ī*. Thus:—

Singular.	Plural.
<i>ḍand</i> , a pool in a river,	<i>ḍandī</i> (52, 8).
<i>gap</i> , a stone,	<i>gapī</i> (52, 9).

And so hundreds of others. Dissyllabic nouns ending in *a* followed by a single consonant generally drop the *a* in the plural, as in *gīdar*, a jackal, pl. *gīdārī* (230, 2). Compare, however, No. 7, below. The word *mēkh*, a locust, does not take *ī*. Its plural is *mēkh* (234, 14).

(2) Nouns ending in *a* also generally add *ī*. Thus:—

<i>būmm<sup>a</sup></i> , the ground,	<i>būmm<sup>a</sup>ī</i> (51, 6; 53, 3).
<i>ḍūb<sup>a</sup></i> , a water-hole,	<i>ḍūb<sup>a</sup>ī</i> (51, 6; 218, 3).
<i>kund<sup>a</sup></i> , a widow,	<i>kund<sup>a</sup>ī</i> (260, 7).
<i>w<sup>a</sup>n<sup>a</sup></i> , a tree,	<i>w<sup>a</sup>n<sup>a</sup>ī</i> , or <i>w<sup>a</sup>nn<sup>a</sup>ī</i> (51, 6; 53, 4).

But many of these nouns drop the final *a* before the *ī*. Those noted by me are the following:—

<i>bān<sup>a</sup></i> , an eye lash,	<i>bānī</i> (247, 9).
<i>bāsh<sup>a</sup></i> , a sparrow-hawk,	<i>bāshī</i> (231, 13).
<i>dōpyāz<sup>a</sup></i> , a kind of stew,	<i>dōpyāzī</i> (222, 3).
<i>dr<sup>a</sup></i> , a hair,	<i>drī</i> (245, 6; 247, 11).
<i>dūw<sup>a</sup></i> , a daughter,	<i>dūwī</i> (No. 115 in List of Words).
<i>girgish<sup>a</sup></i> , a centipede,	<i>girgishī</i> (234, 10).
<i>kharbūz<sup>a</sup></i> , a musk-melon,	<i>kharbūzī</i> (224, 3).
<i>kand<sup>a</sup></i> , a water-course,	<i>kandī</i> (218, 2).
<i>kaṇ<sup>a</sup>-wragh<sup>a</sup></i> , a kind of crow,	<i>kaṇ<sup>a</sup>-wraghī</i> (232, 3).
<i>lōr<sup>a</sup></i> , a torrent,	<i>lōrī</i> (218, 7).
<i>mīrg<sup>a</sup></i> , a sparrow,	<i>mīrgī</i> (232, 6).
but <i>tāk-mīrg<sup>a</sup></i> , a wagtail,	<i>tāk-mīrdzī</i> (232, 13).
<i>mēw<sup>a</sup></i> , a fruit,	<i>mēwī</i> (51, 3; 53, 3).

Singular.  
*nāw<sup>a</sup>*, a hill valley,  
*parōr<sup>a</sup>*, rice-straw,  
*pūw<sup>a</sup>*, hollow ground,  
*wrūd<sup>a</sup>*, an eyebrow,  
*wz<sup>a</sup>*, a nanny-goat,

Plural.  
*nāwī* (220, 3).  
*parōrī* (223, 13).  
*pūwī* (220, 4).  
*wrūd<sup>z</sup>i* (247, 11).  
*wzī* (228, 7).

So all feminine nouns in *īy<sup>a</sup>*. Thus:—

*batkīy<sup>a</sup>*, a wild duck,  
*ḍōḍīy<sup>a</sup>*, maize bread,  
*kharkhūntīy<sup>a</sup>*, an ass's colt (fem.),  
*kablīy<sup>a</sup>*, a female fawn,  
*kilīy<sup>a</sup>*, a field-bed,  
*wrīy<sup>a</sup>*, a ewe-lamb,

*batkīyī* (233, 4).  
*ḍōḍīyī* (221, 12).  
*kharkhūntīyī* (51, 8; 52, 5).  
*kablīyī* (230, 13).  
*kilīyī* (219, 5).  
*wrīyī* (227, 15).

and many others. See also No. 9 for further examples.

but *wrīy<sup>a</sup>*, a kind of food,

*wrī<sup>a</sup>z* (222, 7).

(3) Nouns ending in *ā* change the *ā* to *aī*. Thus:—

*buzwā*, a spider,  
*baurā*, a humble bee,  
*sirwā*, soup,

*buzwaī* (235, 9).  
*bauraī* (235, 15).  
*sirwaī* (53, 6).

and others. *Marzā*, a brother, is irregular. See No. 10, below.

(4) Nouns ending in *ī* or *ē* do not change for the plural. Thus:—

*grī*, a mountain,  
*khaī*, a field,  
*piē*, a father,

*grī* (51, 2, 11).  
*khaī* (51, 13).  
*piē* (No. 106 in List of Words).

and others. Exceptions are *ādmī*, a man, and a few others, which are given below, under head 8. Also *charmaṣṣkī*, a chameleon, pl. *charmaṣṣkaī* (47, 11; 234, 11), and *myāsī*, a mosquito, pl. *myāsaī* (235, 6).

(5) I have noted four nouns in *ū*. Their plurals are made as follows:—

*gurū*, a kid,  
*shīnwū*, spinach,  
*khurū*, a jenny ass,  
*lēwū*, a wolf,

*guraī* (228, 6).  
*shīnwaī* (222, 6).  
*kharaī* (227, 5).  
*lēwūī* (229, 14). See also No. 8, below.

(6) Most nouns in *ai* change it to *aī* in the plural. Thus:—

*ghūṇḍai*, a hillock,  
*laṣṭai*, a drain,  
*naraī*, a mountain pass,  
*saraī*, a man,

*ghūṇḍaī* (52, 1).  
*laṣṭaī* (51, 14).  
*naraī* (51, 15).  
*saraī* (225, 14).

and others. Note:—

*ghrai*, a precipice,

*ghraī* (220, 7).

Some of these nouns do not change in the plural. Those noted are the following:—

*ghōlai*, a courtyard,  
*k<sup>a</sup>lai*, a village,

*ghōlai* (220, 9).  
*k<sup>a</sup>lai* (51, 12).

Singular.	Plural.
<i>kand-ghōlai</i> , a chasm,	<i>kand-ghōlai</i> (218, 4).
<i>karbōrai</i> , a kind of lizard,	<i>karbōrai</i> (234, 12).
<i>lyirai</i> , a lamb,	<i>lyirai</i> (227, 14).
<i>milkhai</i> , a kind of locust,	<i>milkhai</i> (234, 15).
<i>pēchūmai</i> , the slope up a mountain,	<i>pēchūmai</i> (51, 4, 12).
<i>z'nai</i> , a young man,	<i>z'nai</i> (226, 8).

(7) A long *ā* before a final consonant is usually shortened, and in such cases the final consonant is generally doubled. Probably the doubling occurs in every case; but, in Ghulām Muḥammad Khān's book, the mark *tashdīd* is used very capriciously. In the following examples, I have doubled the consonants only in those cases in which he has marked *tashdīd* :—

<i>biyān</i> , a colt,	<i>biyānī</i> (227, 2).
<i>bāz</i> , a falcon,	<i>bāzī</i> (231, 12).
<i>bāzār</i> , a market,	<i>bāzarrī</i> (220, 15).
<i>dōdzār</i> , maize,	<i>dōdzarrī</i> (223, 3).
<i>dēgdān</i> , a fireplace,	<i>dēgdannī</i> (220, 8).
<i>dōkān</i> , a shop,	<i>dōkannī</i> (221, 2).
<i>dālān</i> , a vestibule,	<i>dālannī</i> (220, 6).
<i>daryāb</i> , a river,	<i>daryabbī</i> (218, 10).
<i>dīwāl</i> , a wall,	<i>dīwallī</i> (220, 10).
<i>dzāwān</i> , a youth,	<i>dzwanī</i> (226, 9).
<i>ghār</i> , a cave,	<i>gharrī</i> (53, 8).
<i>kabāb</i> , roasted meat,	<i>kababbī</i> (148, 9).
<i>kirwās</i> , a kind of lizard,	<i>kirwasī</i> (234, 8).
<i>kitāb</i> , a book,	<i>kitabbi</i> (148, 9).
<i>kwalān</i> , a son,	<i>kwalannī</i> (243, 6).
<i>maindān</i> , a plain,	<i>maindanī</i> (53, 7).
<i>mār</i> , flour,	<i>marri</i> (223, 9).
<i>murghān</i> , a bird,	<i>murghanī</i> (233, 7).
<i>nādān</i> , a fool,	<i>nādannī</i> (144, 1).
<i>shwān</i> , a kingcrow,	<i>shwanī</i> (232, 11).
<i>ṭānd</i> , the stalk of Indian corn,	<i>ṭandī</i> (223, 14).
<i>zgān</i> , the division of a field,	<i>zgannī</i> (219, 4).
<i>zurghāt</i> , curdled milk,	<i>zurghattī</i> (225, 3).
Similarly <i>rāz</i> , a road,	<i>raī</i> (221, 4; 252, 13; 255, 1; 258, 9).
<i>srāz</i> , a caravansarai,	<i>sraī</i> (220, 11).

Under head 1 it was stated that dissyllabic nouns ending in *a* followed by a single consonant generally drop the *a* in the plural. In the following words, however, the *a* is retained, and the consonant is doubled, as in the above examples :—

<i>kamar</i> , a precipice,	<i>kamarri</i> (219, 11).
<i>matat</i> , an apricot,	<i>matattī</i> (224, 5).
<i>riḍzan</i> , rice,	<i>riḍzannī</i> (222, 11).



Similarly, we have :—

Singular.

*w<sup>a</sup>n<sup>a</sup>*, a tree,

*khīt*, a sheet,

Plural.

*w<sup>a</sup>n<sup>a</sup>ī* or *w<sup>a</sup>nn<sup>a</sup>ī* (217, 8). See No. 2.

*khittī* (238, 15).

When the final consonant is preceded by some long vowel other than *ā*, this vowel undergoes changes, and the consonant is generally doubled. The following are the examples I have collected of such cases :—

*injīr*, a fig,

*bōr*, a kind of soup,

*gōn*, a stick,

*mangōr*, a snake,

*mōt*, vetch,

*pōn*, an upper terrace,

*tsōm*, an eye,

*shōl*, paddy,

*shōr*, a city,

*syūgh*, a grape,

but *syūgh*, a mother-in-law,

*zēshr*, a thorn,

*inj<sup>a</sup>rī* (224, 4).

*bar<sup>a</sup>rī* (222, 4).

*gannī* (53, 11; 224, 11).

*mangarī* (230, 7).

*ma<sup>a</sup>tī* (223, 10).

*panī* (221, 6).

*tsamī* (245, 3; 245, 2).

*shilī* (223, 4).

*shērī* (53, 9).

*saghī* (53, 10).

*saghadī* (224, 1).

*zash<sup>a</sup>rsh<sup>a</sup>rī* (258, 9).

(8) Some words form the plural by adding *annī* or *gannī*. Those noted are :—

*ādmī*, a man,

*hātī*, an elephant,

*lēwū* or *lēw<sup>a</sup>*, a wolf,

*mākhī*, a fish,

*pērai*, a demon,

*tūtī*, a parrot,

*ādamyannī* (54, 10; 226, 5).

*hātyannī* (54, 11; 229, 3).

*lēwū* or *lēw<sup>a</sup>gannī* (54, 12; 229, 14).

*mākhigannī* (234, 2).

*pēriyannī* (260, 12).

*tūtīyannī* (54, 11; 233, 13).

(9) A final *k* becomes *ch* in the plural. Thus :—

*ispēk*, barley,

*chauk*, the yard of a village

guest-house,

*gilak*, a rat,

*hanwalk*, an egg,

*kuch-mayak*, a crab,

*kwalanak*, a boy,

*mizdik*, a mosque,

*pisk*, butter,

*pīkak*, tyre,

*pandūk*, a pomegranate,

*sank*, a rock,

*spuk*, a dog,

*shrak*, a flea,

*tāk*, a mountain torrent,

*tsarwōk*, a goat or sheep,

*wa<sup>a</sup>fk*, a walnut,

*ispichī* (223, 2).

*chauchī* (220, 13).

*gilachchī* (234, 7).

*hēnlchī* (222, 14).

*kuch-mayachī* (234, 4).

*kwalanachī* (226, 7).

*mizdichī* (54, 5).

*pischī* (225, 4).

*pīkachī* (225, 6).

*pandūchī* (223, 15).

*sanchī* (51, 3; 54, 3; 217, 5).

*spuchī* (229, 5).

*sh<sup>a</sup>rachī* (235, 7).

*tachī* (with short *a*) (54, 4).

*tsarwēchī* (228, 8) (cf. No. 7).

*wa<sup>a</sup>fchī* (224, 7).

Singular.  
*war̥k*, an insect,  
*zwagh<sup>a</sup>k*, a certain kernel,

Plural.  
*war̥chē* (224, 8).  
*zwagh<sup>a</sup>chē* (225, 10).

The only exception that I have noted is :—

*pingrak*, a moth,

*pingrakē* (235, 12).

So, also, when a noun ends in *k<sup>a</sup>*, the *k* becomes *ch*. Thus :—

*dūk<sup>a</sup>*, a girl,

*dūchē* (226, 11).

*gāk<sup>a</sup>*, flesh,

*gāchē* (222, 12).

*kulank<sup>a</sup>*, a kitten,

*kulanchē* (229, 9).

*par<sup>a</sup>shk<sup>a</sup>*, a swallow,

*prēshchē* (232, 7).

If a noun ends in *g*, the *g* becomes *dz* in the plural. The same is the case with some nouns in *g<sup>a</sup>* and in *gh*. Thus :—

*lwang*, the slope down a hill,

*lwandzē* (219, 14).

*mr̥ik* or *mr̥ig*, a slave,

*mr̥adzē* (I, 12).

*p̥ing*, a cock,

*p̥indzē*, or *p̥indzē* (54, 6).

*p̥r̥ōng*, a leopard,

*p̥randzē* (229, 12).

*kr̥āg<sup>a</sup>*, a hyena,

*kr̥ātsē* (sic, ? *kr̥ādzē*) (230, 6).

*tāk-mirg<sup>a</sup>*, a wagtail,

*tāk-mirdzē* (232, 13).

but *mirg<sup>a</sup>*, a sparrow,

*mirgē* (232, 6) (cf. No. 2).

*kr̥āgh*, a crow,

*kr̥adzē* (54, 7).

*maryūgh*, a frog,

*maryūdē* (234, 3).

Finally, we have :—

*tsāts*, a kind of partridge,

*tsachē* (54, 8).

(10) The following come under none of the foregoing rules :—

*chīw*, a roof,

*chiaē* (221, 5).

but *chīw*, a mountain cave,

*chīwē* (218, 9), (No. 1).

*giyōy*, a cow,

*gawē* (227, 8) or *gwāē* (No. 114 in List of Words).

*marzā*, a brother,

*marzawē* (242, 15).

*skhwandir*, a heifer,

*skhwandirē* (227, 12).

*syūgh*, a mother-in-law,

*saghadē* (224, 1).

but *syūgh*, a grape,

*saghē* (53, 10), (No. 7).

*tsalyēr*, a water-hole,

*tsalyarāē* (219, 9).

*tsān*, a year,

*tsēnē* (59, 1; 249, 13, 14).

*zark<sup>a</sup>*, a woman,

*zarkē* (226, 2) or *zēlē* (171, 12; 172, 1).

#### iv. Case.

10. The Örmurī noun does not change for case. There is nothing corresponding to the oblique case of Paṣhtō or Balōchī. The only change undergone is that of number. The relations of case are indicated by the use of prepositions. Further refinements are indicated by the aid of postpositions used in conjunction with the prepositions. The accusative and agent cases are the same in form as the nominative. If it happens that

it is necessary to distinguish between the subject and the direct object of a sentence, this is done by the aid of special particles, as will be explained under the head of syntax. The use of these particles cannot be classed as a method of declension, as they do not indicate case.

If we consider that an unaltered noun governed by a preposition is in a certain case, we may say that (excluding the nominative, agent, and accusative) the Ōrmurī noun has three cases, viz. an Instrumental (not an Agent) formed by the preposition *pa*, a genitive formed by the preposition *ta*, and an on-Locative formed by the preposition *i* or *kū*. In the Locative, *kū* is used before proper names of persons and before substantive pronouns indicating persons, and *i* before all other nouns substantive and before all other pronouns (p. 131, 8). Another form of *kū* is *ku*.

A Vocative (148, 11ff.) is formed by adding *a* or *ā* to masculine nouns and *i* or *ē* to feminine nouns, before which a final *a* is dropped. To this an interjection, such as *wō*, O! may be prefixed. Thus, from *Khudāē*, God, we have *wō Khudāē-a* or *wō Khudāē-ā*, O God!; and from *dūk*, a girl, *wō dūki* or *wō dūkē*, O girl! When a word ends in *ā* or *ū*, no termination is added, as in *wō Mulā*, O Mulā; *wō Hindū*, O Hindū.

11. We thus get the following declension of *sarai*, a man.

	Singular.	Plural.
Nom.	<i>sarai</i> , a man.	<i>sarāi</i> , men.
Instr.	<i>pa-sarai</i> , by a man.	<i>pa-sarāi</i> , by men.
Gen.	<i>ta-sarai</i> , of a man.	<i>ta-sarāi</i> , of men.
Loc.	<i>i-sarai</i> , on a man.	<i>i-sarāi</i> , on men.
Voc.	<i>wō saraiā</i> or <i>wō saraiā</i> , O man!	<i>wō sarāia</i> or <i>wō sarāiā</i> , O men!

As an example of the declension of a proper name, we have:—

	Singular.
Nom.	<i>‘Abdullāh</i> , ‘Abdullāh.
Instr.	<i>pa-‘Abdullāh</i> , by ‘Abdullāh.
Gen.	<i>ta-‘Abdullāh</i> , of ‘Abdullāh.
Loc.	<i>kū-</i> (or <i>ku</i> )- <i>‘Abdullāh</i> , on ‘Abdullāh.
Voc.	<i>wō ‘Abdullāha</i> or <i>wō ‘Abdullāhā</i> , O ‘Abdullāh.

As an example of a feminine noun, we take *dūk*, a girl.

	Singular.	Plural.
Nom.	<i>dūk</i> , a girl.	<i>dūchī</i> , girls.
Instr.	<i>pa-dūk</i> , by a girl.	<i>pa-dūchī</i> , by girls.
Gen.	<i>ta-dūk</i> , of a girl.	<i>ta-dūchī</i> , of girls.
Loc.	<i>i-dūk</i> , on a girl.	<i>i-dūchī</i> , on girls.
Voc.	<i>wō dūki</i> or <i>wō dūkē</i> , O girl!	<i>wō dūchīi</i> or <i>wō dūchīē</i> , O girls!

12. Other case-relations are indicated by postpositions. Every postposition governs either the genitive or the locative case.

Five postpositions govern the genitive case. The two most important of these are *pār*, for, and *inēl*, in possession (of). Thus, *ta-sarai pār*, for a man; *ta-sarai inēl*, in possession of a man.

The following postpositions govern the locative case:—

*likī*, to, as in *i-sarai likī*, to a man.

*kī*, to, as in *i-sarai kī*, to a man.

*lāst*, from, as in *i-sarai lāst*, from a man. The syllable *dī* is often used pleonastically with this, *a-zlī dī i-hirṣ lāst khālī kēw<sup>n</sup>*, make the heart free from greed.

*inar*, in, as in *i-sarai inar*, in a man.

*izar*, on, as in *i-sarai izar*, on a man; *i.e.* the same in meaning as *i-sarai*.

*ta-mīnak* or *ta-mīnshak*, up to, as in *i-sarai ta-mīnak* (or *-mīnshak*), up to a man.

*gaḍ*, *girad*, or *girgaḍ*, with, together with, as in *i-sarai gaḍ* (or *girad* or *girgaḍ*), with a man.

A full account of all these will be found in the sections dealing with postpositions (§§ 81ff.).

*Note.*—As already stated, the agent case is the same as the nominative. It is used, as in Pashtō, to indicate the subject of a transitive verb in a tense formed from the past participle. The verb in such cases agrees with the direct object, being really construed passively. Thus, *a-sarai aī nōrī khwālīk*, the man ate bread, literally, by the man bread was eaten.<sup>1</sup> As the direct object, *nōrī*, is feminine, the verb *khwālīk* (masculine, *khwalak*) is put into the feminine to agree with it.

On the other hand, the speakers of Örmürī appear to have lost all sense of the existence of the agent case, and I shall in future abandon all reference to it. What matters to a speaker of the language is whether a noun is the subject or direct object of a sentence, and, as we shall see, he has many ways of distinguishing them. In employing such devices, the fact that the subject is in the nominative or in the agent case makes no difference to him. It will hence be simplest to consider henceforth that the subject of any verb, in whatever tense, is in the nominative case, but that if the verb is transitive, and is in a tense derived from the past participle, it then agrees with the direct object (which is also in the nominative case), and not with the subject. This course will therefore be adopted in the following pages.

<sup>1</sup> As will be explained under the head of syntax. The syllable *aī* here indicates that *nōrī*, and not *sarai*, is the object.

## CHAPTER III.

## ADJECTIVES.

13. Adjectives (30ff.) agree with the qualified noun in gender and number. They generally have special forms for the feminine singular and for the plural. The plural is always the same for both genders.

Some adjectives are immutable, *i.e.* they do not change for gender or number. Such are the following :—

- ārat*, wide (252, 13).  
*ghandz*, bad (Nos. 129, 131, in List of Words).  
*khir*, drab-coloured (31, 12).  
*land*, short (31, 13).  
*plan*, wide (31, 14).  
*stir*, weary (239, 12).  
*tōk*, hot (31, 14).

Thus, *khir sarai*, a drab-coloured man ; *khir zark*, a drab-coloured woman ; *land sarai*, a short man ; *land zark*, a short woman.

For other adjectives, the feminine is formed as in the case of substantives, and ends in *°*. Thus, *spiw*, white, fem. *spiw°* (31, 4) : *zwandai*, alive, fem. *zwandiy°* (242, 12, 13).

14. The plural is formed in one of two ways.

(1) With some adjectives, the plural is the same as the feminine singular. Thus :—

Masculine Singular.	Feminine Singular.	Plural.
<i>ghūn</i> , hidden,	<i>ghūn°</i> ,	<i>ghūn°</i> (178, 8 ; 241, 10).
<i>shīn</i> , green,	<i>shīn°</i> ,	<i>shīn°</i> (171, 8).
<i>spiw</i> , white,	<i>spiw°</i> ,	<i>spiw°</i> (31, 4).
<i>sir</i> , good,	<i>sir°</i> (256, 8), or (usually) <i>sir°</i> , <i>sr°</i> (257, 9). <i>sr°</i> (257, 11),	
<i>sūsh</i> , red,	<i>sūsh°</i> ,	<i>sūsh°</i> (31, 5).
<i>ziyar</i> , yellow,	<i>ziyar°</i> ,	<i>ziyar°</i> (41, 12 ; 260, 4).

(2) Other adjectives form their plurals according to the rules for forming the plurals of substantives. Thus :—

Masculine Singular.	Feminine Singular.	Plural.
<i>bragai</i> , spotted,	<i>bragiy°</i> ,	<i>bragai</i> (31, 9).
<i>ghrās</i> , black,	<i>ghrās°</i> ,	<i>ghrēsī</i> (31, 8).
<i>hōnd</i> , blind,	<i>hōnd°</i> ,	<i>hēndī</i> (241, 6, 7).
<i>razghūn</i> , green,	<i>razghūn°</i> ,	<i>razghūnī</i> (31, 9).
<i>zāl</i> , old,	<i>zāl°</i> (49, 10 ; 253, 14),	<i>zēlī</i> (226, 10).

Irregular is :—

<i>huṣhyār</i> , clever,	<i>huṣhyarrī</i> (240, 1),	<i>huṣhyarrī</i> (144, 1).
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The above rules do not apply to past participles. These will be dealt with under the proper head. Here it will suffice to say that their feminines are formed under entirely different rules, and that the plural is the same as the feminine singular.

15. **Comparison.**—The adjective has no comparative or superlative degree. Comparison is made as in India with the help of the postposition *lāst*<sup>a</sup> or *lāst*<sup>a</sup> *dī*, meaning 'from.' Thus:—

*ustād ā i-piē lāst<sup>a</sup> ziyāt giṇ<sup>n</sup>*, consider (i.e. honour) a teacher more than a father (139, 1).

*hō dī i-f<sup>a</sup> lāst<sup>a</sup> plan hā*, this is wider than that (252, 1).

*i-ṣhustak lāst<sup>a</sup> dī a-ṣabr sir hā*, patience is better than weeping (139, 4).

For the superlative we have:—

*i-harr<sup>a</sup> lāst<sup>a</sup> dī sir hā*, it is better than all, i.e. it is the best (34, 4).

Or we may use *inar*, in, among, instead of *lāst<sup>a</sup>*, as in:—

*hā giyōy ā i-harr<sup>a</sup> inar ghwaṭ<sup>a</sup> hā*, this cow is fat among all, i.e. is the fattest of all (250, 6).

*i-sir<sup>a</sup> inar ā sir hā*, amongst good (things) it is good, i.e. it is the best (34, 5).

Or we may use *dzut*, very, as in *dzut sir hā*, it is very good, i.e. it is the best (34, 3).

16. **Numerals.**—The following are the numerals. The ordinals are given up to the twelfth. The cardinals are more complete.

Cardinals (pp. 35ff.).

Ordinals (p. 38).

1. *sō* or *s<sup>a</sup>* (263, 10; 241, 1) (often—e.g. 151, 13—written *ś* ), fem. *syī* (? *saī*, see next page).

*awwal* or *i-mukh<sup>a</sup>*.

2. *dyō*.

*dīm* (265, 9).

3. *ṣhrē*.

*ṣhrāim*.

4. *tsār*.

*tsār<sup>a</sup>m*.

5. *pēndz*.

*pandzam*.

6. *ṣh<sup>a</sup>h*.

*ṣh<sup>a</sup>ham*.

7. *hō*.

*hōm*.

8. *hānsht*.

*hashtam*.

9. *n<sup>a</sup>h*.

*n<sup>a</sup>ham*.

10. *das*.

*dasam*.

11. *sandas*.

*sandasam*.

12. *dwās*.

*dwāsam*, and so on.

13. *ṣhrēs*.

14. *tsarēs*.

15. *pandzēs*.

16. *ṣhuwēs*.

17. *awēs*.

18. *ashtēs*.

19. *unēs*.

20. *jīstū*.

21. *sō-jīstū*.

22. *dū-jīstū*.

23. *ṣhrīw-jīstū*.

24. *tsarī-jīstū*.

25. *panjī-jīstū*.

Cardinals—continued.

26. *ṣhō-jīstū*.

27. *hō-jīstū*.

28. *hashtī-jīstū*.

29. *nō-jīstū*.

30. *ṣhrīstū*.

40. *tsāṣhtū*.

50. *pandzāṣhtū*.

60. *ṣhwaiṣhtū*.

70. *awāz*.

80. *hashtāz*.

## Cardinals—continued.

90. <i>nawī.</i>	300. <i>ṣḥē sōh.</i>
100. <i>sū.</i>	400. <i>tsār sōh</i> , and so on.
200. <i>dū sōh.</i>	1000. <i>zār.</i>

The only cardinal that changes for gender is *sō* (37, 7), one. Thus, *sō sarāi*, one man (37, 8); *syī<sup>1</sup> zark<sup>a</sup>*, one woman (37, 8); but *ṣḥ<sup>a</sup> sarāz*, six men (37, 10); *ṣḥ<sup>a</sup> zēlī*, six women (37, 10). *Sō* is often used as an indefinite article, see § 6. It has a plural, *syī<sup>1</sup>*, used with *tsōn*, some, to mean 'several,' like the Hindi *kaī ēk* (30, 5).

The ordinals do not change for gender (38, 7).

The syllable *gaḍ* added to a cardinal numeral makes it definite (37, 11). Thus, *dyō-gaḍ* or *dū-gaḍ*, the two, both; *ṣḥē-gaḍ*, the three; *pēndz-gaḍ*, the five; *sū-gaḍ*, the hundred; *zār-gaḍ*, the thousand.

The only fractional number is *nīm*, half (37, 5). Other fractions are indicated by the word *bakhr<sup>a</sup>*, a share. Thus, *ṣḥaim bakhr<sup>a</sup>*, a third (38, 8).

A half added is indicated by suffixing *nīm* (38, 10), before which *wa* is generally, but not necessarily, added to a numeral ending in a vowel or *h*. Thus, *sō nīm*, one and a half; *dyō wa nīm*, or *dyō nīm* (List, No. 215), two and a half; *ṣḥē wa nīm*, three and a half; *tsār nīm*, four and a half; *ṣḥ<sup>a</sup> wa nīm*, six and a half, and so on.

<sup>1</sup> This word is nowhere clearly written in Ghulām Muḥammad Khān's book. It should perhaps be read *szī*. What is written is either سِي or سِي. On p. 30, he apparently has also سِي with سِي or سِي a few lines lower down.





## CHAPTER IV.

## PRONOUNS.

17. The first two personal pronouns (20, 9ff.) are *az* (sometimes found as *haz*), I, and *tū*, thou. The plural of *az* is *mākh*, we, and of *tū* is *tyūs* or *tyūz*, ye. As these pronouns refer only to persons, they always employ the preposition *kū* or *ku*, instead of *i*, to form the locative (see § 10) (130, 8). Moreover, whenever *az* is governed by a preposition it is changed to *mun* in the singular (20, 9). It does not change in the plural nor does *tū* change in either number. The usual preposition of the genitive is *ta*, but with these two pronouns it is *tar*. Thus, *tar-mun*, of me, my; *tar-mākh*, of us, our; *tar-tū*, of thee, thy; *tar-tyūs*, of you, your (20, 12; 147, 6). The following, therefore, is the declension of these two pronouns:—

## Sing.

Nom.	<i>az</i> or <i>haz</i> (No. 14 in List of Words), I.	<i>tū</i> , thou.
Instr.	<i>pa-mun</i> , by me.	<i>pa-tū</i> , by thee.
Gen.	<i>tar-mun</i> , of me, my.	<i>tar-tū</i> , of thee, thy.
Loc.	<i>kū-mun</i> , on me.	<i>kū-tū</i> , on thee.

## Plur.

Nom.	<i>mākh</i> , we.	<i>tyūs</i> or <i>tyūz</i> , ye.
Instr.	<i>pa-mākh</i> , by us.	<i>pa-tyūs</i> , <i>pa-tyūz</i> , by you.
Gen.	<i>tar-mākh</i> , of us, our.	<i>tar-tyūs</i> , <i>tar-tyūz</i> , of you, your.
Loc.	<i>kū-mākh</i> , on us.	<i>kū-tyūs</i> , <i>kū-tyūz</i> , on you.

18. For the pronoun of the third person (16, 10ff.), the demonstrative pronoun *hafō*, *afō*, *haf<sup>a</sup>*, or *af<sup>a</sup>*, is used to mean 'he,' 'she,' or 'it.' When referring to a woman or to a feminine thing, *hafō* and *afō* are not used, so that the feminine is *haf<sup>a</sup>* or *af<sup>a</sup>*, she or it (fem.). The plural is *hafai*, or *afai*, which is of common gender. When governed by a preposition, this pronoun drops the initial *ha* or *a*, as in *pa f<sup>a</sup>*, by him or by her; *pa fai*, by them (19, 6; 129, 9). In the case of this pronoun the preposition of the genitive is the usual *ta*, not the *tar* used with the first and second persons. The preposition of the locative is *kū* or *ku* when referring to persons, and *i* when not referring to persons.

The following therefore is the declension of this pronoun when referring to persons (pp. 16ff.):—

	Masculine.	Feminine.
Sing.		
Nom.	<i>hafō</i> , <i>afō</i> , <i>haf<sup>a</sup></i> (24, 2; 157, 6; 175, 2; 180, 14; 254, 6), or <i>af<sup>a</sup></i> (177, 5), he.	<i>haf<sup>a</sup></i> or <i>af<sup>a</sup></i> , she.
Instr.	<i>pa-fō</i> or <i>pa-f<sup>a</sup></i> , by him.	<i>pa-f<sup>a</sup></i> , by her.
Gen.	<i>ta-fō</i> (238, 7), <i>ta-f<sup>a</sup></i> (244, 3), of him, his.	<i>ta-f<sup>a</sup></i> (238, 5, 6), of her, hers.
Loc.	<i>kū-fō</i> , <i>kū-f<sup>a</sup></i> , on him.	<i>kū-f<sup>a</sup></i> , on her.

Common gender.	
Plur.	
Nom.	<i>hafaī</i> or <i>afaī</i> , they.
Instr.	<i>pa-faī</i> , by them.
Gen.	<i>ta-faī</i> , of them.
Loc.	<i>kū-faī</i> , on them.

When this pronoun does not refer to a person, it is thus declined. The only difference is in the locative. Thus :—

	Masculine.	Feminine.
Sing.		
Nom.	<i>hafō</i> , <i>afō</i> , <i>haf<sup>a</sup></i> , or <i>af<sup>a</sup></i> , it.	<i>haf<sup>a</sup></i> or <i>af<sup>a</sup></i> , it.
Instr.	<i>pa-fō</i> , <i>ta-f<sup>a</sup></i> , by it.	<i>pa-f<sup>a</sup></i> , by it.
Gen.	<i>ta-fō</i> , <i>ta-f<sup>a</sup></i> , of it.	<i>ta-f<sup>a</sup></i> , of it.
Loc.	<i>i-fō</i> , <i>i-f<sup>a</sup></i> , on it.	<i>i-f<sup>a</sup></i> , on it.

Common gender.	
Plur.	
Nom.	<i>hafaī</i> or <i>afaī</i> , they.
Instr.	<i>pa-faī</i> , by them.
Gen.	<i>ta-faī</i> , of them.
Loc.	<i>i-faī</i> , on them.

In the plural, instead of *hafaī*, *afaī*, and *faī*, we sometimes have *hafāī*, *afāī*, or *fāī*. With all these pronouns, the ordinary postpositions can, of course, be used. Thus, *kū-mūn lāst<sup>a</sup>*, from me.

**19. Contracted Pronouns.**—As in Paṣṭō, there is a series of contracted forms of the Personal Pronouns (124, 2ff.; 132, 2ff.). They represent the dative and locative cases, and also, in the third person, the ablative. Each is both singular and plural. They are as follows :—

	First Person.	Second Person.	Third Person.
Dat.	<i>hir</i> or <i>rī</i> , to me, to us.	<i>dal</i> , to thee, to you.	<i>hal</i> , to him, to her, to it, to them.
Loc.	<i>dī</i> or <i>da</i> (133, 10), in or on me, in or on us.	<i>dī</i> or <i>da</i> (133, 10), in or on thee, in or on you.	<i>wī</i> or <i>wa</i> (133, 11) or (often after a consonant) <i>a</i> , in or on him, her, it, or them.
Abl.	...	...	<i>dī</i> , from him, her, it, or them.

Of the above, *rī* and *dal* correspond to the Paṣṭō *rā* and *dar*, respectively. When *hir* or *hal* is not the first word in a sentence, it drops the *h* and is attached as an enclitic to the preceding word, the final consonant of which is doubled (124, 14). Thus, *ts<sup>n</sup> hir*, today to me, becomes *ts<sup>nn</sup>-ir*, and *ts<sup>n</sup> hal*, today to him, becomes *ts<sup>nn</sup>-al*. After a word ending in a vowel, not only is the *h* dropped, but also the vowel of *hir* and *hal*. Thus, *hō hir*, this to me, becomes *hō-r* (152, 9), and *i-dēr<sup>a</sup> lāst<sup>a</sup> hal*, from the camp to him, becomes *i-dēr<sup>a</sup> lāst<sup>a</sup>-l* (135, 12). The locative form *wa*, in or on him, etc., drops the *w* after a consonant. Thus, *tū-wa* (134, 9), thou in him, but *az-a* (134, 10), I in him. The other contracted pronouns do not change.

These pronouns are used in many idiomatic senses, which will be explained in the section dealing with syntax. As examples of the simplest method of their use, we have :—

*hir ghwats* or *rī ghwats*, say to me (124, 10).

*dal bū ghwats<sup>m</sup>*, I say to thee (*id.*).

*hal ghwats*, say to him (*id.*).

*dī hā*, it is on me, or on thee (133, 7).

*wi byōk*, it was on him (133, 2).

*hir dī dzōk*, he came to me from him (136, 2).

20. **Pronominal Suffixes.**—Ōrmurī employs pronominal suffixes as freely as Paṣtō. There are four sets, which are used as follows :—

(a) Those used to indicate the subject of an intransitive verb in a tense formed from the past participle. They are by origin suffixes of the nominative. They are as follows (17, 8) :—

*am* or (after a vowel) *m*, I.

*yēn*, we.

*a* or *ē*, thou.

*aī*, ye.

..., he, she, it.

*in* or *ēn*, they.

There is no suffix for the third person singular. Thus, to take the past tense *byōk*, was, plural *buk*, were, we get (105, 6) :—

*byōk-am*, I was.

*buk-yēn*, we were.

*byōk-a* or *byōk-ē*, thou wast.

*buk-aī*, ye were.

*byōk*, he was.

*buk-in* or *buk-ēn*, they were.

The same suffixes are also used to indicate the object of a transitive verb in a tense formed from the past participle. The object in such a case is, of course, by origin a nominative, thus, *khwalak-am*, ate me, is literally 'I was eaten.' But in Ōrmurī, as has been explained in § 12, *Note*, it is most convenient to omit consideration of the original meaning, and to treat the subject, in the agent case, as a nominative, and the object as an accusative. The following are examples of this use of this group of suffixes. The verb used is *khwalak*, ate, plural *khwālk*, and it agrees in gender and number with the object. The examples are all in the masculine (17, 10 ; 77, 8ff.) :—

*khwalak-am*, ate me.

*khwālk-yēn*, ate us.

*khwalak-a* or *khwalak-ē*, ate thee.

*khwālk-aī*, ate you.

*khwalak*, ate him.

*khwālk-in* or *khwālk-ēn*, ate them.

(b) The suffixes used to indicate the object of a transitive verb in a tense not formed from the past participle. These, on the other hand, represent an original accusative. They are as follows (18, 3, 5 ; 111, 12) :—

*am* or (after a vowel) *m*, me.

*an* or (after a vowel) *n*, us.

*at* or (after a vowel) *t*, thee.

*an* or (after a vowel) *n*, you.

*wa* or (after a consonant) *a*, him, her, it. *wa* or (after a consonant) *a*, them.

The following are examples of these suffixes :—

From *khura*, he may eat, *khura-m*, he may eat me ; *khura-n*, he may eat us or you. From *khur<sup>m</sup>*, I may eat, *khur<sup>m</sup>-an*, I may eat you ; *khur<sup>m</sup>-a*, I may eat him or them. From *khurī*, thou mayst eat, *khurī-wa*, thou mayst eat him or them. Occasionally we find *wa* or *awa* used after a consonant (18, 11 ; 137, 10), e.g. *khur<sup>m</sup>-wa* or *khur<sup>m</sup>-awa* instead of *khur<sup>m</sup>-a*.

(c) The suffixes used to indicate the subject of a transitive verb in a tense formed from the past participle. These are by origin suffixes of the agent case, but are here treated as suffixes of the nominative. They are as follows (18, 3; 111, 9) :—

<i>am</i> or (after a vowel) <i>m</i> , I.	<i>an</i> or (after a vowel) <i>n</i> , we.
<i>at</i> or (after a vowel) <i>t</i> , thou.	<i>an</i> or (after a vowel) <i>n</i> , you.
<i>wa</i> or (after a consonant) <i>a</i> or (after a consonant and before a vowel) <i>w</i> , he, she, it.	<i>an</i> or (after a vowel) <i>n</i> , they.

It will be noted that this differs from set (b) only in the third person plural. Examples are :—

*khwalak-am*, I ate.  
*khwalak-an*, we ate, you ate, or they ate.  
*khwalak-at*, thou atest.  
*khwalak-a*, he ate.

Occasionally we find *wa* used after a consonant, as in *khwalak-wa* instead of *khwalak-a* (18, 8).

*Note.*—In all the above examples, the suffixes are appended to the verb, but their connexion with the verb is very loose, and we often find them attached to some other member of the sentence. Thus, in *pa tur<sup>a</sup>-wa sū wazn* (137, 8), thou wilt slay him with the sword, the *wa*, meaning 'him,' is suffixed to the word *tūr<sup>a</sup>*, sword, and not to the verb *sū wazn*, thou wilt slay. This will be fully dealt with in the syntax.

Note also that there are no suffixes used to indicate the subject of any verb in any tense not formed from the past participle. In such cases, the termination of the verb is of itself sufficient to indicate the person.

If in the case of a transitive verb in one of the tenses formed from the past participle, it is desired to indicate both the subject and the object, both suffixes may be used at the same time. A suffix of group (c) is first added to indicate the subject, and then a suffix of group (a) to indicate the object. A few examples of this are here given. A more complete paradigm will be given under the head of verbs (§ 47). Examples are :—

*khwalak-at*, thou atest; *khwalak-at-am*, thou atest me.  
*khwalak-am*, I ate; *khwalak-am-a* or *khwalak-am-ē*, I ate thee.  
*khwalak-a*, he ate; *khwalak<sup>a</sup>-w-am*, he ate me.  
*khwālk-a*, he ate (with a plural object); *khwālk<sup>a</sup>-w-in* or *khwālk<sup>a</sup>-w-ēn*, he ate them.

In the last two examples, note that the suffix *a* becomes *w* after a consonant and before a vowel.

(d) The suffixes used to indicate the genitive case. These are added to nouns substantive, not to verbs. They are the same as those given under head (c) (18, 11; 148, 7). Examples are :—

*a-kitāb*, the book; *a-kitāb-am*, the book of me, i.e. my book; *a-kitāb-at*, thy book; *a-kitāb-a*, his book; *a-kitāb-an*, our book, your book, or their book.  
*a-kitabbī*, the books; *a-kitabbī-m*, my books; *a-kitabbī-t*, thy books; *a-kitabbī-wa*, his books; *a-kitabbī-n*, our, your, or their books.

When a word ends in a long *ī*, as in the above plurals and also occasionally in the singular, the *ī* may optionally be shortened to *i* before these suffixes, so that we may

also have *a-kitabbi-m*, *a-kitabbi-t* (247, 3), *a-kitabbi-wa*, and *a-kitabbi-n*. Similarly, from *zli*, the heart, we have *zli-m*, my heart (253, 10).

Occasionally the suffix represents some case other than the genitive, as in *khwaṣṣ-am*, pleasing to me (249, 15), where it represents the dative.

21. **The Reflexive Pronoun.**—The reflexive pronoun is *khwai*, own, equivalent to the Hindī *apnā* (21, 1). It does not change in declension. Thus, *khwai yānsp*, one's own horse (147, 11); *tar mun khwai ūṣḥ byōk*, it was my own camel (250, 5); *hō kulanak a-khwai sabaq yād dōk hā*, this boy has remembered his lesson (254, 12). From the last example we see that *khwai*, like the Hindōstānī *apnā*, refers to the subject of the sentence. For 'self' (Hindī *āp*), the expression *a-khwai dzān*, one's own soul, is employed, as in *a-khwai dzān-a khalāṣ dōk*, his own soul-he (-a) released made, i.e. he released himself (256, 15). Or *khwai* may be omitted, as in *a-dzān-a lūṭ dōk*, he robbed himself (252, 6). Equivalent to the Hindī *āpas-mē*, we have *i khwai inar*, mutually (21, 5; 141, 9). The phrase *(ha)l ts'ēk* means 'he went away,' and *pa khwai-l ts'ēk* is 'he went away of his own accord,' 'he went himself' (21, 3).

22. **Demonstrative Pronouns.**—There are two demonstrative pronouns, viz. *hafō*, *afō*, *haf<sup>a</sup>*, or *af<sup>a</sup>*, that, and *hō*, *ō*, or *hā*, this (21, 7).

The declension of *hafō*, etc. has already been given under the head of personal pronouns (see § 18). As examples of its use as an adjectival demonstrative pronoun we can give *hafō sarai*, that man; *haf<sup>a</sup> zark<sup>a</sup>*, that woman; *hafāi sarai*, those men; *hafāi zēli*, those women; *i fō yānsp inar*, on that horse; *ta f<sup>a</sup> zark<sup>a</sup>*, of that woman; and so on. When used as a substantive demonstrative pronoun, there is no difference between it and the personal pronoun of the third person.

23. The pronoun *hō*, *hā*, or *ō*, this, has only *hā* or *ā* in the feminine singular. Its nominative plural *hai* or *hāi* is of common gender. It has two forms of declension (22, 6; 130, 6), (a) when it is used as a substantive referring to an animate being, and (b) when it is used as an adjective (whether referring to an animate being or not) or as a substantive referring to an inanimate being. In the former case its oblique form, used after prepositions, is *r<sup>a</sup>*, plural *r<sup>a</sup>i*, both being of common gender (22, 6; 130, 6). In the second case, the oblique form is *p<sup>a</sup>* instead of *r<sup>a</sup>* (22, 3; 130, 2). The following is therefore the declension of *hō*, when used as a substantive and referring to an animate being:—

	Singular, common gender except in the nominative.	Plural, common gender.
Nom.	<i>hō</i> (242, 10), <i>hā</i> (162, 7; 176, 1; 244, 11; 249, 6), or <i>ō</i> ; fem. <i>hā</i> (244, 7, 11; 250, 6), <i>ā</i> , this.	<i>hai</i> (21, 8) or <i>hāi</i> , these.
Instr.	<i>pa r<sup>a</sup></i> , by this.	<i>pa r<sup>a</sup>i</i> , these.
Gen.	<i>tar<sup>a</sup></i> , of this.	<i>tarai</i> , of these.
Loc.	<i>i r<sup>a</sup></i> , on this.	<i>i rai</i> , on these.

The genitive is usually written as one word, as above, instead of *ta r<sup>a</sup>* (131, 5; 147, 9; 238, 8; 244, 11; 250, 4), *tarai* (238, 9). In the locative, if the animate being referred to is a person, then *ku* or *kū* must, as usual, be employed instead of *i*. Thus, *kū r<sup>a</sup>*, *kū rai* (22, 10; 130, 9).

When used as an adjective or as a substantive referring to an inanimate thing, the following is the declension :—

	Singular, common gender except in the nominative.	Plural, common gender.
Nom.	<i>hō</i> (21, 8), <i>hā</i> , or <i>ō</i> ; fem. <i>hā</i> , <i>ā</i> , this.	<i>hāi</i> or <i>hāi</i> , these.
Instr.	<i>pa p°</i> , by this.	<i>pa paī</i> , by these.
Gen.	<i>ta p°</i> , of this (147, 8 ; 148, 1 ; 238, 10).	<i>ta paī</i> , of these (147, 9 ; 238, 11).
Loc.	<i>i p°</i> , on this.	<i>i paī</i> , on these.

*Note.*—In his grammar, Ghulām Muḥammad Khān does not mention *hā* as a masculine. He there confines it to the feminine. But his examples contain numerous examples of *hā* used as a masculine adjective. Thus :—

*nāmz-m hā kār nak dōk hā*, I have not done this deed at all (162, 7).

*hā tar° ākhshai hā*, this is his brother-in-law (244, 11).

*hā māl āi tar-kuk hā*, whose is this property ? (249, 6).

*kār* and *māl* are certainly masculine.

The use of *hā* as a masculine substantive is doubtful. See Vocabulary s.v. *hō* 1.

24. **Relative Pronoun.**—The relative pronoun is *ka*, who, which, what. It does not change for gender, number, or case (23, 11). Thus :—

*haf° sarai, ka-r dzōk, byōk mullak*, that man who came, had died, *i.e.* he died (24, 2).

*af°, ka pōi bū awasa, bad kār āi bū nak ka*, he, who understands, does not do a bad action (24, 3).

In the above, *rī*, or *hīr* (see § 19), *dzōk* means ‘he came,’ and *pōi bū awasa* is the present of *pōi aghōk*, to understand.

*haf°, bū ka sir ba, t°l bū sir ba ; haf°, bū ka bad ba, t°l bū bad ba*, he, who is (by nature) good, is always good ; he, who is (by nature) bad, is always bad (151, 8, 9).

*hā āi, ka sr° buk, nak-a dal wrūk*, thou didst not take this (woman), who was good (151, 12).

With *kuk*, anyone, or *har kuk*, everyone, *ka* means ‘whoever’ ; and with *ts°*, anything, or *har ts°*, everything, it means ‘whatever.’ Thus :—

*ka kukk-ir dī dza, wazn-a*, whoever comes, slay him (24, 2).

*har kuk āi bū ka nēk ba, i durust khalq izar āi bū sir awasa*, whoever, or everyone who, is virtuous, seems good to (lit. on) just people (24, 6).

*ts°-r dī bū ka w°rra, lagawī-wa bū*, or *har ts°-r dī bū ka w°rra, lagawī-wa bū*, whatever he brings, he spends it, *i.e.* he spends whatever he brings (24, 5, 6).

The interrogative pronoun *tsēn*, what, is sometimes used as a relative, as in *tsēn waqt ka rī dzōk, azz-al ghwēk*, at what time that he came, I spoke to him, *i.e.* I spoke to him when he came (151, 5). Here the *ka* is not the relative pronoun, but is the conjunction ‘that.’

25. **Interrogative Pronouns.**—The usual interrogative pronouns are *kuk*, who ?, which refers only to persons, and *ts°*, what ?, which refers to things and irrational beings.



As *kuk* refers only to persons, it takes *ku* or *kū*, instead of *i*, in the locative. As in the case of the pronouns of the first and second persons, the preposition of the genitive is *tar*, not *ta*. Thus :—

*kū-kuk liki bū ghwēk sa*, to whom is it being said ? (143, 8).

*afō dī tū kū-kuk lāst<sup>a</sup> shīyēk hā*, from whom hast thou bought that ? (No. 240 of List of Words).

*kū-kuk lāst<sup>a</sup>-wa dī wriyōk*, from whom did he take ? (138, 9).

*tar-kuk a-kwālān bū tar-tū i-pēts<sup>a</sup> tsawa*, whose son comes behind thee ? (List, No. 239).

The neuter interrogative pronoun *ts<sup>a</sup>* calls for no remarks. As an example we have :—

*nām-at aī ts<sup>a</sup> hā*, what is thy name ? (248, 2).

Another word for 'what' is *kwas*. The following are examples of its use :—

*Zaid kwas syōk*, what has happened to Zaid ? (Hindī *Zaid kyā huā*) (29, 2).

*kwas-a bū kēwī*, what art thou doing to him ? (29, 4).

*kitāb-at kwas dōk*, what didst thou do with the book ? (256, 4).

The word *tsēn* is also used adjectively to mean 'what ?' or 'what sort of ?'. Thus :—

*ta-tsēn k'lai mayā aī hā*, of what village is it the flock ? (259, 5).

*tsēn palau*, in what direction ? whither ? (29, 9 ; 30, 1).

Interrogative pronouns are sometimes used interjectionally, as in *ts<sup>a</sup> sarai hā*, what a man he is ! which may mean either how big a man he is ! or what a little fellow he is ! i.e. he is of no account (30, 9).

*Tsōn* is 'how much ?', 'how many ?' (29, 7).

**26. Indefinite Pronouns.**—Interrogative pronouns are also used as indefinite pronouns. The only difference is the inflexion of the voice with which they are uttered (30, 2). Thus :—

*kuk aī byōk*, there was someone.

*ts<sup>a</sup> byōk*, there was something.

*tsōn aī byōk*, there was some quantity.

*tsōn dī buk-in*, there were some.

*tsōn ryūz pēts*, after some days (165, 10).

In the last examples, when the reference is to number, *syī*,<sup>1</sup> the plural of the numeral *sō*, one, may be added, as in *syī tsōn wa dī buk-in*, there were several (Hindī *kaī ēk thē*) (30, 5). In such cases, if human beings are referred to, the word *māl<sup>a</sup>* may be added, as in *syī tsōn māl<sup>a</sup>*, several men (30, 7) ; *tsōn māl<sup>a</sup> bī*, some other persons (248, 12).

Other indefinite pronominal forms are the following :—

*bī*, plur. *byī* (156, 4), other. *Bī kuk*, anyone else, as in :—

*kū-Zaid gad dī bī makhlūq gad buk-in, khō bī kukk-ir dī nak dzōk ; Zaid aī rī dzōk*, there were other people collected with Zaid, but anyone else did not come ; Zaid alone came (Supplement, 2, 8).

*az aī bū sakhkhal bē-parwā girz<sup>a</sup>m ; bī kuk dī nak hā*, I alone wander about so unconcerned ; there is no one else (Suppl. 3, 5).

<sup>1</sup> Or *sai*. See note <sup>1</sup> on p. 141.

*az ai bū tū zay<sup>m</sup> ; bi kuk di bū nak zay<sup>m</sup>*, I long for thee alone ; for no one else do I long (Suppl. 3, 13).

*hīts*, anything, something (62, 8). *Hīts kuk*, anyone (62, 9). Thus :—

*hīts di nak hā*, there is nothing (62, 8).

*hīts ai bū nak kēwī*, thou doest nothing (252, 4).

*kū-hīts kuk lāst<sup>a</sup> di krik mak kēw<sup>n</sup>*, do not make loathing from anyone, *i.e.* do not hate anyone (139, 5).

*hīts gudā-m nak dzōk hā*, I have never beaten him (62, 10).

*har*, every, as in :—

*i-har sarai kī-m ghōēk*, I spoke to every man (61, 13).

*kū-har kuk likī ai ras<sup>ēk</sup>*, it (news) arrived to everyone (61, 14).

*har kuk ai bū, ka sakhhkhal kār kawī, bad-nām sa*, everyone who, or whoever, does such a deed, becomes of bad reputation (62, 5).

*a-nēkī ai kū-har kuk girad<sup>ī</sup> sir<sup>a</sup> hā*, virtue is good with (*i.e.* in the opinion of) everyone (256, 7).

*har ts<sup>a</sup> mak khrōn*, do not eat everything (62, 1).

*har sō sarai*, each man. *Sō* is the numeral 'one.' Cf. Hindi *har ek ādmī* (62, 2).

*har kār*, at every time, each time (62, 3).

*har gudā*, everywhere (62, 4).

While *har* means 'every,' *harr<sup>a</sup>* means 'all,' as in *harr<sup>a</sup> sarai*, all men (62, 6).

So :—

*i-harr<sup>a</sup> dūmī lāst<sup>-wa</sup> di pušt<sup>n</sup> dāk*, he made inquiry from all the singers (138, 7).

*bē kū-tū harr<sup>a</sup> rī dzāk-in*, except thee, all came (158, 12).

**27. Pronominal Adjectives and Adverbs.**—The following are the more important pronominal adjectives and adverbs :—

#### Quantity.—

**Adjectives** :—*hōn* or *ōn* (I, 19), this much, that much, this many, that many (22, 14) ; *tsōn*, how much, how many ? (29, 7). According to sentence No. 221 in the List of Words and Sentences, *hō yānsp ai tar-tsōn 'umr hā*, how old is this horse ?, the genitive of *tsōn* is *tar tsōn*, not *ta tsōn*.

#### Manner.—

**Adjectives** :—*sakhhkhal* or *sakhal<sup>1</sup>*, such (22, 14) ; *ts<sup>a</sup>khal*, of what kind ? (29, 7 ; 251, 11) ; *sakhal...tsak<sup>a</sup>*, such...as (245, 13).

**Adverbs** :—*pa-p<sup>a</sup> rang*, in this manner (22, 14) ; *pa-f<sup>a</sup> rang*, in that manner (22, 14) ; *ts<sup>a</sup> rang*, how ? (29, 7).

#### Cause or Reason.—

**Adverbs** :—*dzik<sup>a</sup>*, for this reason, because (23, 1) ; *ta-p<sup>a</sup> pār<sup>a</sup>*, for this reason (23, 3) ; *ta-f<sup>a</sup> pār<sup>a</sup>*, for that reason, therefore (23, 3) ; *ta-ts<sup>a</sup> pār<sup>a</sup>*, for what reason ?, why ? (29, 14 ; 248, 8) ; *kī* or *kīyē*, why ? (29, 10).

<sup>1</sup> Ghulām Muḥammad Khān spells this word both ways. It is evidently a compound, and it and *ts<sup>a</sup>khal* should perhaps be spelt *s<sup>a</sup>-khal* and *ts<sup>a</sup>-khal*, respectively. On p. 29, l. 13, he writes the latter as a compound. Thus, ساکھل.

**Place.—**

**Adverbs:**—*i-d<sup>a</sup>*, here (23, 1); *pa-p<sup>a</sup>*, here (23, 6); *i-w<sup>a</sup>*, there (23, 1); *pa-f<sup>a</sup>*, there (23, 7); *gudā*, where? (29, 7).

**Time.—**

**Adverbs:**—*hō waqt*, now (23, 1); *haf<sup>a</sup> waqt*, then (23, 1); *ts<sup>a</sup> waqt*, when? (29, 7); *kān* or (I, 19) *gān*, when? (29, 8).

**Direction.—**

**Adverbs:**—*i-d<sup>a</sup>*, hither (257, 13); *i-p<sup>a</sup> palau*, in this direction (23, 3); *i-w<sup>a</sup>*, thither; *i-f<sup>a</sup> palau*, in that direction (23, 3); *tsēn palau*, in what direction?, whither? (29, 9; 30, 1).

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## CHAPTER V.

## THE VERB.

28. In the general system of tense-formation, the Ōrmuṛī verb closely agrees with that of Paṣhtō. Each verb has two stems,—a past and a present. The past stem is the **Past Participle**, which is usually the same in form as the **Infinitive**. The **Past** tense is formed by adding pronominal suffixes to the past participle. An **Imperfect** is formed by adding the particle *bū* to the past, and, similarly, a **Future Perfect**, by adding *sū* instead of *bū*. It will be observed that in Ōrmuṛī it is the imperfect which takes *bū*, while the past does not. In Paṣhtō, the reverse is the case. There it is the past that takes *wu*, while the imperfect does not. A **Perfect** is formed by conjugating the present tense of the verb substantive, and a **Pluperfect** by adding the past tense of the same, to the past participle. Other tenses, a **Past Potential**, a **Conditional Present**, and a **Conditional Past** are also formed from the past participle, according to rules that will be given subsequently.

From the present stem is first of all formed the **Aorist** tense, generally translatable as a present subjunctive, but sometimes as a simple present. Closely allied to the aorist is the **Imperative**. A **Present** is formed by adding the particle *bū* to the aorist, and a **Future** by adding *sū*. In regard to the aorist and the present, we again see the Paṣhtō system reversed. In that language, it is the aorist that takes *wu*, while the present does not.

The particles corresponding to the Ōrmuṛī *bū* and *sū* are the Paṣhtō *wu* and *ba*, and the Persian *mī* and *bi*, respectively.

29. **Derivative Verbs.**—As will be seen hereafter, the infinitive of a verb ends in *ēk*, *ōk*, or *ak*. Verbs are quoted in their infinitive forms. Three verbs will be frequently quoted in the following pages, and they are mentioned here to enable them to be recognized when they occur. They are :—

*byōk*, to be, to become.

*syōk*, to become.

*kayēk*, to do, to make.

Verbs are freely derived from nouns (65, 10). We may either have an ordinary compound, such as *spīw syōk*, to become white; *spīw kayēk*, to make white, or else a true derivative may be formed.

Such true derivative verbs may be either intransitive or transitive. Intransitive verbs are formed by adding *ēk* to the noun.<sup>1</sup> Thus, from *spīw*, white, we get *spīwēk*, to become white (66, 6). Transitive derivative verbs are formed by adding *awēk* or *ayēk* to the noun. Thus, from *ābād*, inhabited, we get *ābādawēk* or *ābādayēk*, to make inhabited (66, 14).

We shall see that the past tense of these verbs in the third person singular is the same as the infinitive, and that the ordinary imperfect tense is formed by adding the particle *bū* to the past tense. But in the imperfect of these true derivative verbs the *bū*

<sup>1</sup> The meaning of the small *z* in *zēk* will be explained under the head of the infinitive (§ 32).

of the imperfect may be optionally omitted, so that the imperfect tense may, optionally, be the same in form as the past tense. Thus, *spīw'ēk* or *spīw'ēk bū* means 'he was becoming white,' while *spīw'ēk* may also have its proper meaning 'he became white' (66, 9).

**30. Formation of Transitive Verbs from Intransitives, and of Causals from Transitives** (67, 5; 107, 8).—In order to form transitive verbs from transitives, or causal verbs from transitives, it is generally sufficient to change the termination *'ēk* of the infinitive to *aw'ēk* or *ayēk*. In practice, however, complications arise, and, moreover, the rule cannot apply to those verbs whose infinitives end in *ōk* and in *ak*. It is therefore most convenient to make the necessary changes according to the following rule, which involves a knowledge of the formation of the aorist tense:—

Take the third person singular of the aorist of the verb to be operated on, and reject the final letter. Then:—

A. If the letter which now becomes the last is *w*, add the syllable *'ēk*, and we get the infinitive of the transitive or causal required. Thus:—

Original Verb.	Aorist, 3 sing.	Transitive or Causal.
<i>kī-ts'ēk</i> , to call,	<i>kī-tsawī</i> ,	<i>kī-tsaw'ēk</i> .
<i>mukhayēk</i> , to knead,	<i>mukhawī</i> ,	<i>mukhaw'ēk</i> .
<i>ṣṭī-ts'ēk</i> , to send,	<i>ṣṭī-tsawī</i> ,	<i>ṣṭī-tsaw'ēk</i> .
<i>wuzmayēk</i> , to test,	<i>wuzmawī</i> ,	<i>wuzmaw'ēk</i> .

B. If the letter which now becomes last is not *w*, add the syllables *aw'ēk* or *ayēk*, and we get the infinitive of the transitive or causal required. Thus:—

Original Verb.	Aorist, 3 sing.	Transitive or Causal.
<i>amar'ēk</i> , to hear,	<i>amara</i> ,	<i>amaraw'ēk</i> or <i>amarayēk</i> .
<i>baṣṭ'ēk</i> , to grant,	<i>baṣṭī</i> ,	<i>baṣṭaw'ēk</i> , <i>baṣṭayēk</i> .
<i>ghaf'ēk</i> , to weave,	<i>ghafī</i> ,	<i>ghafaw'ēk</i> , <i>ghafayēk</i> .
<i>gaṭ'ēk</i> , to defeat,	<i>gaṭī</i> ,	<i>gaṭaw'ēk</i> , <i>gaṭayēk</i> .
<i>hanyēk</i> , to remain,	<i>hanyī</i> ,	<i>hanyaw'ēk</i> , <i>hanyayēk</i> .
<i>nastak</i> , to sit,	<i>na</i> ,	<i>naw'ēk</i> , <i>nayēk</i> .
<i>na-w'lak</i> , to put out,	<i>na-w'ra</i> ,	<i>na-w'raw'ēk</i> , <i>na-w'rayēk</i> .
<i>parghūn'ēk</i> , to dress oneself,	<i>parghūnī</i> ,	<i>parghūnaw'ēk</i> , <i>parghūnayēk</i> .
<i>tsal'ēk</i> , to take away,	<i>tsalī</i> ,	<i>tsalaw'ēk</i> , <i>tsalayēk</i> .
<i>wriyōk</i> , to take,	<i>w'rī</i> ,	<i>w'raw'ēk</i> , <i>w'rayēk</i> .
<i>yas'ēk</i> , to boil (intransitive),	<i>yasa</i> ,	<i>yasaw'ēk</i> , <i>yasayēk</i> .

C. For some transitive verbs the causal form is not used, or is rarely used. Such are the verbs *baṣṭ'ēk*, *na-w'lak*, and *wriyōk* in the above list. If it is desired to give the force of the causal to such verbs, a periphrasis is employed, as in *pa-fulānai-m na-w'lak*, by means of so and so I put him out, i.e. I caused so and so to turn him out.

We occasionally meet double causals, as in *chig'ēk*, to rise; causal *chigaw'ēk* or *chigayēk*, to raise; double causal *chigawaw'ēk* or *chigawayēk*, to cause to raise (195, 5, 6).

**31. The Passive Voice** (67, 13; 102, 9).—The passive voice is generally formed by conjugating the past participle, which is almost always the same in form as the infinitive, with the verb *syōk*, to become. Thus, from *khwalak*, to eat, or eaten, we get *khwalak syōk*, to be eaten, or he was eaten. The participle agrees in gender and

number with the subject, but is not otherwise changed. Thus, *khwālk suk*, she was eaten; *khwālk suk-in*, they were eaten. The verb *syōk* is conjugated throughout. Its forms will be found in § 41.

Some verbs, whose infinitives end in *ayēk*, form their passives by dropping the letter *a* of this termination. Thus, from *hinlayēk*, to grind, we have *hinl<sup>y</sup>ēk*, to be ground. This is only a reverse way of putting the rule for the formation of transitive verbs from intransitives given in § 30.

**32. VERBAL NOUNS AND ADJECTIVES (63, 2).—The Infinitive or Verbal Noun.**—The infinitive always ends in *k* (64, 15). It is also used as a verbal noun. Thus, *khwalak*, to eat, or the act of eating. The majority of infinitives end in *yēk*, which is added to the root direct. Thus, *ka-yēk*, to do, to make. Most roots end in a consonant, and after this the *y* of *yēk* is very lightly pronounced, so as to be hardly audible (184, 6). In the Persian character, this *y* is as often as not omitted, so that, e.g. *brush<sup>y</sup>ēk*, to glitter, is written either *برشیدک* or *برشیدک*. As shown in this example, in the Roman character I represent this half-pronounced *y* by a small <sup>y</sup> above the line.

These verbs, with infinitives ending in *yēk* or <sup>y</sup>*ēk*, form the first conjugation. The second conjugation contains about eighteen verbs whose infinitives end in *ōk*, and about twenty verbs whose infinitives end in *ak*. Examples of verbs of the first conjugation are *ghaf<sup>y</sup>ēk*, to weave; *wuzmayēk*, to test; *kayēk*, to do, to make; and *hanyēk*, to remain. In the last named verb the *n* is a mere nasal sound, so that it might be written *hāyēk*, and therefore the *y* is fully pronounced.<sup>1</sup> Examples of the second conjugation are *syōk* or *siyōk*, to become, and *khwalak*, to eat.

**33. The Verbal Noun of Agency** (p. 42ff.).—There is no present participle, but, as in Paṣṭō, some of the functions of the present participle are performed by this noun of agency. Its termination is *wunkai*. The rules for the addition of this termination are somewhat complicated, and require a knowledge of the formation of the aorist tense. Thus:—

A. Take the third person singular of the aorist, and, after dropping the final vowel, add *wunkai*. Thus, *ghaf<sup>y</sup>ēk*, to weave, aorist 3 sing., *ghafī*, noun of agency, *ghafwunkai*, one who weaves, a weaver.

B. If, after the final vowel of the third person singular of the aorist has been rejected, the remainder ends in *w*, then *unkai*, not *wunkai*, is added. Thus, *ṣṭī-ts<sup>y</sup>ēk*, to send, aor. 3 sing., *ṣṭī-tsawī*, noun of agency, *ṣṭī-tsawunkai*, a sender.

C. Sometimes the termination is *awunkai* or *awūnkai*, as in *t<sup>y</sup>ēk*, to stand still, aor. 3 sing., *tī*, noun of agency, *tawunkai* or *tawūnkai*, one who stands still.

D. Sometimes the termination is added to the feminine of the past participle, instead of to the aorist. (We shall see, under the head of the aorist, that the most convenient method of forming the aorist is to make it up from this feminine.) Thus, *prawak*, to sell, past participle feminine, *prāk*, noun of agency, *prākawunkai*, a seller.

E. Sometimes, again, it is added to the second person singular of the imperative. (This, also, is closely connected with the aorist.) Thus, *hatak*, to abandon, aor. 3 sing., *zha*, imperative 2 sing., *zhōn*, noun of agency, *zhōnawunkai*.

<sup>1</sup> No doubt this nasal, or *ghunna*, *n* occurs in many words in Ōrmūī, and if it could be identified in Ghulām Muḥammad Khān's writings, I should throughout have indicated it by the sign <sup>n</sup> as in *hāyēk*. But, as he has nowhere indicated it, to avoid trusting to my inner consciousness, I have been compelled to represent every *و*, whether *ghunna* or not, by *n*. It happens that regarding the word *hāyēk*, I have special information as to its pronunciation.



These forms are seldom used (43, 15), it is much more common to borrow the corresponding Paṣtō words in *ūnkai* or *dūnkai*. Such are the Paṣtō words :—

*khartsawūnkai*, a spender.

*rā-nīwūnkai*, a buyer.

*lēzḥadūnkai*, a sender.

*āwrēdūnai* or *āwrēdūnkai*, a hearer.

34. **Gerund, or Adverbial Participle** (45, 11).—There is no adverbial participle equivalent to the Hindī *jātē jātē*, while going, or *jātē-hī*, immediately on going. These ideas are conveyed by an infinitive or other noun governed by a postposition. Thus :—

*i-ts'ēk inar mullak*, he died in going, *i.e.* while going.

*pa-khanī bū ts'ēk*, by means of laughters he was going, *i.e.* he was going along laughing.

*i-f' murghān ā i-wust'ēk inar-wi gōlīy' aghak*, on that bird, in flying up, a bullet hit in it, *i.e.* a bullet hit it as it flew away.

Or we may say :—

*af' murghān bū wust'ēk, ka gōlīy' wi aghak*, that bird was flying up, when a bullet hit on it.

35. **Conjunctive Participle** (114, 6).—There is nothing in Örmurī corresponding to the conjunctive participle (*khā-kē*, having eaten) of Hindī. The verbs are treated as independent, and are connected by the conjunction *wa*, and. Thus, *hafō kār dōk wa ts'ēkk-al*, he did work and went away, equivalent to the Hindī *woh kām kar-kē chailā-gayā*, he, having done work, went away.

36. **The Past Participle** (45, 1 ; 68, 13).—Except in the case of two verbs, the masculine singular of the past participle is the same in form as the infinitive. The two exceptions are the verbs *kayēk*, to do, to make, of which the past participle is *dōk* (71, 4), and *pakh'ēk*, to cook, which has *pakhak* (71, 2).

In the case of transitive verbs, the past participle is by origin passive in signification. Thus, *khwalak*, the past participle of *khwalak*, to eat, properly means 'eaten,' and, if used as a past tense, we should have to express the phrase 'he ate' by 'eaten by him,' in which the subject 'he' or 'by him' would have to be put, as in Hindī or Paṣtō, into the agent case, and the participle would have to agree with the object, or thing eaten. But we have seen that Örmurī has lost the agent case, and uses the nominative instead, so that in the present work it has been found most convenient to omit consideration of the fact that the past participle of a transitive verb is passive, although, when used as a past tense, it still agrees with the object in gender and number.

The plural of a past participle is of common gender, and is always the same as the feminine singular. Thus, the feminine of *khwalak* is *khwālk*, and this, also, is the masculine and feminine plural.

37. The formation of the feminine of a past participle depends on the conjugation to which the verb belongs. We have seen (*ante*, § 32) that there are two conjugations, the first consisting of those verbs whose infinitive ends in *ēk*, and the second of those whose infinitives end in *ōk* or *ak*.

In the first conjugation, the feminine of the past participle is formed by changing the final *ēk* of the past participle to *ak* (69, 7). Thus:—

Masculine.	Feminine.
<i>t'ēk</i> , stood up,	<i>tak</i> .
<i>wust'ēk</i> , risen,	<i>wustak</i> .
<i>yas'ēk</i> , boiled,	<i>yasak</i> .
<i>zishl'ēk</i> , rejected,	<i>zishlak</i> .

If the past participle ends in *aw'ēk* or *ay'ēk*, the feminine ends in *awak* or *ayak*. Thus:—

<i>amaraw'ēk</i> or <i>amaray'ēk</i> , to cause to hear,	<i>amarawak</i> or <i>amarayak</i> (70, 8).
<i>yasaw'ēk</i> or <i>yasay'ēk</i> , to cause to boil,	<i>yasawak</i> or <i>yasayak</i> (70, 9).

Of these two forms of the feminine, that in *awak* is much the more common, except in the case of verbs whose roots consist of a single syllable ending in a vowel, which use only the form in *ayak*. To this group also belong *hany'ēk*, to remain, which we have seen (§ 32 n.) is really *hāy'ēk*, *nāmy'ēk*, to name, contracted from *nāmay'ēk*, and *pary'ēk*. Thus:—

<i>hany'ēk</i> , to remain,	<i>hanyak</i> (214, 8).
<i>nāmy'ēk</i> , to name,	<i>nāmyak</i> (213, 3).
<i>pary'ēk</i> , to fry,	<i>paryak</i> (190, 8).
<i>pay'ēk</i> , to pasture,	<i>payak</i> (70, 13).
<i>tray'ēk</i> , to fear,	<i>trayak</i> (70, 14).
<i>ray'ēk</i> , to tear (transitive),	<i>rayak</i> (71, 1).

Similarly other monosyllabic roots ending in vowels:—

<i>pāy'ēk</i> , to be durable,	<i>pāyak</i> (70, 14).
<i>piy'ēk</i> , to string,	<i>piyak</i> (70, 13).

The following are irregular:—

Infinitive.	Past Participle.	
	Masculine.	Feminine.
<i>b'ēk</i> , to give,	<i>b'ēk</i> ,	<i>bayak</i> (186, 8).
<i>dūs'ēk</i> , to milk,	<i>dūs'ēk</i> ,	<i>dūsak</i> or <i>dūk</i> (197, 4).
<i>d'ēk</i> , to see,	<i>d'ēk</i> ,	<i>d'ēk</i> (71, 3; 76, 6).
<i>ghwēk</i> , to say,	<i>ghwēk</i> ,	<i>ghwēk</i> (75, 11).
<i>kay'ēk</i> , to do,	<i>dōk</i> ,	<i>dāk</i> (71, 4; 76, 4; 252, 12; 253, 15).
<i>lik'ēk</i> , to ascend,	<i>lik'ēk</i> ,	<i>likayak</i> (210, 4).
<i>pakh'ēk</i> , to cook,	<i>pakhak</i> ,	<i>pyūkhk</i> (71, 2; 76, 5).
<i>pray'ēk</i> , to beat,	<i>pray'ēk</i> ,	<i>prawak</i> (190, 10).
<i>rīy'ēk</i> , to shave,	<i>rīy'ēk</i> ,	<i>rīy'ēk</i> (71, 5).
<i>r'ēk</i> , to be torn,	<i>r'ēk</i> ,	<i>ryak</i> (198, 3).
<i>ṣha-sy'ēk</i> , to swell,	<i>ṣha-sy'ēk</i> ,	<i>ṣha-suk</i> (204, 5).
<i>ṣhīy'ēk</i> , to buy,	<i>ṣhīy'ēk</i> ,	<i>ṣhīy'ēk</i> (204, 4).
<i>sparay'ēk</i> , to blink,	<i>sparay'ēk</i> ,	<i>sparak</i> (201, 8).
<i>ts'ēk</i> , to move,	<i>ts'ēk</i> ,	<i>tsawak</i> (69, 13).

38. All verbs of the second conjugation are more or less irregular, and the formation of the feminine of the past participle cannot be brought under any general rules. As the irregularities are carried through to the aorist and the imperative, I give the following table, which includes all the verbs of this conjugation, with the feminines of their past participles, the third persons and second persons singular of their aorists, and the second persons singular of their imperatives (73, 11ff.). They are arranged in groups according to the formation of the feminine of the past participle :—

Infinitive and Past Part. Masc.	Past Part. Fem.	Aorist, 3 sing.	Aorist, 2 sing.	Imperative, 2 sing.
<i>aghōk</i> , to reach (74, 11), to be born (185, 3),	<i>aghak</i> ,	<i>awasa</i> ,	<i>awas</i> ,	<i>awas</i> .
<i>na-ghōk</i> , to come out (74, 10),	<i>na-ghak</i> ,	<i>nist</i> ,	<i>nis</i> ,	<i>nis</i> .
<i>waghyčk</i> , to enter (75, 10),	<i>waghuk</i> ,	<i>wēsa</i> ,	<i>wēs</i> ,	<i>wēs</i> .
<i>dzōk</i> , to propel (201, 2),	<i>dzak</i> ,	<i>da</i> ,	<i>dī</i> ,	<i>dōn</i> (247, 14).
<i>dzōk</i> or <i>zōk</i> , to strike (75, 12),	<i>dzak</i> , <i>zak</i> ,	<i>dzana</i> , <i>zana</i> ,	<i>dzan</i> , <i>zan</i> ,	<i>dzan</i> , <i>zan</i> .
<i>nōk</i> , to seize (75, 9),	<i>nak</i> ,	<i>nisa</i> ,	<i>nis</i> ,	<i>nis</i> .
<i>dzōk</i> , to arrive (74, 8),	<i>dzāk</i> ,	<i>dza</i> ,	<i>dzaī</i> ,	<i>dzaī</i> .
<i>nyōk</i> or <i>niyōk</i> , to place (73, 12),	<i>nāk</i> ,	<i>nīwī</i> ,	<i>nīw</i> ,	<i>nīw</i> .
<i>wōk</i> , to get (75, 6),	<i>wāk</i> ,	<i>wawī</i> ,	<i>wāw</i> ,	<i>wāw</i> .
<i>byōk</i> or <i>biyōk</i> , to be, to become (187, 6),	<i>buk</i> ,	<i>ba</i> ,	<i>bī</i> ,	<i>bī</i> .
<i>hanzyōk</i> or <i>handzyōk</i> , to remain over (76, 7),	<i>hanzuk</i> or <i>handzuk</i> ,	<i>haznī</i> ,	<i>hazn</i> ,	<i>hazn</i> .
<i>wa-zyōk</i> , to slay (75, 14),	<i>wa-zuk</i> or <i>wazzuk</i> ,	<i>wazna</i> ,	<i>wazn</i> ,	<i>wazn</i> .
<i>syōk</i> or <i>siyōk</i> , to become (74, 13),	<i>suk</i> ,	<i>sa</i> ,	<i>sī</i> or <i>sū</i> ,	<i>sū</i> or <i>sun</i> (167, 3).
<i>šriyōk</i> , to give (74, 9),	<i>šrūk</i> ,	<i>škawī</i> or <i>škawwī</i> ,	<i>škērī</i> (205, 6),	<i>ška</i> or <i>škērī</i> .
<i>wriyōk</i> , to take (74, 6),	<i>wrūk</i> ,	<i>w<sup>a</sup>rrī</i> , <i>w<sup>a</sup>rrrī</i> ,	<i>w<sup>a</sup>r</i> ,	<i>w<sup>a</sup>r</i> .
<i>w<sup>a</sup>lak</i> , to bring (74, 4),	<i>w<sup>a</sup>lk</i> ,	<i>w<sup>a</sup>ra</i> , <i>w<sup>a</sup>rra</i> (24, 5, 6),	<i>w<sup>a</sup>r</i> ,	<i>w<sup>a</sup>r</i> .
<i>na-w<sup>a</sup>lak</i> , to take out (74, 7),	<i>na-w<sup>a</sup>lk</i> ,	<i>na-w<sup>a</sup>ra</i> ,	<i>na-w<sup>a</sup>r</i> ,	<i>na-w<sup>a</sup>r</i> .
<i>khwalak</i> , to eat (74, 3),	<i>khwāl<sup>k</sup></i> ,	<i>khura</i> , <sup>1</sup> <i>khra</i> ,	<i>khurī</i> , <sup>1</sup> <i>khri</i> ,	<i>khron</i> .
<i>khanak</i> , to laugh (265, 7),	?	<i>khana</i> (265, 8),	<i>khan</i> (264, 2),	<i>khan</i> .
<i>dranak</i> , to keep, to own (75, 5),	<i>drōnk</i> ,	<i>darī</i> ,	<i>dērī</i> ,	<i>dēr</i> .
<i>hatak</i> , to abandon (73, 13),	<i>hōtk</i> ,	<i>zha</i> ,	<i>zhī</i> ,	<i>zhōn</i> .
<i>tatak</i> , to drink (74, 2),	<i>tōtk</i> ,	<i>trī</i> ,	<i>trī</i> ,	<i>trōn</i> .
<i>dīlak</i> , to reap (74, 5),	<i>dalk</i> ,	<i>dirī</i> ,	<i>dīr</i> ,	<i>dīr</i> .
<i>gastak</i> or <i>glastak</i> , to carry off (75, 13),	<i>gāsk</i> ,	<i>glī</i> ,	<i>glī</i> ,	<i>glōn</i> .

<sup>1</sup> The *w* is *wāwu'l-ma'dūla*, and is not pronounced (92, 7).

Infinitive and Past Part. Masc.	Past Part. Fem.	Aorist, 3 sing.	Aorist, 2 sing.	Imperative, 2 sing.
<i>ghwaṣṭak</i> , to fall (75, 15),	<i>ghwāṣṭk</i> ,	<i>ghwaza</i> ,	<i>ghwaz</i> ,	<i>ghwaz</i> .
<i>maṣṭak</i> , to break (transitive) (75, 7),	<i>māṣṭk</i> ,	<i>mazī</i> ,	<i>maz</i> ,	<i>maz</i> .
<i>nastak</i> , to sit (75, 4),	<i>nāsk</i> ,	<i>na</i> ,	<i>naī</i> ,	<i>naī</i> .
<i>nwaṣṭak</i> , to go to sleep (76, 3),	<i>nwāṣṭk</i> ,	<i>nwi</i> ,	<i>nwi</i> ,	<i>nwōn</i> .
<i>braṣṭak</i> , to burn (intr.) (76, 2),	<i>brāṣṭk</i> ,	<i>brasī</i> ,	<i>bras</i> ,	<i>bras</i> .
<i>braṣṭak</i> , to burn (trans.) (76, 2),	<i>brūṣṭk</i> ,	<i>brazī</i> , <i>brazzī</i> ,	<i>brēzī</i> ,	<i>brēs</i> , <i>brēs<sup>n</sup></i> .
<i>piṣṭak</i> , to write (75, 2),	<i>pīṣṭk</i> ,	<i>pist</i> ,	<i>pīs</i> ,	<i>pīs</i> , <i>pīs<sup>n</sup></i> .
<i>hīṣṭak</i> , to read (75, 3),	<i>hīṣṭk</i> ,	<i>hawa</i> ,	<i>wīw</i> ,	<i>wīw</i> .
<i>kwulak</i> , to copulate (74, 15),	<i>kwalak</i> ,	<i>kīna</i> ,	<i>kīnī</i> ,	<i>kīn</i> .
<i>mulak</i> or <i>mullak</i> , to die (75, 8),	<i>malk</i> ,	<i>mrī</i> ,	<i>mrī</i> ,	<i>mrī</i> .
<i>prawak</i> , to sell (73, 14),	<i>prāk</i> ,	<i>prā</i> , <i>pra</i> ,	<i>prā</i> , <i>pra</i> ,	<i>prā</i> , <i>pra</i> .
<i>ṣḥustak</i> , to weep (74, 12),	<i>ṣḥustak</i> ,	<i>ṣḥawa</i> ,	<i>ṣḥīw</i> ,	<i>ṣḥīw</i> .
<i>rashtak</i> or <i>rōshak</i> , to cause to spin, <sup>1</sup>	?	?	?	?

39. **VERBS SUBSTANTIVE AND AUXILIARY VERBS.**—Before describing the finite parts of the verb, it is necessary to discuss certain verbs that are used as auxiliaries.

The first is the verb substantive (172, 10). This verb is used as an auxiliary and also as a copula (as in 'Zaid is sick'). If it is used to postulate existence, as in 'Zaid is (*i.e.* exists),' then certain pronominal suffixes must be added to the subject. This will be explained under the head of syntax (§ 125). It is conjugated as follows in the present tense (173, 1). It does not change for gender :—

Singular.	Plural.
1. <i>az h<sup>m</sup></i> , <sup>2</sup> I am.	<i>mākh hyēn</i> , we are.
2. <i>tū hai</i> , thou art (79, 2).	<i>tyūs haī</i> , ye are.
3. <i>hafō hā</i> or <i>hafō ha</i> (78, 8), he is.	<i>hafaī hin</i> , they are.

In the Parable the initial *h* is sometimes dropped, as in *dāk ā*, for *dāk hā*, (I) have done (I, 8), and *nak <sup>m</sup>*, I am not (I, 9).

This verb has no past tense. For 'I was,' etc. the past tense of *byōk*, to be, to become, the next verb to be described, is employed.

40. The two following verbs are what Ghulām Muḥammad Khān (p. 176, l. 13) calls '*nāqīs*,' or 'defective' (176, 10). They are not defective in our use of the word, having each a complete conjugation, but, according to his system, have not the full force of a complete verb. They correspond to what are called 'copulative verbs' in Latin grammar, and are *byōk* or *biyōk*, to be, to become, and *syōk* or *siyōk*, to become. As stated above, the past tense of *byōk* is used as the past tense of the verb substantive.

<sup>1</sup> This verb is mentioned by Ghulām Muḥammad Khān (198, 6) as the causal of *raṣyēk*, to spin, but he does not give any of the principal parts.

<sup>2</sup> Often written *ham* (79, 13) or *hum* (239, 12). See § 4.

These two verbs are conjugated as follows in the past, aorist, and imperative tenses:—

*byōk* or *biyōk*, to be, to become (105ff.).

Past participle, *byōk* or *biyōk*, feminine and plural, *buk*.

Past, I was, I became, etc.

Singular.		Plural.
Masculine.	Feminine.	Masculine and Feminine.
1. <i>az byōk-am</i> . <sup>1</sup>	<i>az buk-am</i> .	<i>mākh buk-yēn</i> .
2. <i>tū byōk-a</i> , or <i>byōk-ē</i> .	<i>tū buk-a</i> .	<i>tyūs buk-aī</i> .
3. <i>hafō byōk</i> .	<i>haf<sup>a</sup> buk</i> .	<i>hafāī buk-in</i> , or <i>buk-ēn</i> .

In this tense the terminations are the pronominal suffixes of the nominative, given under head (a) in § 20.

Aorist, I may be, I may become, etc.

Singular.	Plural.
1. <i>az b<sup>a</sup>m</i> . <sup>2</sup>	<i>mākh byēn</i> (84, 4).
2. <i>tū bī</i> .	<i>tyūs baī</i> .
3. <i>hafō</i> , or <i>haf<sup>a</sup></i> , <i>ba</i> (254, 7).	<i>hafāī bīn</i> .

This tense does not change for gender, and the endings are real terminations, not pronominal suffixes.

Imperative, Let me be, let me become, etc.

Singular.	Plural.
1. <i>az b<sup>a</sup>m</i> . <sup>3</sup>	<i>mākh byēn</i> .
2. <i>tū bī</i> .	<i>tyūs baī</i> .
3. <i>hafō</i> , or <i>haf<sup>a</sup></i> , <i>bōn</i> .	<i>hafāī bōn</i> .

This tense, also, does not change for gender, and the endings are real terminations, not pronominal suffixes.

The present conditional of this verb is *byōkan<sup>a</sup>*, fem. and plur., *bukan<sup>a</sup>*, (if) (I, etc.) should be (105, 12).

As usual, the present of this verb is formed by adding *bū* to the aorist, but, in this case, it has generally a special meaning. It is a habitual present (83, 12; 106, 3). Thus, *sir bū ba*, he is habitually well, he keeps well; *kaiḥ bū ba*, he is habitually drunk, he is a drunkard.

41. The conjugation of *syōk* or *siyōk*, to become, is nearly the same as that of *byōk* (104). This verb is used to form the passive voice (§ 31) and also, with an adjective, to form a nominal compound verb, as in *narm syōk*, to become soft (see § 29).

Past participle, *syōk* or *siyōk*, feminine and plural, *suk*.

Past, I became, etc.

Singular.		Plural.
Masculine.	Feminine.	Masculine and Feminine.
1. <i>az syōk-am</i> . <sup>3</sup>	<i>az suk-am</i> .	<i>mākh suk-yēn</i> .
2. <i>tū syōk-a</i> , <i>syōk-ē</i> .	<i>tū suk-a</i> , <i>suk-ē</i> .	<i>tyūs suk-aī</i> .
3. <i>hafō syōk</i> .	<i>haf<sup>a</sup> suk</i> (255, 6).	<i>hafāī suk-in</i> .

<sup>1</sup> Or *biyōk-am*, and so throughout the masculine singular.

<sup>2</sup> Often written *bīn* or *būn*. See § 4.

<sup>3</sup> Or *siyōk-am*, and so throughout the masculine singular.

Aorist, I may become, etc.

Singular.	Plural.
1. <i>az s<sup>m</sup></i> . <sup>1</sup>	<i>mākh syēn</i> .
2. <i>tū sī</i> (151, 15) or <i>tū sū</i> (202, 5).	<i>tyūs saī</i> .
3. <i>hafō</i> , or <i>haf<sup>a</sup></i> , <i>sa</i> (254, 9).	<i>hafaī sīn</i> .

Imperative, Let me become, etc.

Singular.	Plural.
1. <i>az s<sup>m</sup></i> . <sup>1</sup>	<i>mākh syēn</i> .
2. <i>tū sū</i> or <i>tū sun</i> (251, 2 ; 261, 8).	<i>tyūs saī</i> .
3. <i>hafō</i> , or <i>haf<sup>a</sup></i> , <i>sōn</i> (259, 9).	<i>hafaī sōn</i> .

Note the forms of the second person singular of the Aorist and Imperative. Here the model of *byōk* is departed from.

42. The verb *kayēk*, to do, to make, is frequently used to make transitive nominal compound verbs. Its past is irregular, and so are some forms of the aorist and imperative (106 ; 107).

Past participle, *dōk*, feminine and plural, *dāk*.

Past, Made me, etc. (107, 5).

Masculine.	Singular.	Feminine.	Plural.
			Masculine and Feminine.
1. <i>dōk-am</i> .		<i>dāk-am</i> .	<i>dāk-yēn</i> .
2. <i>dōk-a</i> .		<i>dāk-a</i> .	<i>dāk-aī</i> .
3. <i>dōk</i> .		<i>dāk</i> .	<i>dāk-in</i> .

Aorist, I may do, I may make, etc.

Singular.	Plural.
1. <i>az kaw<sup>m</sup></i> (107, 6), <i>kay<sup>m</sup></i> (149, 13), or <i>k<sup>m</sup></i> .	<i>mākh kawyēn</i> (107, 6) or <i>kayēn</i> .
2. <i>tū kēwī</i> (107, 6 ; 162, 1 ; 207, 8) or <i>ka</i> .	<i>tyūs kawāī</i> (107, 6) or <i>kaī</i> (161, 7).
3. <i>hafō</i> , or <i>haf<sup>a</sup></i> , <i>kawī</i> (100, 6 ; 107, 6 ; 248, 10 ; 207, 8), <i>ka</i> (24, 4), or <i>kī</i> (100, 7).	<i>hafaī kawīn</i> or <i>kīn</i> .

Imperative, Let me do, let me make, etc.

1. <i>az kaw<sup>m</sup></i> or <i>k<sup>m</sup></i> .	<i>mākh kawyēn</i> (107, 7) or <i>kyēn</i> .
2. <i>tū kēw</i> , <i>kēw<sup>n</sup></i> (100, 6, 7 ; 107, 7), or <i>ka</i> .	<i>tyūs kawāī</i> (107, 7) or <i>kaī</i> .
3. <i>hafō</i> , or <i>haf<sup>a</sup></i> , <i>kawun</i> or <i>kawōn</i> (107, 7).	<i>hafaī kawun</i> or <i>kawōn</i> (107, 7).

43. **THE FINITE VERB.**—As stated in § 28, the Örmürī verb has two stems,—a past and a present. From each is formed a group of tenses. The past stem is identical with the past participle. There are several ways of forming the present stem, which will be explained in the proper place.

<sup>1</sup> Often written *sīm* or *sum*. Cf. § 4.

From the past stem are formed the following tenses :—

- (1) The Past.
- (2) The Imperfect.
- (3) The Perfect.
- (4) The Pluperfect.
- (5) The Future Imperfect.
- (6) The Future Perfect.
- (7) The Present Conditional.
- (8) The Past Conditional.

From the present stem are formed :—

- (1) The Aorist.
- (2) The Present.
- (3) The Future.
- (4) The Imperative.

**44. TENSES FORMED FROM THE PAST STEM OR PAST PARTICIPLE.**—The conjugation of the tenses formed from the past participle differs according to whether the verb is intransitive or transitive. In the case of intransitive verbs, the verb in these tenses agrees with the **subject** in gender, number, and person. In the case of a transitive verb in a past tense, it agrees with the **object** in gender, number, and person. For these tenses I shall therefore, throughout, give paradigms of two verbs,—one intransitive, viz. *wust'ēk*, to rise, and the other transitive, viz. *khwalak*, to eat.

**45. The Past Tense (77).**—The past participle is used for the past tense. The persons are formed by the addition of the pronominal suffixes given in § 20 (a) (17). These indicate the subject of an intransitive verb and the object of a transitive verb (77, 6). They are repeated here for ready reference. It will be observed that there is no suffix for the third person singular, and here the past participle is used by itself :—

<i>am</i> or (after a vowel) <i>m</i> , I.	<i>yēn</i> , we.
<i>a</i> or <i>ē</i> , thou.	<i>aī</i> , ye.
..., he, she, it.	<i>in</i> or <i>ēn</i> , they.

With transitive verbs, of course, these mean 'me,' 'us,' etc., not 'I,' 'we,' etc.

The following therefore is the paradigm of the past tense of the intransitive verb *wust'ēk*, to rise. Its past participle is *wust'ēk*, feminine and plural, *wustak*.

Singular.	
Masculine.	Feminine.
1. <i>wust'ēk-am</i> , I arose.	<i>wustak-am</i> , I arose.
2. <i>wust'ēk-a</i> or <i>wust'ēk-ē</i> , thou arosest.	<i>wustak-a</i> or <i>wustak-ē</i> , thou arosest.
3. <i>wust'ēk</i> , he arose.	<i>wustak</i> , she arose.
Plural.	
Common Gender.	
1. <i>wustak-yēn</i> , we arose.	
2. <i>wustak-aī</i> , ye arose.	
3. <i>wustak-in</i> or <i>wustak-ēn</i> , they arose.	



46. The following is the paradigm of the past tense of the transitive verb *khwalak*, to eat (77, 8). The suffixes refer to the object, with which the participle agrees in gender and number. The past participle is *khwalak*, feminine and plural, *khwālk*.

Singular.	
Masculine.	Feminine.
1. <i>khwalak-am</i> , ate me.	<i>khwālk-am</i> , ate me.
2. <i>khwalak-a</i> or <i>khwalak-ē</i> , ate thee.	<i>khwālk-a</i> or <i>khwālk-ē</i> , ate thee.
3. <i>khwalak</i> , ate him.	<i>khwālk</i> , ate her.
Plural.	
Common Gender.	
1. <i>khwālk-yēn</i> , ate us.	
2. <i>khwālk-aī</i> , ate you.	
3. <i>khwālk-in</i> or <i>khwālk-ēn</i> , <sup>1</sup> ate them.	

47. In the above paradigm, the subject is not mentioned. It is not stated who did the eating. If the subject is mentioned in the sentence, this gives rise to no difficulty. For instance, if it was Zaid who did the eating, it is only necessary to say *Zaid khwalak-am*, for 'Zaid ate me,' if I am a man, or *Zaid khwālk-am*, if I am a woman. It is often, however, desired to indicate the subject also, by a pronominal suffix. For such a purpose, the suffixes mentioned in § 20 (c) are inserted between the participle and the suffix indicating the object. These suffixes are here repeated for ready reference :—

<i>am</i> or (after a vowel) <i>m</i> , I.	<i>an</i> or (after a vowel) <i>n</i> , we.
<i>at</i> or „ „ <i>t</i> , thou.	<i>an</i> or „ „ <i>n</i> , you.
<i>a</i> or „ „ <i>wa</i> or (after a consonant and before a vowel or <i>y</i> ) <i>ʿw</i> , he, she, it.	<i>an</i> or „ „ <i>n</i> , they.

To use these suffixes, we take, first, the past participle *khwalak*, and add to it the case of the subject, say, *at*, and we get *khwalak-at*, thou atest. Then we add the suffix of the object, say, *am*, me, and we finally get *khwalak-at-am*, thou atest me. As before, the participle agrees with the object in gender and number. We thus get the following paradigm of the past tense with double suffixes, when the object is singular and masculine (112) :—

	I (ate).	Thou (atest).	He, she, or it (ate).	We, you, or they (ate).
<i>khwalak-am</i> , ate me	<i>khwalak-am-am</i>	<i>khwalak-at-am</i>	<i>khwalak-ʿw-am</i>	<i>khwalak-an-am</i> .
<i>khwalak-a</i> } or } ate thee <i>khwalak-ē</i> }	<i>khwalak-am-a</i> <i>khwalak-am-ē</i>	<i>khwalak-at-a</i> <i>khwalak-at-ē</i>	<i>khwalak-ʿw-a</i> <i>khwalak-ʿw-ē</i>	<i>khwalak-an-a</i> . <i>khwalak-an-ē</i> .
<i>khwalak</i> , ate him	<i>khwalak-am</i>	<i>khwalak-at</i>	<i>khwalak-a</i>	<i>khwalak-an</i> .

In the above the object is in the masculine singular. If it is in the feminine singular, the feminine participle must be substituted. Thus, *khwālk-am*, ate me (a woman),

<sup>1</sup> This word is a good example for Ghulām Muḥammad Khān's system of spelling. On p. 77, l. 13, he says that the vowel of the last syllable is *mayhūl*, but in the example given on p. 78, l. 2, he writes distinctly *mayhūl*.

*khwālk-at-am*, thou atest me (a woman). So *khwālk-am-ē*, I ate thee (a woman), *khwālk-am*, I ate her. If the object is plural, in either gender, we get :—

	I (ate).	Thou (atest).	He, she, or it (ate).	We, you, or they (ate).
<i>khwālk-yēn</i> , ate us	<i>khwālk-am-yēn</i>	<i>khwālk-at-yēn</i>	<i>khwālk-<sup>w</sup>-yēn</i>	<i>khwālk-an-yēn</i> .
<i>khwālk-aī</i> , ate ye	<i>khwālk-am-aī</i>	<i>khwālk-at-aī</i>	<i>khwālk-<sup>w</sup>-aī</i>	<i>khwālk-an-aī</i> .
<i>khwālk-in</i> , ate them	<i>khwālk-am-in</i>	<i>khwālk-at-in</i>	<i>khwālk-<sup>w</sup>-in</i>	<i>khwālk-an-in</i> .

It must be remembered that the terminations in all the above paradigms are pronominal suffixes, and do not really form part of the verb. Hence they are readily detachable, and are often found attached to some other word in a sentence. Thus, the *a*, which is the pronominal suffix of the subject, in *khwalak-a*, means 'he' in 'he ate him' (or something masculine). The word *panḍūk*, a pomegranate, is masculine. *A-panḍūk* means 'the pomegranate,' and 'he ate the pomegranate' would not be *a-panḍūk khwalak-a*, but *a-panḍūk-a khwalak*, in which the pronominal suffix of the subject, *a*, is not suffixed to the verb, but to *panḍūk*. Similarly *a-panḍūk-am khwalak*, I ate the pomegranate; *a-panḍūk-at khwalak*, thou atest the pomegranate, and so on. We shall see in the syntax (§ 98, 3), where all this will be explained at length, that the noun to which these suffixes are attached is thereby shown to be the object. *A-panḍūk* in these sentences is known to be the object, because the suffix of the subject is attached to it. If none were attached, then *panḍūk* itself would be the subject, and *a-panḍūk khwalak* would mean 'the pomegranate ate' (something masculine).

When the subject and the object are both already mentioned in the sentence, then it is not necessary to repeat them by adding suffixes to the verb or elsewhere. Thus, it is sufficient to say *a-gap a-gōn mashtak*, the stone broke the stick, without the use of any pronominal suffix at all.

48. **The Imperfect** (81, 6).—The imperfect is formed by adding the particle *bū* to the past. The *bū* sometimes precedes, and sometimes follows (see § 139), the verb. When it precedes, there is no change from the conjugation of the past. Thus :—

*bū wust'ēk-am*, I (masc.) was arising; *bū wustak-am*, I (fem.) was arising; *bū wust'ēk-a*, thou (masc.) wast arising, and so on for an intransitive verb: *bū khwalak-am*, was eating me (masc.); *bū khwālk-am*, was eating me (fem.); *bū khwalak-a*, was eating thee (masc.), and so on for a transitive verb.

But when the *bū* follows the verb, the pronominal suffixes are added to it, after dropping the *ū*, and not to the verb (81, 14). Thus we get for an intransitive verb the following paradigm :—

Masculine.	Singular.	Feminine.
1. <i>wust'ēk bam</i> , I was arising.		<i>wustak bam</i> , I was arising.
2. <i>wust'ēk ba</i> , or <i>bē</i> , thou wast arising.		<i>wustak ba</i> , or <i>bē</i> , thou wast arising.
3. <i>wust'ēk bū</i> , he was arising.		<i>wustak bū</i> , she was arising.

## Plural.

## Common Gender.

1. *wustak byēn*, we were arising.
2. *wustak bai*, ye were arising.
3. *wustak bin*, or *bēn*, they were arising.

Similarly for a transitive verb we have:—

## Singular.

## Masculine.

## Feminine.

- |  |  |
|--|--|
| 1. <i>khwalak bam</i> , was, or were, eating me.                 | <i>khwālk bam</i> , was, or were, eating me.                 |
| 2. <i>khwalak ba</i> , or <i>bē</i> , was, or were, eating thee. | <i>khwālk ba</i> , or <i>bē</i> , was, or were, eating thee. |
| 3. <i>khwalak bū</i> , was, or were, eating him.                 | <i>khwālk bū</i> , was, or were, eating her.                 |

## Plural.

## Common Gender.

1. *khwālk byēn*, was, or were, eating us.
2. *khwālk bai*, was, or were, eating you.
3. *khwālk bin*, or *bēn*, was, or were, eating them.

49. **The Perfect** (78, 5).—The perfect is formed by conjugating the present tense of the verb substantive (see § 39) with the past participle. The participle changes only for gender and number. Thus, for an intransitive verb we have:—

## Singular.

## Masculine.

## Feminine.

- |  |   |
|--|---|
| 1. <i>wust'ēk h'm</i> , I have arisen.               | <i>wustak h'm</i> , I have arisen.                |
| 2. <i>wust'ēk hai</i> , thou hast arisen.            | <i>wustak hai</i> , thou hast arisen.             |
| 3. <i>wust'ēk hā</i> , or <i>ha</i> , he has arisen. | <i>wustak hā</i> , or <i>ha</i> , she has arisen. |

## Plural.

## Common Gender.

1. *wustak hyēn*, we have arisen.
2. *wustak hai*, ye have arisen.
3. *wustak hin*, they have arisen.

For a transitive verb, we have:—

## Singular.

## Masculine.

## Feminine.

- |  |  |
|--|--|
| 1. <i>khwalak h'm</i> , has, or have, eaten me.                | <i>khwālk h'm</i> , has, or have, eaten me.                |
| 2. <i>khwalak hai</i> , has, or have, eaten thee.              | <i>khwālk hai</i> , has, or have, eaten thee.              |
| 3. <i>khwalak hā</i> , or <i>ha</i> , has, or have, eaten him. | <i>khwālk hā</i> , or <i>ha</i> , has, or have, eaten her. |

## Plural.

## Common Gender.

1. *khwālk hyēn*, has, or have, eaten us.
2. *khwālk hai*, has, or have, eaten you.
3. *khwālk hin*, has, or have, eaten them.

50. **The Pluperfect** (80, 1).—The Pluperfect is formed by conjugating the past tense of the verb substantive (see § 39 and § 40) with the past participle, which,

as in the perfect, changes only for gender and number. Thus, for an intransitive verb :—

Masculine.	Singular.	Feminine.
1. <i>wust'ēk byōk-am</i> , I had arisen.		<i>wustak buk-am</i> , I had arisen.
2. <i>wustyēk byōk-a</i> , or <i>byōk-ē</i> , thou hadst arisen.		<i>wustak buk-a</i> , or <i>buk-ē</i> , thou hadst arisen.
3. <i>wust'ēk byōk</i> , he had arisen.		<i>wustak buk</i> , she had arisen.
Plural.		
Common Gender.		
1. <i>wustak buk-yēn</i> , we had arisen.		
2. <i>wustak buk-aī</i> , ye had arisen.		
3. <i>wustak buk-ēn</i> , they had arisen.		

For a transitive verb, we have :—

Masculine.	Singular.	Feminine.
1. <i>khwalak byōk-am</i> , had eaten me.		<i>khwālk buk-am</i> , had eaten me.
2. <i>khwalak byōk-a</i> , or <i>byōk-ē</i> , had eaten thee.		<i>khwālk buk-a</i> , or <i>buk-ē</i> , had eaten thee.
3. <i>khwalak byōk</i> , had eaten him.		<i>khwālk buk</i> , had eaten her.
Plural.		
Common Gender.		
1. <i>khwālk buk-yēn</i> , had eaten us.		
2. <i>khwālk buk-aī</i> , had eaten you.		
3. <i>khwālk buk-in</i> , or <i>buk-ēn</i> , had eaten them.		

51. **The Future Imperfect** (84, 5).—The future imperfect corresponds to the Hindī *mañ khātā hūgā*, I shall be eating, or I may be eating, but, in Örmurī, it is formed with the past tense, not with the present participle. To this past tense the particle *sū* is added, in exactly the same way as that in which *bū* is added to form the imperfect. The *sū* sometimes precedes, and sometimes follows, the verb (see § 139). When it precedes, there is no change in the conjugation of the past tense. Thus :—

*sū wust'ēk-am*, I (masc.) shall be arising, or I (masc.) may be arising ; *sū wustak-am*, I (fem.) shall be arising, or I (fem.) may be arising ; *sū wust'ēk-a*, thou (masc.) wilt be arising, or thou (masc.) may be arising ; *sū khwalak-am*, will be eating me (masc.), or may be eating me (masc.) ; *sū khwālk-am*, will be eating me (fem.), or may be eating me (fem.) ; *sū khwalak-a*, will be eating thee (masc.), or may be eating thee (masc.), and so on.

When the *sū* follows the verb, then, as in the case of *bū*, the pronominal suffixes are added to it, after dropping the *ū*, and not to the verb (84, 8). We thus get the following paradigm for the intransitive verb. To save space, I have given only one meaning to each person, and therefore 'may' may be substituted throughout for 'shall' or 'will.'

Masculine.	Singular.	Feminine.
1. <i>wust'ēk sam</i> , I shall be arising.		<i>wustak sam</i> , I shall be arising.
2. <i>wust'ēk sa</i> , or <i>sē</i> , thou wilt be arising.		<i>wustak sa</i> , or <i>sē</i> , thou wilt be arising.
3. <i>wust'ēk sū</i> , he will be arising.		<i>wustak sū</i> , she will be arising.

Plural.  
Common Gender.

1. *wustak syēn*, we shall be arising.
2. *wustak saī*, ye will be arising.
3. *wustak sin*, or *sēn*, they will be arising.

So also in the following paradigm of a transitive verb 'may' may throughout be substituted for 'shall' or 'will':—

Singular.	
Masculine.	Feminine.
1. <i>khwalak sam</i> , shall, or will, be eating me.	<i>khwālk sam</i> , shall, or will, be eating me.
2. <i>khwalak sa</i> , or <i>sē</i> , shall, or will, be eating thee.	<i>khwālk sa</i> , or <i>sē</i> , shall, or will, be eating thee.
3. <i>khwalak sū</i> , shall, or will, be eating him.	<i>khwālk sū</i> , shall, or will, be eating her.

Plural.  
Common Gender.

1. *khwālk syēn*, shall, or will, be eating us.
2. *khwālk saī*, shall, or will, be eating you.
3. *khwālk sin*, or *sēn*, shall, or will, be eating them.

52. **Future Perfect** (84, 14).—This tense corresponds to the Hindī *maĩ-nē khāyā hōgā*, I shall have eaten, or, with the signification of a past potential, I may have eaten. It is formed by conjugating the future of the copulative verb *byōk*, to be, with the past participle of the main verb. The past participle changes only for gender and number. The future of *byōk* is formed by adding the particle *sū* to the aorist. The latter is conjugated in full in § 40. In the case of the future tense, we shall see (§ 63) that the *sū* remains unchanged, and does not take the verbal terminations when it follows the verb, as it does in the case of the future imperfect (see § 51). The following is the paradigm for the intransitive verb :—

Singular.	
Masculine.	Feminine.
1. <i>wust'ēk sū b'm</i> , I shall have arisen.	<i>wustak sū b'm</i> , I shall have arisen.
2. <i>wust'ēk sū bī</i> , thou wilt have arisen.	<i>wustak sū bī</i> , thou wilt have arisen.
3. <i>wust'ēk sū ba</i> , he will have arisen.	<i>wustak sū ba</i> , she will have arisen.

Plural.	
Common Gender.	
1. <i>wustak sū byēn</i> , we shall have arisen.	
2. <i>wustak sū baī</i> , you will have arisen.	
3. <i>wustak sū bin</i> , they will have arisen.	

In the above, 'may' may be substituted for 'shall' or 'will.'

For a transitive verb, we have :—

Singular.	
Masculine.	Feminine.
1. <i>khwalak sū b'm</i> , shall, or will, have eaten me.	<i>khwālk sū b'm</i> , shall, or will, have eaten me.
2. <i>khwalak sū bī</i> , shall, or will, have eaten thee.	<i>khwālk sū bī</i> , shall, or will, have eaten thee.
3. <i>khwalak sū ba</i> , shall, or will, have eaten him.	<i>khwālk sū ba</i> , shall, or will, have eaten her.

Plural.

Common Gender.

1. *khwālk sū byēn*, shall, or will, have eaten us.
2. *khwālk sū bai*, shall, or will, have eaten you.
3. *khwālk sū bin*, shall, or will, have eaten them.

In the above, 'may' may be substituted for 'shall' or 'will.'

53. **Present Conditional** (85, 8).—The present conditional is formed by adding *an* to the past participle. The latter changes for gender and number, but not for person. Thus, *wust'ēkan*, (if) I (masc.), thou (masc.), or he should arise; *wustakan*, (if) I (fem.), thou (fem.), she, we, you, or they should arise; *khwalakan*, (if) so and so should eat me (masc.), thee (masc.), or him; *khwālkan*, (if) so and so should eat me (fem.), thee (fem.), her, us, you, or them.

This tense is also used as a present or future optative, as in *khwalakan*, would that so and so would eat me (masc.), etc.

54. **Past Conditional** (87, 4).—Similarly, the past conditional is formed by adding *an* to the base of the pluperfect, as in *wust'ēk byōkan*, (if) I (masc.), thou (masc.), or he had arisen; *wustak bukan*, (if) I (fem.), thou (fem.), she, we, you, or they had arisen; *khwalak byōkan*, (if) so and so had eaten me (masc.), thee (masc.), or him; *khwālk bukan*, (if) so and so had eaten me (fem.), thee (fem.), her, us, you, or them.

This tense is also used as a past optative, as in *khwalak byōkan*, would that so and so had eaten me (masc.), thee (masc.), or him, and so on; *armān ka azz-al ts'ēk byōkan*, would that I had gone (164, 8).

55. **TENSES FORMED FROM THE PRESENT STEM**.—Four tenses are formed from the present stem,—the Aorist, the Present, the Future, and the Imperative. The present and future are the same as the aorist, except that they add to it, respectively, the particles *bū* and *sū*. The Imperative, in its forms, agrees closely with the aorist.

The present stem occurs in its simplest form in the aorist tense, and it will be convenient to take the third person singular of that tense as the basis from which all the other forms are derived.

56. **The Aorist**.—The aorist is by origin an old present, and is, in fact, sometimes used in that sense. Thus :—

*a-k'sī sar hanyin*, the Wazīrs are seated together (137, 5).

*'aql aī nak dērī*, thou hast no sense (253, 1).

*'arḡ aī dar'm*, I have a petition (253, 12).

Generally, however, it has the force of a present subjunctive, thus following the example of Hindi, while in Paṣṭō the corresponding tense has the force of a present.

In all the tenses derived from the present stem the personal terminations are true terminations (71, 8ff.), not pronominal suffixes, as is the case with tenses formed from the past participle. They hence cannot be detached from the verb to be attached to other words in the sentence. Moreover, none of these tenses change for gender. The only changes are those for person and number.



The aorist presents many irregularities in its formation and conjugation. It has two main types, in which the third persons singular end in *ī* or *a*, respectively. The following are examples of typical conjugation :—

(1) *ī*-type. Verb *ghaf'ēk*, to weave.

Singular.

Plural.

- |   |                                 |
|---|---------------------------------|
| 1. <i>ghaf'm</i> , <sup>1</sup> I may weave (136, 11 ; 141, 3 ;<br>suppl. 3, 13). | <i>ghafyēn</i> , we may weave.  |
| 2. <i>ghēfī</i> , thou mayst weave.   | <i>ghafaī</i> , ye may weave.   |
| 3. <i>ghafī</i> , he may weave.   | <i>ghafin</i> , they may weave. |

(2) *a*-type. Verb *amar'ēk*, to hear.

- |   |                                |
|---|--------------------------------|
| 1. <i>amar'm</i> , <sup>1</sup> I may hear. | <i>amaryēn</i> , we may hear.  |
| 2. <i>amār</i> , thou mayst hear.           | <i>amaraī</i> , ye may hear.   |
| 3. <i>amara</i> , he may hear.              | <i>amarin</i> , they may hear. |

The two important forms are the third person singular and the second person singular. The formation of each is subject to special rules. The first person singular and all the persons of the plural are formed by rejecting the final *ī* or *a* of the third person singular and adding the appropriate personal terminations (92, 3ff.).

These are as follows :—

	Singular.	Plural.
1.	- <i>m</i> . <sup>2</sup>	- <i>yēn</i> .
2.	....	- <i>āī</i> .
3.	....	- <i>in</i> .

57. **Formation of the third person singular** (71, 8ff.).—It is possible to give rules for the formation of the third person singular only for verbs of the first conjugation, *i.e.* for those whose infinitives end in *'ēk*. Verbs of the second conjugation are in this respect quite irregular.

Most verbs of the first conjugation, including all causals and derivative verbs (67, 9), form the third person singular of the aorist by changing the final *-ak* of the feminine of the past participle to *-ī* (71, 8). Thus :—

Infinitive.	Past Part. Fem.	Aorist sg. 3.
<i>ghaf'ēk</i> , to weave.	<i>ghafak</i> .	<i>ghafī</i> (72, 4).
<i>hanyēk</i> , to remain, to be seated.	<i>hanyak</i> .	<i>hanyī</i> (id.).
<i>nikiz'ēk</i> , to throw.	<i>nikizak</i> .	<i>nikizī</i> (id.).
<i>plaf'ēk</i> , to be upset.	<i>plafak</i> .	<i>plafī</i> (72, 5).
<i>shī-ts'ēk</i> , to send.	<i>shī-tsawak</i> .	<i>shī-tsawī</i> (71, 11).
<i>mukhaw'ēk</i> , to knead.	<i>mukhawak</i> .	<i>mukhawī</i> (72, 4).
<i>wuzmayēk</i> , to test.	<i>wuzmawak</i> .	<i>wuzmawī</i> (72, 4).
<i>chigayēk</i> , to raise.	<i>chigawak</i> .	<i>chigawī</i> (72, 4).

58. Certain verbs, however, form the third person singular of the aorist in *a* instead of in *ī*. Those of the first conjugation are the following :—

Infinitive.	Past Part. Fem.	Aorist sg. 3.
<i>amar'ēk</i> , to hear.	<i>amarak</i> .	<i>amara</i> (72, 8).
<i>asht'ēk</i> , to remain upright.	<i>ashtak</i> .	<i>ashta</i> (id.).

<sup>1</sup> We often find forms corresponding to *ghafam* (152, 4 ; 248, 5), *ghafim* (249, 3), *ghafum* (248, 9), or even *ghafim* (120, 5) written instead of *ghaf'm*, and so *amarim* *amarum*, or even *amarim* written for *amar'm*. These are probably mere matters of spelling. See § 4.

<sup>2</sup> Also written *-im*, *-um*, or *-im*.



Infinitive.	Past Part. Fem.	Aorist sg. 3.
<i>chal'ēk</i> , to proceed.	<i>chalak.</i>	<i>chala</i> (195, 7).
<i>dzaun'ēk</i> , to fret.	<i>dzaurak.</i>	<i>dzaura</i> (72, 12).
<i>ghap'ēk</i> , to bark.	<i>ghapak.</i>	<i>ghapa</i> (205, 11).
<i>ghar'ēk</i> , to have open eyes.	<i>gharak.</i>	<i>ghara</i> (205, 9) or <i>gharra</i> .
but <i>ghir'ēk</i> , to be concealed.	<i>ghirak.</i>	<i>ghirī</i> (205, 10).
<i>ghōr'ēk</i> , to rain.	<i>ghōrak.</i>	<i>ghōra</i> (206, 4).
<i>ghwaṣṭ'ēk</i> , to fear.	<i>ghwaṣṭak.</i>	<i>ghwaṣṭa</i> (205, 6) <sup>2</sup> or <i>ghwaṣṭī</i> .
<i>gwāṣṭ'ēk</i> , to chide.	<i>gwāṣṭak.</i>	<i>gwāṣṭa</i> (208, 8).
<i>hiṇ'ēk</i> , to bray.	<i>hiṇak.</i>	<i>hiṇa</i> (214, 12).
<i>lag'ēk</i> , to be applied.	<i>lagak.</i>	<i>laga</i> (253, 4).
<i>lal'ēk</i> , to hang.	<i>lalak.</i>	<i>lala</i> (210, 7).
<i>nar'ēk</i> , to low (of a cow).	<i>narak.</i>	<i>nara</i> (212, 10).
<i>pakhs'ēk</i> , to pine.	<i>pakhsak.</i>	<i>pakhsa</i> (72, 11).
<i>pāy'ēk</i> , to last long.	<i>pāyak.</i>	<i>pāya</i> (72, 12).
<i>ragh'ēk</i> , to amend.	<i>raghak.</i>	<i>ragha</i> (72, 12).
<i>rap'ēk</i> , to tremble.	<i>rapak.</i>	<i>rapa</i> (198, 10).
<i>rap'ēk</i> , to make a splashing noise.	<i>rapak.</i>	<i>rapa</i> (72, 12).
<i>ras'ēk</i> , to arrive.	<i>rasak.</i>	<i>rasa</i> (198, 7).
but <i>ras'ēk</i> , to spin.	<i>rasak.</i>	<i>rasī</i> (198, 6).
<i>sharm'ēk</i> , to be ashamed.	<i>sharmak.</i>	<i>sharma</i> (72, 9).
<i>ṣhar'ēk</i> , to turn round.	<i>ṣharak.</i>	<i>ṣhara</i> or <i>ṣharra</i> (203, 9).
<i>ṣhkār'ēk</i> , to become manifest.	<i>ṣhkārak.</i>	<i>ṣhkāra</i> (203, 6).
<i>tray'ēk</i> , to fear.	<i>trayak.</i>	<i>traya</i> (192, 3).
<i>ts'ēk</i> , to move.	<i>tsawak.</i>	<i>tsawa</i> (69, 14 ; 70, 1) or <i>tsa</i> (III).
<i>yas'ēk</i> , to boil.	<i>yasak.</i>	<i>yasa</i> (215, 5).
<i>zang'ēk</i> , to swing.	<i>zangak.</i>	<i>zanga</i> (199, 6).
<i>ṣhagh'ēk</i> , to converse.	<i>ṣhaghak.</i>	<i>ṣhagha</i> (201, 7).

Note the forms *gharra* and *sharra*, with doubled *r* and *r*.

59. The following verbs of the first conjugation are irregular :—

Infinitive.	Past Part. Fem.	Aorist sg. 3.
<i>b'ēk</i> , to distribute.	<i>bayak.</i>	<i>baṣṭī</i> (73, 1).
<i>d'ēk</i> , to see.	<i>d'ēk.</i>	<i>dzūna</i> (73, 2).
<i>ghamay'ēk</i> , to be heavy.	<i>ghamawak.</i>	<i>ghama</i> (205, 8).
<i>ghw'ēk</i> , to say.	<i>ghw'ēk.</i>	<i>ghwatsī</i> (206, 7).
<i>kay'ēk</i> , to do, to make.	<i>dāk.</i>	<i>kawī</i> (100, 6 ; 248, 10).
<i>nāmy'ēk</i> , to name.	<i>nāmyak.</i>	<i>kī</i> (100, 7), or <i>ka</i> (24, 4).
<i>pakh'ēk</i> , to cook.	<i>pyūkkk.</i>	<i>nāma</i> (213, 3).
<i>pray'ēk</i> , to beat.	<i>prawak.</i>	<i>bizī</i> or <i>bizzī</i> (72, 15).
<i>riy'ēk</i> , to shave.	<i>riy'ēk.</i>	<i>praī</i> (190, 10).
<i>ṣṭiy'ēk</i> , to buy.	<i>ṣṭiy'ēk.</i>	<i>rīna</i> (198, 5).
		<i>ṣṭīna</i> (73, 5).

The verbs *ābād<sup>h</sup>ēk*, to be inhabited (185, 6), *hinl<sup>h</sup>ēk* (214, 9), to be ground, and *r<sup>h</sup>ēk*, to be torn (198, 3), form their aorists periphrastically with the aorist of the verb *syōk*, to become. Thus:—

*ābād sū*, thou mayst be inhabited.

*ābād sa*, he or she may be inhabited.

In the case of *ābād<sup>h</sup>ēk*, the word *ābād* remains unchanged throughout. In the case of *hinl<sup>h</sup>ēk* and *r<sup>h</sup>ēk* it is the past participle that is conjugated with the aorist of *syōk*. This participle, being an adjective, agrees with the subject in gender and number. Thus:—

*hinl<sup>h</sup>ēk sa*, he may be ground.

*hinlak sa*, she may be ground.

*hinlak sin*, they may be ground.

Similarly for *r<sup>h</sup>ēk* (fem. *ryak*).

60. Verbs of the second conjugation are entirely irregular in the formation of the third persons singular of their aorists. A list of the forms will be found in § 38, and all the principal forms of this tense of these verbs will be found in § 62.

It may be noted that one verb of the second conjugation makes the third person singular of its aorist end in *a* or *ā*. This is *prawak*, to sell, 3rd sing. aorist *pra* or *prā*. For all other verbs the third person singular ends either in *ī* or in *a*.

61. **Formation of the second person singular** (92, 13).—There are many varieties of the form of this person, and it is difficult to compile a complete set of rules on the subject. The following rules are as complete as I can make them.

We have seen that the third person singular of this tense ends in *ī* or in *a*, and that this division is carried through both the first and second conjugations. The forms of the second person fall into two main divisions based on this grouping. Here, the fact that a verb belongs to the first or second conjugation does not affect the matter, as it does in the case of the third person. We must take the third person singular, as it is formed under the preceding rules just given, and from it form the second person singular. If the third person singular ends in *ī*, the second person is formed in one way, and if it ends in *a*, the second person is formed in another.

A. **When the third person singular ends in *ī*.**—In these verbs the stem of the verb is strengthened if possible in the second person singular. Thus, the stem of the verb *ghaf<sup>h</sup>ēk*, to weave, is *ghaf*. The third person singular aorist is *ghafī*, and the second person singular is formed by strengthening the stem *ghaf* to *ghēf*, so that we get *ghēfi*. We thus get the following rules:—

(1) If the penultimate vowel of the third person singular is *a*, the second person singular is generally formed by changing this *a* to *ē*. Thus (93, 6):—

Infinitive.	Third Person Sing.	Aorist.	Second Person Sing.
<i>gaṭ<sup>h</sup>ēk</i> , to defeat.	<i>gaṭī</i> .		<i>gēṭī</i> .
<i>ghaf<sup>h</sup>ēk</i> , to weave.	<i>ghafī</i> .		<i>ghēfi</i> .
<i>hanyēk</i> , to remain.	<i>hanyī</i> .		<i>hēnyī</i> .
<i>kī-ts<sup>h</sup>ēk</i> , to summon.	<i>kī-tsawī</i> .		<i>kī-tsēwī</i> .
<i>kayēk</i> , to do, to make.	<i>kawī</i> , <i>ka</i> .		<i>kēwī</i> , <i>ka</i> .

Infinitive.	Third Person Sing.	Aorist.	Second Person Sing.
<i>mukhaw'ek</i> , to knead.	<i>mukhawī.</i>		<i>mukhēwī.</i>
<i>ṣḥi-ts'ek</i> , to send.	<i>ṣḥi-tsawī.</i>		<i>ṣḥi-tsēwī.</i>
<i>tsal'ek</i> , to take.	<i>tsalī.</i>		<i>tsēlī.</i>
<i>wuzmayek</i> , to test.	<i>wuzmauwī.</i>		<i>wuzmēwī.</i>
(2) Sometimes, also a penultimate <i>ā</i> or <i>ī</i> is similarly changed to <i>ē</i> (94, 1). Thus :—			
<i>sāt'ek</i> , to keep.	<i>sātī.</i>		<i>sētī.</i>
<i>spar'ek</i> , to consign.	<i>spārī.</i>		<i>spērī.</i>
<i>pakh'ek</i> , to cook.	<i>bizī</i> or <i>bizzī.</i>		<i>bēzī</i> (188, 8).
(3) Sometimes the final <i>ī</i> is dropped, and no other change is made (94, 3). Thus :—			
<i>ghwēk</i> , to say.	<i>ghwatsī.</i>		<i>ghwats.</i>
<i>nim'ek</i> , to descend.	<i>nimī.</i>		<i>nim.</i>
<i>n'ok</i> , to place.	<i>nīwī.</i>		<i>nīw.</i>
<i>wust'ek</i> , to fly.	<i>wustī.</i>		<i>wust.</i>

To these we may add the following, in which the stem-vowel has been lengthened.  
Cf. B. 2.

<i>baṣḥ'ek</i> , to give.	<i>baṣḥī.</i>	<i>bāṣḥ</i> (95, 5).
<i>wōk</i> , to obtain.	<i>wawī.</i>	<i>wāw</i> (96, 4).
<i>zbuṣḥ'ek</i> , to suck.	<i>zbuṣḥī.</i>	<i>zbūṣḥ</i> (199, 7).

and the following, in which it has been shortened :—

<i>sūl'ek</i> , to become abraded.	<i>sūlī.</i>	<i>sul</i> (201, 10).
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(4) When the final *ī* of the third person singular is preceded by two consonants, the second person singular is usually the same as the third (94, 6). Thus :—

<i>gastak</i> or <i>glastak</i> , to take away.	<i>glī.</i>	<i>glī.</i>
<i>tatak</i> , to drink.	<i>trī.</i>	<i>trī.</i>
<i>mullak</i> , to die.	<i>mrī.</i>	<i>mrī.</i>

So also :—

<i>t'ek</i> , to stand still.	<i>tī.</i>	<i>tī.</i>
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(5) The following are irregular :—

<i>kayek</i> , to do, to make.	<i>ka</i> or <i>kī</i> (also regular).	<i>ka</i> (also regular).
<i>lik'ek</i> , to ascend.	<i>likayī</i> (pp. f. <i>likayak</i> , § 37).	<i>likaī.</i>
<i>prayek</i> , to beat.	<i>praī.</i>	<i>prīw.</i>
<i>ṣḥiyōk</i> , to give.	<i>ṣḥawī</i> or <i>ṣḥawwī.</i>	<i>ṣḥērī</i> <sup>1</sup> (96, 4).
<i>ṭumb'ek</i> , to thrust into.	<i>ṭumbī.</i>	<i>ṭumbēwī.</i>
<i>wakhayek</i> , to dig.	<i>wakhayī.</i>	<i>wakhai</i> (213, 10).

<sup>1</sup> We should expect *ṣḥēwī* for the Aorist 2nd Singular, and Imperative 2nd Singular, but wherever the word occurs (e.g. p. 145, l. 5; 204, l. 6) Ghulām Muḥammad Khān has quite clearly *ṣḥērī* not *ṣḥērī*. But in specimen II, he gives a 2nd person plural imperative *ṣḥawāi*. *Ṣḥērī* is evidently *ṣḥēr-rī*, i.e. thou mayst give to me, for *ṣḥērī-rī*; but the indirect object need not be in the first person, e.g. in *sazā-l ai gunāḥ gaḍ barābar ṣḥērī*, give to him punishment corresponding to the fault (145, 5), it is in the third person.

**B. When the third person singular ends in *a*.—**

- (1) The final
- a*
- is often simply dropped (94, 12). Cf. A. 3. Thus:—

Infinitive.	Aorist.	
	Third Person Sing.	Second Person Sing.
<i>na-w<sup>a</sup>lak</i> , to take out.	<i>na-w<sup>a</sup>ra</i> .	<i>na-w<sup>a</sup>r</i> .
<i>yas<sup>a</sup>ēk</i> , to be boiled.	<i>yasa</i> .	<i>yas</i> .

- (2) In such cases, the penultimate vowel is sometimes strengthened by changing it to
- ā*
- or
- ī*
- (95, 2). Cf.
- baṣṣ<sup>a</sup>ēk*
- and
- wōk*
- under head A. 3. Thus:—

<i>amar<sup>a</sup>ēk</i> , to hear.	<i>amara</i> .	<i>amār</i> .
<i>aṣṭ<sup>a</sup>ēk</i> , to remain upright.	<i>aṣṭa</i> .	<i>īṣṭ</i> .
<i>ṣḥustak</i> , to weep.	<i>ṣḥawa</i> .	<i>ṣḥīw</i> .
<i>ts<sup>a</sup>ēk</i> , to go.	<i>tsawa</i> .	<i>tsīw</i> .

- (3) Sometimes
- ī*
- is substituted for the final
- a*
- (95, 12). Thus:—

<i>byōk</i> , to become, to be.	<i>ba</i> .	<i>bī</i> .
<i>hatak</i> , to abandon.	<i>zha</i> .	<i>zhī</i> (99, 2).
<i>khwalak</i> , to eat,	<i>khura</i> , <i>khra</i> .	<i>khurī</i> , <i>khri</i> .
<i>rīyēk</i> , to shave.	<i>rīna</i> .	<i>rīnī</i> .
<i>ṣḥīyēk</i> , to buy.	<i>ṣḥīna</i> .	<i>ṣḥīnī</i> .
but <i>syōk</i> , to become.	<i>sa</i> .	<i>sī</i> or <i>sū</i> (95, 8).

- (4) In two cases the vowel substituted is
- āī*
- , not
- ī*
- , viz.:—

<i>dzōk</i> , to arrive.	<i>dza</i> .	<i>dzaī</i> (96, 1).
<i>nastak</i> , to sit.	<i>na</i> .	<i>naī</i> (96, 1).

- (5) The following are altogether irregular:—

<i>hīstak</i> , to read.	<i>hawa</i> .	<i>wīw</i> (96, 4).
<i>prawak</i> , to sell.	<i>pra</i> or <i>prā</i> .	<i>pra</i> or <i>prā</i> (95, 11).
<i>paṛyēk</i> , to fry (§ 37).	<i>paṛyī</i> .	<i>paṛṛaī</i> (190, 8).
<i>ghwaṣḥ<sup>a</sup>ēk</i> , to fear.	<i>ghwaṣḥa</i> or <i>ghwaṣḥī</i> .	<i>ghwaṣḥ</i> (205, 6) or <i>ghwāṣḥī</i> (Suppl. 3, 8).

**Aorist, second conjugation.**

62. As the formation of the aorist in the second conjugation is so irregular, there is here given a table of all the verbs of the second conjugation conjugated in the aorist singular. The plural forms can easily be ascertained from the analogy of the first person singular. Before setting out the table, the whole of the aorist of the verb *khwalak*, to eat (92), is here given, so as to make all plain:—

Singular.	Plural.
1. <i>khur<sup>a</sup>m</i> or <i>khī<sup>a</sup>m</i> .	<i>khuryēn</i> or <i>khryēn</i> .
2. <i>khurī</i> or <i>khri</i> .	<i>khuraī</i> or <i>khraī</i> .
3. <i>khura</i> or <i>khra</i> .	<i>khurin</i> or <i>khriin</i> .

In the following table are given, first, those verbs whose third persons singular end in *ī*, and then those whose third persons end in *a*. In each group the verbs are arranged in alphabetical order.

A. Verbs whose third persons singular aorist end in *i*.—

Infinitive.	First Person.	Aorist Singular. Second Person.	Third Person.
<i>braştak</i> , to burn (intransitive).	<i>bras<sup>a</sup>m.</i>	<i>bras.</i>	<i>brasî.</i>
<i>braştak</i> , to burn (transitive).	<i>braz<sup>a</sup>m.</i>	<i>brēzî.</i>	<i>brazî or brazzî.</i>
<i>dilak</i> , to reap.	<i>dir<sup>a</sup>m.</i>	<i>dir.</i>	<i>dirî.</i>
<i>dranak</i> , to keep, own.	<i>dar<sup>a</sup>m.</i>	<i>dērî.</i>	<i>darî.</i>
<i>gastak</i> or <i>glastak</i> , to carry off.	<i>gl<sup>a</sup>m</i> or <i>g<sup>a</sup>l<sup>a</sup>m.</i>	<i>glî.</i>	<i>glî.</i>
<i>hanzyök</i> or <i>handzyök</i> , to remain over.	<i>hazn<sup>a</sup>m.</i>	<i>hazn.</i>	<i>haznî.</i>
<i>maştak</i> , to break.	<i>maz<sup>a</sup>m.</i>	<i>maz.</i>	<i>mazî.</i>
<i>mullak</i> , to die.	<i>mr<sup>a</sup>m.</i>	<i>mrî.</i>	<i>mrî.</i>
<i>na-ghök</i> , to come out.	<i>nis<sup>a</sup>m.</i>	<i>nis.</i>	<i>nisî.</i>
<i>nwastak</i> , to go to sleep.	<i>nw<sup>a</sup>m.</i>	<i>nwî.</i>	<i>nwî.</i>
<i>nyök</i> , to place.	<i>nîw<sup>a</sup>m.</i>	<i>nîw.</i>	<i>nîwî.</i>
<i>piştak</i> , to write.	<i>pis<sup>a</sup>m.</i>	<i>pîs.</i>	<i>pîsî.</i>
<i>şriyök</i> , to give.	<i>şraw<sup>a</sup>m.</i>	<i>şrērî.</i>	<i>şrawî or şrawî.</i>
<i>tatak</i> , to drink.	<i>tr<sup>a</sup>m.</i>	<i>trî.</i>	<i>trî.</i>
<i>wök</i> , to get.	<i>waw<sup>a</sup>m.</i>	<i>wāw.</i>	<i>wawî.</i>
<i>wriyök</i> , to take.	<i>w<sup>a</sup>r<sup>a</sup>m.</i>	<i>w<sup>a</sup>r.</i>	<i>w<sup>a</sup>rî or w<sup>a</sup>rrî.</i>

B. Verbs whose third persons singular aorist end in *a*.—

Infinitive.	First Person.	Aorist Singular. Second Person.	Third Person.
<i>aghök</i> , to reach, to be born.	<i>awas<sup>a</sup>m.</i>	<i>awrs.</i>	<i>awasa.</i>
<i>byök</i> , to be, to become.	<i>b<sup>a</sup>m.</i>	<i>bî.</i>	<i>ba.</i>
<i>dzök</i> , to arrive.	<i>dz<sup>a</sup>m</i> or <i>dzaw<sup>a</sup>m</i> (152, 4).	<i>dzaî.</i>	<i>dzu.</i>
<i>dzök</i> , to propel.	<i>d<sup>a</sup>m.</i>	<i>dî.</i>	<i>da.</i>
<i>dzök</i> or <i>zök</i> , to strike.	<i>dzan<sup>a</sup>m, zan<sup>a</sup>m.</i>	<i>dzan, zan.</i>	<i>dzana, zana.</i>
<i>ghwaştak</i> , to fall.	<i>ghwaz<sup>a</sup>m.</i>	<i>ghwaz.</i>	<i>ghwaza.</i>
<i>hatak</i> , to abandon.	<i>zh<sup>a</sup>m</i> or <i>zhay<sup>a</sup>m,</i>	<i>zhî.</i>	<i>zha.</i>
<i>hîştak</i> , to read.	<i>haw<sup>a</sup>m.</i>	<i>wîw.</i>	<i>hawa.</i>
<i>khanak</i> , to laugh (265, 7).	<i>khan<sup>a</sup>m</i> (264, 2).	<i>khan</i> (264, 2).	<i>khana</i> (265, 8).
<i>khwalak</i> , to eat.	<i>khur<sup>a</sup>m</i> or <i>kh<sup>a</sup>r<sup>a</sup>m.</i>	<i>khurî or kh<sup>a</sup>rî.</i>	<i>khura or kh<sup>a</sup>ra.</i>
<i>kwulak</i> , to copulate.	<i>kîn<sup>a</sup>m.</i>	<i>kînî.</i>	<i>kîna.</i>
<i>nastak</i> , to sit.	<i>n<sup>a</sup>m.</i>	<i>naî.</i>	<i>na.</i>
<i>na-w<sup>a</sup>lak</i> , to take out.	<i>na-w<sup>a</sup>r<sup>a</sup>m.</i>	<i>na-w<sup>a</sup>r.</i>	<i>na-w<sup>a</sup>ra.</i>
<i>nök</i> , to seize.	<i>nis<sup>a</sup>m.</i>	<i>nis.</i>	<i>nisa.</i>
<i>prawak</i> , to sell.	<i>prāw<sup>a</sup>m.</i>	<i>pra</i> or <i>prā.</i>	<i>pra</i> or <i>prā.</i>
<i>şhustak</i> , to weep.	<i>şraw<sup>a</sup>m.</i>	<i>şrîw.</i>	<i>şrawa.</i>
<i>syök</i> , to become.	<i>s<sup>a</sup>m.</i>	<i>sî</i> or <i>sû.</i>	<i>sa.</i>
<i>waghyök</i> , to enter.	<i>wēs<sup>a</sup>m.</i>	<i>wēs.</i>	<i>wēsa.</i>
<i>w<sup>a</sup>lak</i> , to bring.	<i>w<sup>a</sup>r<sup>a</sup>m.</i>	<i>w<sup>a</sup>r.</i>	<i>w<sup>a</sup>ra</i> or <i>w<sup>a</sup>rra.</i>
<i>wa-zyök</i> , to slay.	<i>wazn<sup>a</sup>m.</i>	<i>wazn.</i>	<i>wazna.</i>

### Tenses formed from the Aorist.

63. Omitting, for the present, the consideration of the imperative, two other tenses are formed from the aorist. These are the present and the future. The former is made by adding the particle *bū*, and the latter by adding the particle *sū*, to the aorist.

It will be remembered that these particles are also used with the past participle to form the imperfect and the future perfect, respectively. The various persons of the past tense are formed by the addition of pronominal suffixes to the past participle. These suffixes are moveable, and are attached, not to the past participle, but to *bū* or *sū*, when either of these follows the verb (see § 48 and § 51).

With the tenses formed from the aorist this is not the case. The persons of the aorist are indicated by real verbal terminations, and not by pronominal suffixes. These terminations are not detachable, and hence are never added to *bū* or *sū*, when either of these follows the aorist (82, 13; 84, 12).

The *bū* or *sū* may either precede or follow the aorist. The order in which they stand in reference to other particles is described in § 139.

64. **The Present.**—The present is formed by prefixing or suffixing *bū* to the aorist (100, 10). Thus :—

Singular.	Plural.
1. <i>bū ghaf<sup>m</sup></i> , I weave.	<i>bū ghafyēn</i> , we weave.
2. <i>bū ghēfī</i> , thou weavest.	<i>bū ghafāi</i> , ye weave.
3. <i>bū ghafī</i> , he weaves.	<i>bū ghafin</i> , they weave.

This tense is also used with the meaning of a present definite, 'I am weaving,' etc.

This tense is also used (83, 1; 106, 3), in the case of verbs that are not nominal compound verbs, as a habitual present, as in *af<sup>a</sup> sarai bū hamēsha gāk<sup>a</sup> khura*, that man habitually eats meat. If the verb is a nominal compound, formed with a copulative verb and a noun, then the present tense of the verb *byōk*, to be, to become, is used as the copula, to give the force of a habitual present. Thus, *af<sup>a</sup> sarai bū hamēsha randzūr ba*, that man is habitually sick.

65. **The Future.**—The future is formed by prefixing or suffixing *sū* to the aorist (101, 6). Thus :—

Singular.	Plural.
1. <i>sū ghaf<sup>m</sup></i> , I shall weave.	<i>sū ghafyēn</i> , we shall weave.
2. <i>sū ghēfī</i> , thou wilt weave.	<i>sū ghafāi</i> , ye will weave.
3. <i>sū ghafī</i> , he will weave.	<i>sū ghafin</i> , they will weave.

66. **Aorist with Pronominal Suffixes.**—The aorist of a transitive verb may take pronominal suffixes to indicate the object, and *must* take one if the object itself is not otherwise indicated in the sentence. The suffixes added are those given in § 20 (b), and are here repeated for ready reference :—

<i>am</i> or (after a vowel) <i>m</i> , me.	<i>an</i> or (after a vowel) <i>n</i> , us.
<i>at</i> or (after a vowel) <i>t</i> , thee.	<i>an</i> or (after a vowel) <i>n</i> , you.
<i>a</i> (after a consonant) or <i>wa</i> , him, her, it.	<i>a</i> or (after a vowel) <i>wa</i> , them.

The following table gives all the forms of the aorist of the verb *ghaf'ēk*, to weave, with these suffixes (113). The present and future are, of course, the same, with the addition of *bū* or *sū*, respectively.

	me.	thee.	him, her, it, or them.	us, you.
<i>ghaf'm</i> , I may weave.	<i>ghaf'm-am.</i>	<i>ghaf'm-at.</i>	<i>ghaf'm-a</i> , or <i>ghaf'm-wa.</i>	<i>ghaf'm-an.</i>
<i>ghēfī</i> , thou mayst weave.	<i>ghēfī-m.</i>	<i>ghēfī-t.</i>	<i>ghēfī-wa.</i>	<i>ghēfī-n.</i>
<i>ghafī</i> , he may weave.	<i>ghafī-m.</i>	<i>ghafī-t.</i>	<i>ghafī-wa.</i>	<i>ghafī-n.</i>
<i>ghafyēn</i> , we may weave.	<i>ghafyēn-am.</i>	<i>ghafyēn-at.</i>	<i>ghafyēn-a</i> , or <i>ghafyēn-wa.</i>	<i>ghafyēn-an.</i>
<i>ghafaī</i> , ye may weave.	<i>ghafaīy-am.</i>	<i>ghafaīy-at.</i>	<i>ghafaī-wa</i> , or <i>ghafaīy-a.</i>	<i>ghafaīy-an.</i>
<i>ghafīn</i> , they may weave.	<i>ghafīn-am.</i>	<i>ghafīn-at.</i>	<i>ghafīn-wa.</i>	<i>ghafīn-an.</i>

The second person plural should be noted, as the forms are slightly irregular.

### Imperative.

67. In the imperative, the first person singular and plural and the second person plural are the same as in the aorist (99, 7-11). There are special forms for the second person singular and for the third person. In the third person, the singular and the plural are the same. The following is an example of the conjugation of the imperative. The verb taken is *ghaf'ēk*, to weave :—

Singular.	Plural.
1. <i>ghaf'm</i> , let me weave.	<i>ghafyēn</i> , let us weave.
2. <i>ghēf</i> or <i>ghēf'n</i> , weave thou.	<i>ghafaī</i> , weave ye.
3. <i>ghafun</i> or <i>ghafōn</i> , let him weave.	<i>ghafun</i> or <i>ghafōn</i> , let them weave.

The only forms that present difficulties are the second person singular and the third person.

### 68. A. Formation of the second person singular (96, 9).—

(1) When the second person singular of the aorist ends in *ī* preceded by a consonant, and is of two or more syllables, the second person singular of the imperative is formed by dropping the *ī*. Thus, from *ghēfī*, thou mayst weave, we get *ghēf*. To this the letters *n* may be added (96, 13), as in *ghēf'n*. This form with *n* is the more usual of the two, and with some verbs appears to be the only one used. The following are examples :—

Infinitive.	Aorist, sing. 2.	Imperative, sing. 2.
<i>man'ēk</i> , to obey.	<i>mēnī.</i>	<i>mēn</i> , <i>mēn'n</i> (249, 2).
<i>mukhaw'ēk</i> , to knead.	<i>mukhēwī.</i>	<i>mukhēw</i> , <i>mukhēw'n</i> (97, 3).
<i>wuzmayēk</i> , to test.	<i>wuzmēwī.</i>	<i>wuzmēw</i> , <i>wuzmēw'n</i> (97, 4).
<i>pakh'ēk</i> , to cook.	<i>bēzī.</i>	<i>bēz'n</i> (97, 5).
<i>kayēk</i> , to do, to make.	<i>kēwī</i> or <i>ka.</i>	<i>kēw</i> (97, 6), <i>kēw'n</i> (97, 6; 100, 6; 162, 6; 248, 4; 252, 15; 253, 11), or <i>ka.</i> (See No. 3, below.)
<i>d'ēk</i> , to see.	<i>dzūnī.</i>	<i>dzūn'n</i> (76, 6).



Infinitive.	Aorist, sing. 2.	Imperative, sing. 2.
Irregular is:—		
<i>ṣḥiyōk</i> , to give.	<i>ṣḥērī</i> .	<i>ṣḥa</i> (246, 15; 261, 6), or <i>ṣḥērī</i> (145, 5).

(2) When the second person singular of the aorist consists of one syllable only, and ends in a vowel, the second person singular of the imperative is generally formed by substituting *ōn* or *un* for the final vowel. Thus:—

<i>dzōk</i> , to propel.	<i>dī</i> .	<i>dōn</i> (247, 14).
<i>gastak</i> or <i>glastak</i> , to carry off.	<i>glī</i> .	<i>glōn</i> (99, 5).
<i>hatak</i> , to abandon.	<i>zhī</i> .	<i>zhōn</i> (99, 5).
<i>khwalak</i> , to eat.	<i>khurī</i> or <i>khri</i> .	<i>khurōn</i> (166, 9) or <i>khron</i> (99, 5).
<i>mullak</i> , to die.	<i>mrī</i> .	<i>mrōn</i> (99, 5) or <i>mrī</i> (75, 8).
<i>tatak</i> , to drink.	<i>trī</i> .	<i>trōn</i> (99, 5).
<i>syōk</i> , to become.	<i>sū</i> .	<i>sun</i> (251, 2).

But:—

<i>byōk</i> , to be, to become.	<i>bī</i> .	<i>bī</i> (105, 8).
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In other words, these verbs make the second person singular the same as the third person.

(3) In all other cases, the second person singular of the imperative is the same as the second person singular of the aorist (97, 7). Thus:—

Infinitive.	Aorist, sing. 2.	Imperative, sing. 2.
<i>dīlak</i> , to reap.	<i>dīr</i> .	<i>dīr</i> .
<i>ghwēk</i> , to say.	<i>ghwats</i> .	<i>ghwats</i> .
<i>kayēk</i> , to do, to make.	<i>ka</i> .	<i>ka</i> (100, 7; 248, 4; 250, 8). (See, also, No. 1.)
<i>nastak</i> , to sit.	<i>naī</i> .	<i>naī</i> (100, 3).
<i>nyōk</i> , to place.	<i>nīw</i> .	<i>nīw</i> .
<i>prawak</i> , to sell.	<i>prā</i> .	<i>prā</i> .
<i>rī-dzōk</i> , to come.	<i>rī-dzaī</i> .	<i>rī-dzaī</i> (100, 3).
<i>w<sup>a</sup>lak</i> , to bring.	<i>w<sup>a</sup>r</i> .	<i>w<sup>a</sup>r</i> .
<i>wriyōk</i> , to take.	<i>w<sup>a</sup>r</i> .	<i>w<sup>a</sup>r</i> .

69. B. Formation of the third person singular and plural (98, 2).—The plural of the third person is the same as the singular. The third person is formed from the third person singular of the aorist by substituting the syllable *un* or *ōn* for the final *i* or *a*. Thus:—

Infinitive.	Aorist, sing. 3.	Imperative, sing. and plur. 3.
<i>amar<sup>a</sup>ēk</i> , to hear.	<i>amara</i> .	<i>amarun</i> or <i>amarōn</i> .
<i>kayēk</i> , to do, to make.	<i>kavī</i> .	<i>kawun</i> or <i>kawōn</i> .
<i>khwalak</i> , to eat.	<i>khra</i> .	<i>khrun</i> or <i>khron</i> (62, 1).
<i>mukhaw<sup>a</sup>ēk</i> , to knead.	<i>mukhawī</i> .	<i>mukhawun</i> or <i>mukhawōn</i> .
<i>nyōk</i> , to place.	<i>nīwī</i> .	<i>nīwun</i> or <i>nīwōn</i> .
<i>w<sup>a</sup>lak</i> , to bring.	<i>w<sup>a</sup>ra</i> .	<i>w<sup>a</sup>run</i> or <i>w<sup>a</sup>rōn</i> .
<i>wuzmayēk</i> , to test.	<i>wuzmawī</i> .	<i>wuzmawun</i> or <i>wuzmawōn</i> .
For <i>prawak</i> , to sell, we have:—		
<i>prawak</i> , to sell.	<i>pra</i> or <i>prā</i> .	<i>prāwun</i> or <i>prāwōn</i> .

**70. Other persons of the Imperative.**—As already stated, the other persons follow the aorist. There are a few exceptions. *Viz.* :—

The verbs *dzōk*, to arrive, and *nastak*, to sit, form the second person plural either regularly, as in *dzaī* and *naī*, which happen to be the same in form as the second person singular, or else optionally lengthen the *a*, so that we get *dzāī* and *nāī*, so as to distinguish them from the singular (100, 4).

The verb *kayēk*, to do, to make, has a polite second singular imperative *kī*, as in *ghūn kī*, please make hidden, *i.e.* please hide (100, 9).

### Imperative, second conjugation.

**71.** As the formation of the imperative of the verbs of the second conjugations presents difficulties owing to the irregular formation of the aorist, there is here given a table of all the verbs of the second conjugation, arranged in alphabetical order, and conjugated in the imperative singular. The first and second persons plural may easily be ascertained from the analogy of the first person singular, and the third person plural is the same as the third person singular. Before setting out the table, the whole imperative of the verb *khwalak*, to eat, is here given, so as to make all plain :—

Singular.	Plural.
1. <i>khur<sup>a</sup>m</i> or <i>kh<sup>r</sup>ōn</i> .	<i>khuryēn</i> or <i>khryēn</i> .
2. <i>khurōn</i> or <i>kh<sup>r</sup>ōn</i> .	<i>khuraī</i> or <i>kh<sup>r</sup>aī</i> .
3. <i>khurun</i> , <i>khurōn</i> , <i>kh<sup>r</sup>un</i> , or <i>kh<sup>r</sup>ōn</i> .	<i>khurun</i> , <i>khurōn</i> , <i>kh<sup>r</sup>un</i> , or <i>kh<sup>r</sup>ōn</i> .

In the following table, in the column for the third person, only the form in *ōn* is given. The form in *un* can be obtained by substituting *u* for *ō*.

Infinitive.	IMPERATIVE SINGULAR.		
	First Person.	Second Person.	Third Person.
<i>aghōk</i> , to reach, to be born.	<i>awas<sup>a</sup>m</i> .	<i>awas</i> .	<i>awasōn</i> .
<i>braṣṭak</i> , to burn (intransitive).	<i>bras<sup>a</sup>m</i> .	<i>bras</i> .	<i>brasōn</i> .
<i>braṣṭak</i> , to burn (transitive).	<i>braz<sup>a</sup>m</i> .	<i>brēz</i> , <i>brēz<sup>a</sup>n</i> .	<i>brazōn</i> .
<i>byōk</i> , to be, become.	<i>b<sup>a</sup>m</i> .	<i>bī</i> .	<i>bōn</i> .
<i>dilak</i> , to reap.	<i>dir<sup>a</sup>m</i> .	<i>dir</i> .	<i>dirōn</i> .
<i>dranak</i> , to keep, own.	<i>dar<sup>a</sup>m</i> .	<i>dēr</i> .	<i>darōn</i> .
<i>dzōk</i> , to arrive.	<i>dz<sup>a</sup>m</i> or <i>dzaw<sup>a</sup>m</i> .	<i>dzaī</i> (plural <i>dzaī</i> or <i>dzāī</i> ).	<i>dzōn</i> .
<i>dzōk</i> , to propel.	<i>d<sup>a</sup>m</i> .	<i>dōn</i> .	<i>dōn</i> .
<i>dzōk</i> or <i>zōk</i> , to strike.	<i>dzan<sup>a</sup>m</i> or <i>zan<sup>a</sup>m</i> .	<i>dzan</i> , <i>zan</i> .	<i>dzanōn</i> , <i>zanōn</i> .
<i>gastak</i> or <i>glastak</i> , to carry off.	<i>gl<sup>a</sup>m</i> or <i>g<sup>a</sup>l<sup>a</sup>m</i> .	<i>glōn</i> .	<i>glōn</i> .
<i>ghwaṣṭak</i> , to fall.	<i>ghwaz<sup>a</sup>m</i> .	<i>ghwaz</i> .	<i>ghwazōn</i> .
<i>hanzyōk</i> or <i>handzyōk</i> , to remain over.	<i>hazn<sup>a</sup>m</i> .	<i>hazn</i> .	<i>haznōn</i> .
<i>katak</i> , to abandon.	<i>zh<sup>a</sup>m</i> or <i>zhay<sup>a</sup>m</i> .	<i>zhōn</i> .	<i>zhōn</i> .

Infinitive.	IMPERATIVE SINGULAR.		
	First Person.	Second Person.	Third Person.
<i>hīstak</i> , to read.	<i>haw<sup>a</sup>m.</i>	<i>wīw.</i>	<i>hawōn.</i>
<i>khanak</i> , to laugh (265, 7).	<i>khan<sup>a</sup>m</i> (264, 2).	<i>khan</i> (264, 2).	<i>khanōn.</i>
<i>khwalak</i> , to eat.	<i>khur<sup>a</sup>m</i> or <i>chr<sup>a</sup>m.</i>	<i>khurōn, chrōn.</i>	<i>khurōn, chrōn.</i>
<i>kwulak</i> , to copulate.	<i>kīn<sup>a</sup>m.</i>	<i>kīn.</i>	<i>kīnōn.</i>
<i>maṣṭak</i> , to break.	<i>maz<sup>a</sup>m.</i>	<i>maz.</i>	<i>mazōn.</i>
<i>mullak</i> , to die.	<i>mr<sup>a</sup>m.</i>	<i>mrī.</i>	<i>mrōn.</i>
<i>na-ghōk</i> , to come out.	<i>nīs<sup>a</sup>m.</i>	<i>nīs.</i>	<i>nīsōn.</i>
<i>nastak</i> , to sit.	<i>n<sup>a</sup>m.</i>	<i>naī</i> (plural <i>naī</i> or <i>nāī</i> ).	<i>nōn.</i>
<i>na-w<sup>a</sup>lak</i> , to take out.	<i>na-w<sup>a</sup>r<sup>a</sup>m.</i>	<i>na-w<sup>a</sup>r.</i>	<i>na-w<sup>a</sup>rōn.</i>
<i>nōk</i> , to seize.	<i>nīs<sup>a</sup>m.</i>	<i>nīs.</i>	<i>nīsōn.</i>
<i>nwastak</i> , to go to sleep.	<i>nw<sup>a</sup>m.</i>	<i>nwōn.</i>	<i>nwōn.</i>
<i>nyōk</i> , to place.	<i>nīw<sup>a</sup>m.</i>	<i>nīw.</i>	<i>nīwōn.</i>
<i>piṣṭak</i> , to write.	<i>pīs<sup>a</sup>m.</i>	<i>pīs, pīs<sup>a</sup>m.</i>	<i>pīsōn.</i>
<i>prawak</i> , to sell.	<i>prāw<sup>a</sup>m.</i>	<i>pra</i> or <i>prā</i>	<i>prāwōn.</i>
<i>ṣḥustak</i> , to weep.	<i>ṣḥaw<sup>a</sup>m.</i>	<i>ṣḥīw.</i>	<i>ṣḥawōn.</i>
<i>ṣḥiyōk</i> , to give.	<i>ṣḥaw<sup>a</sup>m.</i>	<i>ṣḥa</i> or <i>ṣḥērī</i> . <sup>1</sup>	<i>ṣḥawōn.</i>
<i>syōk</i> , to become.	<i>s<sup>a</sup>m.</i>	<i>sū</i> or <i>sun.</i>	<i>sōn.</i>
<i>tatak</i> , to drink.	<i>tr<sup>a</sup>m.</i>	<i>trōn.</i>	<i>trōn.</i>
<i>waghyōk</i> , to enter.	<i>wēs<sup>a</sup>m.</i>	<i>wēs.</i>	<i>wēsōn.</i>
<i>w<sup>a</sup>lak</i> , to bring.	<i>w<sup>a</sup>r<sup>a</sup>m.</i>	<i>w<sup>a</sup>r.</i>	<i>w<sup>a</sup>rōn.</i>
<i>wu-zyōk</i> , to slay.	<i>wazn<sup>a</sup>m.</i>	<i>wazn.</i>	<i>waznōn.</i>
<i>wōk</i> , to get.	<i>waw<sup>a</sup>m.</i>	<i>wāw.</i>	<i>wawōn.</i>
<i>wriyōk</i> , to take.	<i>w<sup>a</sup>r<sup>a</sup>m.</i>	<i>w<sup>a</sup>r.</i>	<i>w<sup>a</sup>rōn.</i>

<sup>1</sup> 2nd pers. pl. *ṣḥawāī* (II). *ṣḥērī* is literally 'give to me.' See § 61 note. *ṣḥa* is spelt *ra* in the List of Words, Nos. 84 and 234. See the remarks on the letter *ṣḥ* in § 2.

**72. Imperative with pronominal suffixes.**—As in the aorist, the imperative of a transitive verb may take pronominal suffixes to indicate the object, and must take one if the object is not otherwise indicated in the sentence. The suffixes added are those given in § 20 (b), and also in § 66 dealing with the aorist with suffixes. Thus, *ghēf*, weave thou; *ghēf-a*, weave thou him or it. The conjugation of the imperative with suffixes presents no difficulties, and it is unnecessary to set it out in full. The principle is the same as that indicated in § 66 for the aorist, the forms of the imperative being used instead of those of the aorist.



## CHAPTER VI. INDECLINABLES.

### Adverbs.

73. The following are **Adverbs of Manner** :—

*pa p<sup>a</sup> rang*, in this manner, thus (22, 14).

*pa f<sup>a</sup> rang*, in that manner (*id.*).

*ts<sup>a</sup> rang*, how ? (29, 7).

*kundak*, perhaps (164, 5).

*kaska*, perhaps (164, 5).

*har ka*, God knows (164, 10).

*har kēw<sup>n</sup>*, God knows (164, 10).

*wār ka*, God knows (164, 10).

*gudz*, only (162, 9).

*sa*, for no particular reason (166, 11).

*gōyā*, as though (163, 7).

*tsak<sup>a</sup>*, as (163, 13).

Of the above, *kundak* and *kaska* indicate hope or uncertainty (164, 2), as in :—

*kundak* (or *kaska*) *rī Māshk dza*, perhaps *Māshk* may come, or there is a hope that he may come (164, 6).

The words *har ka*, *har kēw<sup>n</sup>*, and *wār ka* indicate doubt or ignorance, as in :—

*har ka ka ṣāhibb-ir sū dzōk ba ka nakk-ir sū dzōk ba*, God knows whether the *Sāhib* will have come or whether he will not have come (164, 12).

*har kēw<sup>n</sup> ka ts<sup>a</sup> rī sū ghwatsī*, God knows what he will say to me (165, 1).

Similarly *wār ka*.

*Gudz* is employed to particularize a condition. Thus, *bū nastak ba*, he is (*bū ba*) seated, but *gudz bū nastak ba* (162, 11), he remains seated and does nothing else (Hindī, *baiṭhā-hī rahtā hai*). So, *gudzdz-al bū dzuī* (162, 12), it is thou who must go (and not anyone else), Hindī *tū-hī jā*.

*Sa* is used like the Hindī *aisē-hī, yū-hī*. Thus, *sa nastak-am*, I just sat down (166, 13), *i.e.* I did not sit for any particular purpose, but sat doing nothing=Hindī *yū-hī baiṭhā*. *Sa hany<sup>m</sup>* (167, 1), I am just sitting, Hindī *yū-hī baiṭhā-hū*.

*Gōyā* comes at the beginning of a sentence, as in *gōyā hits-at nak dōk*, as though thou didst nothing (164, 2).

An example of *tsak<sup>a</sup>* used as an adverb is *tsak<sup>a</sup> mzarai aī ba*, as is a tiger (163, 13).

*Tsak<sup>a</sup>* is also used as a preposition, see § 80.

74. The following are **Adverbs of Place** :—

*i-d<sup>a</sup>*, here (23, 1 ; 55, 11), hither (257, 13).

*i-d<sup>a</sup>-l*, here to it, in this direction, hither (257, 12).

*pa-p<sup>a</sup>*, here (23, 6).

*i-w<sup>a</sup>*, there (23, 1 ; 55, 11), thither.

*i-w<sup>a</sup>-l*, there to it, in that direction, thither (160, 10).

- pa-f<sup>a</sup>*, there (23, 7).  
*gudā*, where ? (29, 7 ; 55, 13).  
*i-nar*, at home, inside (55, 7).  
*winar*, inside (56, 5).  
*i-bēzh<sup>a</sup>*, up, above, outside (*id.*).  
*pa-bēzh<sup>a</sup>*, upwards, to above, to outside (*id.*).  
*i-nisht<sup>a</sup>*, outside (*id.*).  
*pa-nisht<sup>a</sup>*, to the outside (56, 7).  
*i-mukh<sup>a</sup>*, in front (*id.*).  
*pa-mukh<sup>a</sup>*, to the front (*id.*).  
*i-pēts<sup>a</sup>*, behind (56, 9).  
*pa-pēts<sup>a</sup>*, to behind (56, 7).  
*i-dzēm<sup>a</sup>*, below (56, 9).  
*pa-dzēm<sup>a</sup>*, to below, downwards (*id.*).  
*palau*, in the direction of (*id.*).  
*i-p<sup>a</sup> palau*, in this direction (23, 3).  
*i-f<sup>a</sup> palau*, in that direction (*id.*).  
*tsēn palau*, in what direction ? (29, 9 ; 30, 1).  
*pa-tsaŋ*, afterwards, behind (56, 11).  
*i-tsang<sup>a</sup>*, near (*id.*).  
*bōi*, near (56, 13).  
*pēts*, far (*id.*).  
*inēl<sup>a</sup>*, in possession (56, 11).  
*pa-sa*, hither (56, 11), in this direction (167, 2), behind (167, 2).  
*mukh pa-mukh*, face to face, facing (56, 13).  
*i-khwarints<sup>a</sup>*, on the right (*id.*).  
*pa-khwarints<sup>a</sup>*, towards the right (57, 1).  
*i-tsēl<sup>a</sup>*, on the left (*id.*).  
*pa-tsēl<sup>a</sup>*, towards the left (*id.*).  
*i-mandz inar*, in the middle (57, 3).  
*pa-pōrkai*, with, together with (*id.*).  
*sar<sup>a</sup>*, together, in one place (137, 4).

Of the above, *pa sa* is used in sentences such as *pa-sa sun*, come up here, or go behind and follow me (167, 2), equivalent to the Hindi *pīchhē hō* or *idhar hō*. *Pa sa* is also used as a postposition, meaning 'except' (§ 88).

It will be observed that many of the above are nouns in the locative or instrumental case, governed by the prepositions *i* or *pa* respectively. Without the prepositions, these are nouns of place. Thus, *bēzh<sup>a</sup>*, the place above ; *nisht<sup>a</sup>*, the place outside. So, *bēzh<sup>a</sup> sir hā*, the place above is good ; but *haf<sup>a</sup> sarai i-bēzh<sup>a</sup> sir hā*, that man is good on the top, *i.e.* is good externally (57, 10).

As examples of the use of *sar<sup>a</sup>*, we can quote *a-k<sup>a</sup>sī sar<sup>a</sup> hanyin*, the Wazirs are sitting together (137, 5).

75. The following are **Adverbs of Time** :—

- hō waqt*, now (23, 1).  
*pērī*, now (58, 11).

*haf<sup>a</sup> waqt*, then (23, 1).

*ts<sup>a</sup> waqt*, when? (29, 7).

*ka*, when, *ka haf<sup>a</sup> nōrē khwālk*, *mun azz-al dzōk-am*, when he ate, then I went to him (88, 11). Also used in conditional sentences.

*kān*, when? (29, 9).

*ta*, then (59, 1). Also used in conditional sentences.

*ts<sup>n</sup>*, today (58, 2), *ts<sup>n</sup>-a nōrē khwālk*, he ate bread today (178, 10).

*prān*, yesterday (58, 2).

*indzān*, the day before yesterday (*id.*).

*indzān ta-mīn bī ryūz*, two days before yesterday (*id.*).

*ṣabā*, tomorrow (58, 4).

*bī ṣabā*, the day after tomorrow (*id.*).

*mīn ṣabā*, two days after tomorrow, in future (*id.*).

For 'night,' the word *shīw* is added to the foregoing. Thus,—

*ts<sup>n</sup> shīw*, tonight (58, 6).

*prān shīw*, yesterday night, last night, and so on (*id.*).

*wēgā*, tonight (58, 7).

*pa-ryūz*, by day (58, 9).

*pa-shīw*, by night (*id.*).

*asal*, this year (*id.*).

*parsal*, next year (*id.*).

*indza sal*, next year but one (58, 11).

*ka sē*, since (165, 4).

*tsōn ka*, as long as (165, 5).

*mīn*, yet, yet more, still more (58, 11; 165, 13).

*t<sup>l</sup>*, always (151, 8).

Examples of the use of the last four are :—

*ka sē tū bādshāh syōk-a*, *i-mund-ghal inar aī ghwar nak handzyōk hā*, since thou becamest king, no fat has been left on even the tail of the fat-tailed sheep (165, 6; 264, 3).

*tsōn ka az b<sup>m</sup>*, *tū ga bī*, as long as I remain, do thou also remain (165, 7).

*mīnn-ir nak dzōk hā*, he is not yet come (166, 1).

*mīn wīrān syōk*, nay, he became still more sick (166, 2).

*haf<sup>a</sup> bū ka sir ba*, *t<sup>l</sup> bū sir ba*, he who is (by nature) good, is always good (151, 8).

*haf<sup>a</sup> sarai naukar nak syōk*, *mīn jurmāna ga syōk*, that man did not become a servant (*i.e.* get employment), nay rather, a fine even was imposed upon him (166, 4).

76. The following are **Adverbs of Cause or Reason** :—

*dzik<sup>a</sup>*, for this reason, because (23, 1; 248, 9).

*ta-p<sup>a</sup> pār<sup>a</sup>*, for this reason (23, 3).

*ta-f<sup>a</sup> pār<sup>a</sup>*, for that reason (*id.*).

*ta-ts<sup>a</sup> pār<sup>a</sup>*, for what reason?, why? (29, 14; 248, 8).

*kī* or *kiyē*, why? (29, 10).



77. The following are **Adverbs of Negation and Affirmation** :—

*nak*, not (102, 3).  
*mak*, not.  
*ma*, not.  
*nahī*, not (102, 8).  
*na . . na*, neither . . . nor.  
*hā*, yes.  
*hō ya*, yes.  
*na*, no.  
*na a*, no.  
*sir*, good.  
*bē-shaki*, without doubt.  
*a-rākh*, the truth, it's true.

Of these, *nak* is the ordinary negative (102, 4), as in *nak khwalak*, he did not eat; *nak bū khura*, he does not eat. With the imperative, *mak* is used instead of *nak*, as in *har ts<sup>a</sup> mak khrōn*, do not eat everything (62, 1). *Ma* occurs only once instead of *mak*, viz. in *a-zbān ma khūrtēw<sup>n</sup>*, do not wag (your) tongue (246, 2). It is borrowed from Paṣhtō. On p. 102, l. 8, Ghulām Muḥammad Khān states that *nahī* is used with the imperative, but he gives no example, and I have not met the word elsewhere. In negative phrases, *na* is only used when repeated, as in *na 'Amr rī dzōk, na Bakr*, neither 'Amr came, nor Bakr (156, 12).

The preceding negatives can be strengthened by the addition of the word *hargiz* or *nāmī*. Thus, *hargiz ai sakhal kār mak kēw<sup>n</sup>*, on no account do such an action; *nāmī-m hā kār nak dōk hā*, I did not do this deed at all (162, 4).

The words for 'yes' and 'no' (160, 7) require no explanation. As an example, we have the question *tū-l ga i-w<sup>a</sup>-l dzōk byōk-a*, hadst thou also gone to it there, i.e. thither? The answer might be *hā* or *hō ya*, yes; or it might be *na* or *na a*, no (160, 10). *Sir* (160, 12), *bē-shaki* (161, 2), and *a-rākh* (161, 2), as their meanings shew, are emphatic affirmatives.

These words are often repeated, as in *hā hā*, yes, yes; *na na*, no, no; *sir sir*, very good, and so on (160, 13).

78. **Adverbs of Emphasis.**—The particles *ai* and *dī* are mainly employed to distinguish the subject of a sentence from the object, and in this connexion are dealt with at length in the syntax (see § 100). They are also used as emphatic or discriminating particles. In order to discriminate or emphasize a singular word, *ai* is used. If the word is plural, *dī* is used.

In the first place they are used to discriminate between a number of contrasted actions. Thus :—

*kū-Zaid gaḍ dī bī makhlūq ga buk-in*; *khō bī kukk-ir dī nak dzōk*, *Zaid ai rī dzōk*, on the one hand, other persons also were with Zaid; but, on the other hand, no one else came; Zaid alone came (suppl. 2, 8). Here the plural noun *makhlūq* (it is a borrowed word, already in the plural) is discriminated by the particle *dī*, which is translated 'on the one hand.' The fact that all the people were there, is contrasted with the fact that all did not come. The

indefinite pronoun *bī kuk*, anyone else, is here looked upon as a plural, although grammatically in the singular, and therefore also takes *dī*, which is here translated 'on the other hand,' the fact that no one else came being contrasted with the fact that other people were there. Again, the fact that no one else came is contrasted with the fact that Zaid did come, and hence the singular noun *Zaid* is discriminated by the particle *ai*, which indicates that it was Zaid, and not anyone else, that came.

When there is no contrasting, then the presence of *ai* or *dī* is not required. For instance, in the sentence, *Zaid wa az rī-dzāk-in; hafō nastak wa az rī-dzōk-am*, Zaid and I came; he sat down, and I came on (suppl. 2, 1). Here although the fact that Zaid sat down is discriminated from the fact that I came on, there is no emphatic contrast between the two actions, both of which have the connecting link of the fact that both Zaid and I came, even if we did not come together. Hence here *ai* is not used.

Other examples of this use are :—

*haf<sup>s</sup> sr<sup>a</sup> hā; hafō ai sir nak hā*, she is good; on the other hand, he is not good (239, 10, 11).

*hō ai tar-mun marzā hā; hā ai ta-f<sup>s</sup> khwār hā*, on the one hand, this is my brother; on the other hand, this is his sister (242, 10, 11).

*marzawī-t tsōn hin? dyō-m marzā hin; s<sup>a</sup>-m ai tarbūr hā*, how many brothers hast thou? I have two brothers, and, as for cousins, I have one (242, 15; 243, 1, 2).

*ghrās ai hā, ka ziyar ai hā? Sūsh<sup>r</sup> ai hā*, is it black, or is it yellow? (nay) it is red (250, 13, 14).

79. The same two words are also used as pure particles of emphasis, much like the Hindi *hi*. This, in fact, has already appeared in the last clause of the first sentence above quoted,—*Zaid ai rī dzōk*, it was only Zaid that came, or, in Hindi, *Zaid-hi āyā*. So we have :—

*az ai bū sakkkhal bē-parwā girz<sup>m</sup>; bī kuk dī nak hā*, I alone (Hindi *maĩ hi*) wander about thus unconcernedly; on the other hand, there is no one else (who does so) (suppl. 3, 5).

*tū ai bū sakhal ghwāsh<sup>r</sup>; bī kuk-a ai bū spuk ga nak giñi*, thou alone fearest such a man; on the other hand, no one else considers him to be even a dog (suppl. 3, 8).

*mākh dī sakkkhal hyēn, ka kū-tū kī bū hits nak ghwatsyēn*, we alone are such that we say nothing to thee (suppl. 3, 11).

*az ai bū tū zay<sup>m</sup>; bī kuk dī bū nak zay<sup>m</sup>*, I long for thee alone; on the other hand, for no one else do I long (suppl. 3, 13). Note that *ai* and *dī* here refer to the objects of the two phrases.

*sarai kī ai zark<sup>a</sup> pakār hā*, it is a wife that (or only a wife) is necessary to a man (suppl. 4, 1).

*ka i-m<sup>s</sup>hī izar ai ga ikhtiyār nak dērī, mun kū-tū lāst<sup>a</sup> dī ts<sup>a</sup> zay<sup>m</sup>*, if thou possess no authority even over flies, then what may I ask from thee? (141, 2).

*ta-randzür pâr<sup>a</sup> ai a-pêtsuf zarûr hâ*, abstemiousness is necessary only for the sick (145, 11).

*ka sê tû bādshāh syōk-a, i-mund-ghal inar ai ghwar nak handzyōk hâ*, since thou becamest king, no fat has been left even on the tail of the fat-tailed sheep (165, 6; 264, 3).

*az ai pa-khwai hâ kâr dōk*, it was I who did this deed by myself (176, 1).

*tū ai huşhyār hai*, it is thou who art intelligent (239, 15).

*az ai khēla h<sup>m</sup>*, it is I who am ignorant (240, 3); but

*az stîr h<sup>m</sup>*, I am weary (239, 12).

*a-kulannî-t tsōn hîn? s<sup>a</sup>-m ai kulān hâ; syî-m dūw<sup>a</sup> hâ*, how many sons hast thou? I have only one son; I have a daughter (243, 6-8).

*hâ dūk<sup>a</sup> ai tar-tū dūw<sup>a</sup> hâ*, is this the girl that is thy daughter? (243, 9).

*hō kulanak ai tar-tū kulān hâ*, is this the boy that is thy son? (243, 10).

### Prepositions and Postpositions.

80. **Prepositions.**—The prepositions *pa*, *ta* (or *tar*), and *i* (or *kū*), forming respectively the instrumental, genitive, and locative cases, have already been dealt with in § 10. Other prepositions are :—

*bē*, without, except.

*baghair*, without, except.

*tsak<sup>a</sup>*, like.

The preposition *bē* is generally prefixed to the governed noun direct. Thus :—

*bē sarai rî harr<sup>a</sup> dzāk-in*, all came except the man (159, 11).

*bē gap har ts<sup>a</sup> di dî hîn*, there is (lit., are) everything except a stone (159, 11).

If a demonstrative pronoun follows, it is put into the oblique form. Thus, *bē f<sup>a</sup>*, without that; *bē p<sup>a</sup>*, without this (159, 3). But if a personal pronoun follows, it is put into the locative, as in—

*bē kū-mun*, without, or except, me (159, 5).

*bē kū-mākh*, without, or except, us (159, 6).

*bē kū-r<sup>a</sup>*, without, or except, this (person) (*id.*).

*bē kū-tū harr<sup>a</sup> rî dzāk-in*, all came except thee (158, 12).

The preposition *baghair* always governs the locative case (159, 1). Thus :—

*baghair i-f<sup>a</sup>*, without, or except, that (159, 6).

*baghair i-p<sup>a</sup>*, without, or except, this (*id.*).

*baghair kū-tū*, without, or except, thee (159, 7).

*baghair kū-mun*, without, or except, me (*id.*).

*baghair i-sarai*, without a man (159, 1).

*baghair i-gap*, without a stone (159, 2).

The preposition *tsak<sup>a</sup>*, like, governs the genitive (163, 7), as in *tsak<sup>a</sup> ta-marzā*, like a brother (163, 12); *tsak<sup>a</sup> ta-mērşî*, like the sun (163, 12). *Tsak<sup>a</sup>* is also used as an adverb, see § 73.

81. **Postpositions.**—The following postpositions govern the genitive :—

*ghōndak*, like (163, 7).

*pa-rang*, like (*id.*).

*par<sup>a</sup>*, for (145, 8).

*inēl<sup>a</sup>*, in possession of, equivalent to Hindi *pās*.

*i-tsang<sup>a</sup>*, near.

Thus :—

*ta-marzā ghōndak*, like a brother (163, 11).

*ta-mērṣṭṛ pa-rang*, like the sun (163, 11).

*ta-falānai pār<sup>a</sup> bū kay<sup>m</sup>*, I make for so and so (145, 9).

*ta-randzūr pār<sup>a</sup> ai a-pētsuf zarūr hā*, abstemiousness is necessary only for an invalid (145, 11).

*kwalanak-am ta-adab pār<sup>a</sup> dzōk*, I beat the boy for the sake of politeness, *i.e.* to teach him manners (179, 4).

The word *inēl<sup>a</sup>* means 'from him,' 'from her,' 'from it,' or 'from them' (134, 15), and will be further discussed under the head of the syntax of pronouns (§§ 117, 120). It also means 'in his, her, or its possession,' as in *inēl<sup>a</sup> hā*, it is in his possession. From this is developed its use as a postposition, as in :—

*ta-sarai inēl<sup>a</sup>*, in possession of the man.

*tar-mun inēl<sup>a</sup> hā*, it is in my possession (146, 1).

*tar-kuk inēl<sup>a</sup> hā*, to whom does it belong? (250, 3).

*tar<sup>a</sup> inēl<sup>a</sup> hā*, it belongs to this man (250, 4).

In this meaning it also takes the pronominal suffixes of the genitive (see § 20 (*d*)).

Thus :—

*inēl<sup>a</sup>-m hā*, it is in my possession (135, 7).

*inēl<sup>a</sup>-t hā*, it is in thy possession (135, 7).

*inēl<sup>a</sup>-wa hā*, it is in his possession (135, 5).

If the particle *dī*, used in ablative sentences (see §§ 83, 126), is added, then these mean 'from me,' 'from thee,' 'from him,' etc. Thus :—

*inēl<sup>a</sup>-mm-al dī ts'ēk*, he went away (*hal ts'ēk*) from me (136, 4).

*inēl<sup>a</sup>-tt-ir dī dzōk*, he came (*hir dzōk*) from thee (136, 4).

For *i-tsang<sup>a</sup>* we have *hafō piṣṭak ka s<sup>a</sup> sarai tar-mun i-tsang<sup>a</sup> hanyī*, he wrote that 'a man is sitting near me' (151, 13).

82. The following postpositions govern the locative :—

*likī*, to, into, for.

*kī*, to, into, for.

*lāst<sup>a</sup>*, from.

*i-rāst<sup>a</sup>*, beginning from.

*ta-mīnak* or *ta-mīnshak<sup>a</sup>*, up to.

*inar*, in.

*izar*, on.

*gaḍ, giraḍ, or girgaḍ, with, together with.*

*pa-sa, without, except.*

Examples of the use of the above postpositions are the following :—

*likī* and *kī*.—In the following *kī* may be used throughout instead of *likī* and *vice versa* :—

*i-ḍēr<sup>a</sup> likī-l* (or *kī-l*, 144, 9) *ts'ēk*, he went (*hal ts'ēk*) to the camp (143, 5 ; 179, 1).

*i-jallād likī-wa ḥukm dōk*, he made (*i.e.* gave) an order to the executioner (143, 9).

*i-qāzī likī-wa ḥāzīr dōk*, he made him present to the Qāzī, *i.e.* he brought him before the Qāzī (143, 10).

*kū-kuk likī bū ghwēk sa*, to whom is it being said ? (143, 8).

*kū-f<sup>a</sup> likī ghwats*, say to him (143, 7).

*kū-mākh kī ghwats*, say to us (144, 10).

*kū-mun kī ṣṭa*, give to me (144, 10 ; 177, 13).

*i-kūwai likī-l ghwaṣṭak*, he fell into the well (179, 1).

*i-ḥuṣṣyarrī likī a-bēdārī sr<sup>a</sup> hā, i-nādannī likī a-khwāw*, to the intelligent wakefulness is (seems) good, to the foolish the dream (144, 1).

*i-dīndār likī aī a-dīn sir hā, i-bēdīn likī aī a-dunyā*, to the religious man, on the one hand, religion seems good ; to the irreligious man, on the other hand, the world (seems good) (143, 10).

*i-randzūr likī aī a-pētsuf zarūr hā*, abstemiousness is necessary only for an invalid (144, 3). Cf. the similar example of the use of *pār<sup>a</sup>* in the preceding section.

*i-wēgā likī*, at night (144, 6). Cf. Hindī *rāt-kō*.

With *kī*, sometimes *i*, the preposition of the locative, is omitted. Thus :—

*ṣarai kī aī zark<sup>a</sup> pakār hā*, it is a wife that is necessary to a man (suppl. 4, 1).

*mihmān kī a-nōrī nūw*, set the bread for the guest (261, 10).

83. *lāst<sup>a</sup>*.—Whenever this postposition is used in a finite sentence, the particle *dī*, indicating the ablative case, is almost always used in connexion with the verb (135, 10) (§ 126). This *dī* is quite distinct from the emphatic particle described with *aī* in § 78, and should not be confused with it. As an example we may quote the words *i-ḍēr<sup>a</sup> lāst<sup>a</sup>*, which mean by themselves 'from the camp' (129, 2). But if we have a finite sentence, such as 'he went (*hal ts'ēk*) from the camp,' we must say *i-ḍēr<sup>a</sup> lāst<sup>a</sup>-l dī ts'ēk* (135, 12). The *dī* in such cases need not precede the verb immediately, but may come in some other place in the sentence, though it must appear somewhere. The word *dī* may even be used by itself, to indicate an omitted ablative, as a kind of pronominal ablative. Thus, we have *kū-Makālī Ṣaḥīb lāst<sup>a</sup>-r dī dzōk*, he came (*hir dzōk*) from Mr. Macaulay (135, 15). If we omit the words 'Mr. Macaulay,' we may say *hir dī dzōk*, he came from him (136, 2). *Lāst<sup>a</sup>* is used with various shades of meaning, as will appear from the following examples :—

*kū-mun lāst<sup>a</sup> dī zēy<sup>n</sup>*, ask from me (138, 10).

*hafō aī ga i-fai lāst<sup>a</sup> hā*, that also is from among them (139, 15).

*i-har<sup>a</sup> ḍūmī lāst<sup>a</sup>-wa dī puṣṭ<sup>n</sup> dāk*, he made inquiry from all the singers (128, 7).

*i-dzut gham lāst<sup>a</sup>-m dī a-zlī kartsi syōk*, my heart became torn from excessive grief (138, 4).

*a-zlī dī i-ḥirṣ lāst<sup>a</sup> khālī kēw<sup>n</sup>*, make the heart empty from (*i.e.* of) greed (139, 7).

*a-ṭama<sup>a</sup>dī i-zlī lāst<sup>a</sup> i-pēts<sup>a</sup> kēw<sup>n</sup>*, put away greed from the heart (139, 8).

*i-ḍēr<sup>a</sup> lāst<sup>a</sup> i-ghūnd ta-mīnak*, from the camp to the hill. This is not a finite sentence (139, 10).

*haf<sup>a</sup> sarai-l dī i-ḥadd lāst<sup>a</sup> tar syōk*, that man has passed from (*i.e.* beyond) the boundary (140, 2).

*kū-hits kuk lāst<sup>a</sup> dī krik mak kēw<sup>n</sup>*, do not make aversion from anyone, *i.e.* do not hold anyone in aversion (139, 5).

*kū-tū lāst<sup>a</sup> dī marawur hā*, he is angry with thee (260, 5).

*i-dzut fikr lāst<sup>a</sup> i-pēts<sup>a</sup>*, after much thought (138, 12). Not a finite sentence.

*i-f<sup>a</sup> lāst<sup>a</sup> rī mukh<sup>a</sup> dzōk*, he came (*rī dzōk*) before that (138, 13).

From the last example we see that words signifying 'after,' 'before,' or 'behind' govern a noun with *lāst<sup>a</sup>*, and that in such cases *dī* is not used.

As in other Indian languages, this postposition is used for comparison. Several examples will be found in § 15, under the head of adjectives. In one example the particle *dī* is omitted, *viz.* in *ustād aī i-piē lāst<sup>a</sup> ziyāt giṇ<sup>n</sup>*, honour a teacher more than a father (139, 1), but all the other examples have *dī*.

84. *i-rāst<sup>a</sup>*.—This postposition signifies 'from,' in the sense of 'beginning from,' as in :—

*i-nmā-ṣḥām i-rāst<sup>a</sup> i-saḥar ta-mīnak*, from evening to morning (139, 13).

*ta-mīnak* or *ta-mīnshak<sup>a</sup>*.—This is the complement of *i-rāst<sup>a</sup>* or of *lāst<sup>a</sup>*, more usually the former, and means 'up to.' Either *ta-mīnak* or *ta-mīnshak<sup>a</sup>* may be used without change of meaning. Examples are :—

*i-ḍēr<sup>a</sup> ta-mīnak*, up to the camp (140, 6).

*i-nmā-ṣḥām i-rāst<sup>a</sup> i-saḥar ta-mīnak*, from evening up to morning (139, 13).

*i-ḍēr<sup>a</sup> lāst<sup>a</sup> i-ghūnd ta-mīnak*, from the camp to the hill (139, 10).

85. *inar*.—This is by origin the locative of *nar*, a house, and means literally 'in the house.' It is still occasionally used in the sense of 'at home,' as in *haf<sup>a</sup> sarai i-nar mullak*, that man died at home (55, 7). Compare the phrase *i-nar inar*, in the house (21, 5; 141, 9). Examples of its use are :—

*i-Kābul inar hā*, he is in Kābul (141, 6).

*haf<sup>a</sup> sarai i-ḍēr<sup>a</sup> inar wīrān syōk*, that man became sick in the camp (180, 7).

*i-nar inar ghūn syōk*, he became (*i.e.* was) hidden in the house (178, 8).

As explained under the head of adjectives, *inar* is sometimes used to indicate the superlative degree, as in :—

*hā giyōy aī i-harr<sup>a</sup> inar ghwaṭ<sup>a</sup> hā*, this cow is fat among all, *i.e.* is the fattest of all (250, 6).

*i-sir<sup>a</sup> inar aī sir hā*, amongst good (things) it is good, *i.e.* it is the best (34, 5).

When this postposition, and also when *izar*, govern the pronoun of the third person, the contracted form of the locative *wī* or *wa* (see § 19) is generally used instead of the full



locatives (*kū-fō*, *kū f<sup>a</sup>*, and *kū-faī*) (133). The *wi* or *wa* may then be compounded with the *inar* or *izar*, so as to form, respectively, one word; thus, *winar* or *wizar*. We shall here confine ourselves to the consideration of *winar*. *Wizar* will be considered under the head of *izar*.

It will be remembered that *wi* or *wa* stands for both genders and for both numbers, and that it means 'in or on him, her, it, or them.' *Winar* therefore means, primarily, 'in him, her, it, or them.' Thus, *winar nastak hā*, he is seated in it (132, 14).

The next stage of the development of this form is that it has come to be used as an adverb, meaning simply 'inside.' Thus, *hafō winar hā* means not only 'he is in it,' but also, generally, 'he is within' (141, 8).

For the first and second persons, the contracted locatives are *di* or *da*, which means 'in or on me, us, thee, or you,' the same form being used for either the first or second person. When these are governed by *inar* they never coalesce with it, as is done by *wi* or *wa*. Instead of this, *winar* has further developed into a preposition itself, equivalent to *inar*, and also meaning 'in.' If we wish to say 'in me,' or 'in us,' 'in thee,' or 'in you,' we add *di* or *da*, as a suffix, to *winar*, and we get *winar-di* or *winar-da*.

So completely, in these two last instances, has *winar* lost its original meaning and become a mere preposition, that, under the influence of analogy, *wi* or *wa* may also be suffixed to *winar*, although it is there already in the first syllable. We thus get *winar-wi* or *winar-wa*, in him, her, it, or them.

To sum up,—the following are the various forms taken by *wi* or *wa* in conjunction with *inar* :—

*wi* or *wa*, in him, her, it, or them.

*winar*, in him, her, it, or them.

*winar-di* or *winar-da*, in me or in us.

*winar-di* or *winar-da*, in thee or in you.

*winar-wi* or *winar-wa*, in him, her, it, or them.

Besides the above, *di* or *da*, and *wi* or *wa*, may be suffixed to the plain *inar*, instead of to *winar*, with the same respective meanings; so that we may have :—

*inar-di* or *inar-da*, in me or in us.

*inar-di* or *inar-da*, in thee or in you.

*inar-wi* or *inar-wa*, in him, her, it, or them.

Thus :—

*i-f<sup>a</sup> murghān aī i-wust'ēk, inar-wi gōlīy<sup>a</sup> aghak*, on that bird, on flying up, a bullet hit on it, i.e. a bullet hit it as it flew away (46, 4).

Finally, it may be noted that, although the *di* or *da*, *wi* or *wa*, is usually suffixed to the *winar* or *inar*, it sometimes appears in some other part of the sentence. An example of this will be found in the next section, which deals with *izar*.

86. *izar*.—This also is probably by origin a locative of the word *zar*, but I have not come across the latter word standing alone. Its primary meaning is 'on,' but it also has secondary meanings founded on this idea. These will appear in the following examples :—

*haf<sup>a</sup> sarai i-takht izar nastak*, that man sat on the throne (180, 4).

*i-grī izar nastak hā*, he has sat down on the mountain (132, 9).



*i-f<sup>a</sup> izar lāzim hā*, it is incumbent on it (140, 10).

*i-hukmī izar ‘amal kēw<sup>n</sup>*, do carrying out on orders, *i.e.* obey orders (140, 13).

*i-lawanai izar-al dzōk*, he went (*hal dzōk*) on a madman, *i.e.* he came across a madman (141, 1).

*ka i-m<sup>a</sup>shī izar ai ga ikhtiyār nak dērī*, *mun kū-tū lāst<sup>a</sup> dī ts<sup>a</sup> zay<sup>m</sup>*, if thou possess no authority even over flies, then what may I ask from thee? (141, 2; 153, 3).

*i-p<sup>a</sup> ghnwān izar fōp ka*, jump over this canal (250, 8).

*kū-kuk izar thumat mak ghwats*, do not speak calumny against anyone (257, 8).

*hō i-fāi dyō kullān izar a-khwai guzār<sup>a</sup> bayak*, he divided his property on (*i.e.* between) those two sons (I, 2).

*i-f<sup>a</sup> izar pa-qahr syōk*, he became angry (lit. by anger) with (lit. on) him (178, 5).

Just as *wi* or *wa* is prefixed to *inar*, so it may be prefixed to *izar*, and we get *wizar*, meaning ‘on him, her, it, or them.’ So also the forms *dī* or *da* and *wi* or *wa* may be suffixed, exactly as in the case of *winar*. We thus get the following set of forms :—

*wi* or *wa*, on him, her, it, or them.

*wizar*, on him, her, it, or them.

*wizar-dī* or *wizar-da*, on me or on us.

*wizar-dī* or *wizar-da*, on thee or on you.

*wizar-wi* or *wizar-wa*, on him, her, it, or them.

So also, as in the case of *inar*, we have :—

*izar-dī* or *izar-da*, on me or on us.

*izar-dī* or *izar-da*, on thee or on you.

*izar-wi* or *izar-wa*, on him, her, it, or them.

Although the *dī* or *da*, *wi* or *wa*, is usually suffixed to the *winar* or *inar*, as above, it sometimes appears in another part of the sentence. Thus :—

*a-khalq da sū ta-kōṭwāl gumān wizar kawin*, the people will make consideration of Kōṭwāl on me (*da.....wizar*), *i.e.* they will take me for a Kōṭwāl (140, 11).

*Wizar* is also used to represent the instrumental case of a pronoun of the third person, and then means ‘by him,’ ‘by her,’ ‘by it,’ or ‘by them.’ Thus, the instrumental of *tūr<sup>a</sup>*, sword, is *pa-tūr<sup>a</sup>*, and we have *pa-tūr<sup>a</sup>-wa sū wazn*, thou wilt slay him with a sword; but with a pronoun of the third person we have *wizar-a-wa sū wazn*, thou wilt slay him (*-a-*) with it (*wizar-wa*) (137, 10).

Words indicating kindness, tyranny, or rage take *izar* after them, but in such cases the *izar* may govern the instrumental with *pa* instead of the locative with *i* or *kū*. Thus :—

*kū-mun izar-a mihrbānī dāk*, he showed kindness to me (178, 3).

*pa-fō izar-a zulm dōk*, he tyrannized over him (178, 4).

*i-f<sup>a</sup> izar pa-qahr syōk*, he became angry with it (178, 5).

87. *gaḍ*, *girāḍ*, or *girgaḍ*.—The primary meaning of this postposition is ‘together with,’ but, as will be seen from the following examples, it has developed other shades of meaning. Any of the three words may be used in place of either of the other two :—

*i-sarai gaḍ*, with the man (137, 2).

*i-yār gaḍ ai muṣluḥt dāk*, he made consultation (*i.e.* consulted) with (his) friend (145, 1).

*i-dōst i-dushman girad a-p<sup>t</sup> rūn dēr<sup>n</sup>*, keep the forehead bright before both friend and foe (145, 3).

*sazā-l ai gunāh gad barābar šṭērī*, give to him punishment equal with (*i.e.* corresponding to) the fault (145, 5). In this the preposition *i* of the locative has been dropped.

*a-kharts i-khwai ḥāṣil girad barābar kēw<sup>n</sup>*, make expenditure equal with (*i.e.* in accordance with) your own income (145, 6).

*a-nēkī ai kū-har kuk girad sr<sup>a</sup> hā*, only virtue is good with every one (*i.e.* in everyone's opinion) (256, 7).

88. *pa-sa*.—This generally means 'except.' Thus, *i-sarai pa-sa*, except the man (159, 2); *i-gap pa-sa*, except, or without, a stone. It is often combined with the preposition *bē* (§ 80), as in *bē Khudāē pa-sa*, except God (159, 13); *bē kū-mun pa-sa*, except, or without me (159, 14).

### CONJUNCTIONS.

89. The following are **Copulative Conjunctions**:—

*wa*, and.

*ga*, also, even.

*bī*, *bihē*, or *biyē*, in the second place, and also, moreover.

The following are examples of their use:—

*wa*.—*Zaid wa 'Amr nāsk-in*, Zaid and 'Amr sat down (154, 4).

*Zaid wa 'Amr malk-in*, Zaid and 'Amr died (153, 8).

*Zaid mullak, wa 'Amr mullak, wa Bakr mullak*, Zaid died, and 'Amr died, and Bakr died (155, 6).

*Zaid mullak, wa 'Amr, wa Bakr*, Zaid died, and 'Amr, and Bakr (155, 9).

*Zaid mullak, wa 'Amr zakhmī syōk*, Zaid died, and 'Amr was wounded (155, 6).

*Zaid-al ts'ēk, wa 'Amr-ir dzōk*, Zaid went away, and 'Amr came (153, 9).

*Zaid-am dzōk, wa a-piē-wa asht'ēk*, I struck Zaid, and his father was standing, *i.e.* when I struck him, his father was standing at the time (158, 8).

*Wa* is employed idiomatically to indicate remoteness, as in *tū wa sakhal kār*, thou and such a deed! *i.e.* there is a great difference between thee and such a deed, thou art incapable of it (158, 5).

*ga*.—*Zaid mullak, 'Amr ga mullak*, Zaid died, 'Amr also died (154, 8).

*Zaid mullak, wa 'Amr ga mullak*, Zaid died, and 'Amr also died (154, 9).

*Zaid ga mullak, 'Amr ga mullak*, Zaid also died, 'Amr also died (154, 11).

*Zaid mullak, 'Amr ga*, Zaid died, also 'Amr (154, 13).

*'Amr ga mullak*, 'Amr also died (155, 1).

*ka i-m<sup>a</sup>shī izar ai ga ikhtiyār nak dērī, mun kū-tū lāst<sup>a</sup> dī ts<sup>a</sup> zay<sup>m</sup>*, if thou possess no authority even over flies, then what may I ask from thee? (141, 2).

*bī*.—*Zaid rī-dzōk, bī 'Amr*, Zaid came, also 'Amr (155, 12).

*s<sup>a</sup> Zaid rī-dzōk, bī 'Amr*, in the first place Zaid came, and in the second place 'Amr (156, 1).

*hā bihē aī khwāshk<sup>a</sup> hā*, this too is sweet (251, 9).

*mullak byōk, wa biyē zwandai aī syōk*, he was dead, and again he became alive (I, 14).

90. The following are **Disjunctive Conjunctions** :—

*yā*, or.

*yā khō*, or.

*yā* . . . *yā*, either . . . or.

*yā khō* . . . *yā*, either . . . or.

*ka*, or.

*ka* . . . *ka*, whether . . . or.

*ka naī*, or otherwise.

The following are examples of their use :—

*yā, yā khō*.—Either of these may be used instead of the other. Thus :—

*hā dal w<sup>r</sup>, yā* (or *yā khō*) *hā*, take this or this (157, 8).

*yā* . . . *yā, yā khō* . . . *yā*.—*yā haf<sup>a</sup>-l ts<sup>a</sup>ek byōk, yā-l tū*, either he had gone, or thou (157, 6).

*yā-r dī wak w<sup>r</sup>, yā-r dī sharbat w<sup>r</sup>*, bring either water or sherbet (157, 9).

*yā khō bū ts<sup>a</sup> nak darī, yā-r dī nak sh<sup>a</sup>awī*, either he does not own anything, or he does not give to me (157, 11).

*ka*.—This is principally used in questions. Thus :—

*Zaid-d-ir dzōk ka* ‘*Amr*, did Zaid come, or ‘*Amr* ? (158, 3).

*ts<sup>a</sup>nn-ir dzōk, ka prān*, did he come today, or yesterday ? (158, 4).

*ghrās aī hā, ka ziyar*, is it black or yellow ? (250, 13).

*hō aī sir hā, ka hafō*, is this good, or is that ? (253, 8).

*Note*.—*Ka* is also used as a relative pronoun (see § 24), as an adverb of time (§ 75), and as a conditional or as a final conjunction (§§ 92, 94).

*ka* . . . *ka*.—*ka haf<sup>a</sup> dal bū w<sup>r</sup>, ka hā*, whether dost thou take that or this ? (157, 13).

*ka naī*.—*hā dārū khurōn, ka naī pandūk dal aī sū nak sh<sup>a</sup>aw<sup>m</sup>*, eat this medicine, or else I will not give thee a pomegranate (166, 9).

91. The following are **Adversative Conjunctions** :—

*balki*, nay rather, moreover ; but, on the contrary.

*lēkin*, but.

*magar*, but.

*khō*, but.

The following are examples of their use :—

*balki*.—*dzōk-a nak hā, balki wazyōk-a hā*, he has not beaten him ; nay rather he has killed him (156, 8).

*Zaid-d-ir nak dzōk, balki* ‘*Amrr-ir dzōk*, Zaid did not come, but (or on the contrary) ‘*Amr* came (156, 9).

*lēkin, magar, khō*.—Any of these may be used for the others. Thus :—

*harr<sup>a</sup> rī-dzūk-in, lēkin* (or *magar* or *khō*) *Zaid-d-ir nak dzōk*, all came, but Zaid did not come (160, 5).

*Khō* is sometimes used like the Hindī *tō*, and is then hardly translatable into English. Thus:—

*azz-al khō nak dzōk-am*, as for me, I did not go = Hindī *maĩ tō nahĩ gayā* (162, 12).

92. The following are **Conditional Conjunctions**:—

*ka*, if; when.

*hargāh ka*, if.

*mun ka*, if.

*agar ka*, although.

The following are examples of their use:—

*ka*.—*ka bārān aĩ syōk, mun ghwāsī dī sū sa*, if it rained, then the grass will become (*i.e.* will grow) (150, 13).

*ka haf<sup>a</sup> rī-dza, mun azz-al aĩ sū şraw<sup>m</sup>*, if (*i.e.* when) he come, then I will give (it) to him (150, 14).

*ka rī dza, mun şra-l-a*, when he comes, then give it to him (151, 3).

Note that *ka* is also used as a relative pronoun (§ 24), as an adverb of time (§ 75), and as a disjunctive or as a final conjunction (§§ 90, 94).

Further particulars regarding the use of *ka* in conditional sentences will be found under the head of syntax (§ 136).

*Ka* is also used with a relative pronoun, without materially affecting the sense, as in *tsēn waqt ka rī dzōk, azz-al ghwēk*, at what time that he came, I spoke to him, *i.e.* I spoke to him when he came (151, 5). Similarly, *har waqt ka rī dzōk*, at every time that he came, *i.e.* whenever he came, or when he came (Hindī *jis waqt āyā* (151, 6)).

*hargāh ka, mun ka*.—Either of these may be used instead of *ka*, with the meaning of 'if.' Thus:—

*hargāh* (or *mun*) *ka i-m<sup>a</sup>şhī izar ga ikhtiyār nak dēri, mun kũ-tũ lāst<sup>a</sup> dī ts<sup>a</sup> zay<sup>m</sup>*, if thou dost not possess authority even over flies, then what may I ask from thee? (153, 3). In this example *ka* alone may be used instead of *hargāh ka* or *mun ka*, as is the case with the same passage quoted under the head of copulative conjunctions (§ 89).

*agar ka*.—*agar ka haf<sup>a</sup> sarai zahr khwalak, khō nak mulak*, although that man ate poison, nevertheless he did not die (152, 8).

*agar ka hō-r dī ghandzī ghwēk-in, azz-al ts<sup>a</sup> nak ghwēk-in*, although he spoke abuses to me, I said nothing to him (152, 9).

As in the first of these two examples, the apodosis of a conditional sentence commencing with *agar ka* is introduced by *khō*, and not by *mun* (152, 11).

93. The following are **Concessive Conjunctions**:—

*mun*, then.

*khō*, still, nevertheless.

Both of these are used to introduce the apodosis of a conditional sentence. *Mun* is used if the conditional particle is *ka*, *hargāh ka*, or *mun ka*, and *khō* is used if the

conditional particle is *agar ka*. Examples of both of these particles will be found in the preceding paragraph (§ 92). The following are additional examples of the use of *mun* :—

*ka haf<sup>a</sup> rī dzōk, mun hō kār sū sa*, if he came, then this work will be (done) (152, 3).

*ka tū ghwaṭs, mun azz-al sū dzaw<sup>m</sup>*, if thou say (it), then I will go to him (152, 4).

94. The following is a **Final Conjunction** :—

*ka*, that, in order that.

The following are examples :—

*‘adl kēw<sup>n</sup>, ka n ēknām sī*, do justice, that thou mayst have a good name (151, 15).  
*ts<sup>n</sup> khwārī kēw<sup>n</sup>, ka ṣabā-t pakār sa*, labour today, that it may be useful to thee tomorrow (254, 10).

*hir tsīw, ka ḥisāb kayēn*, come here, that we may make an account (257, 15).

*Ka* is also used, in a **Consecutive** sense, to mean ‘so that.’ Thus :—

*nōrī dī nak buk, ka tū khwālk bukan<sup>a</sup>*, there was (*dī buk*) no bread, so that thou mightest have eaten, *i.e.* there was none for you to eat (88, 3).

In this meaning *ka* sometimes is used to give the force of the imperative, as in *ka nakk-al dzaī*, (beware) that thou go not, *i.e.* do not go (162, 2).

Or it may be used in a **Causal** sense, as in :—

*khūn aī mak kēw<sup>n</sup>, ka ‘umr-at sū land sa*, do not commit murder, as (or because) thy life will become short (thereby) (254, 8).

*Ka* is also used like the Greek *ὅτι* and the Persian *ki* to introduce a quotation in direct oration, instead of employing *oratio obliqua*. Thus :—

*hafō piṣhtak ka ‘s<sup>a</sup> sarai tar-mun i-tsang<sup>a</sup> hanyī*,’ he wrote that ‘a man is sitting near me’ (151, 13).

## INTERJECTIONS.

95. The ordinary interjection used to call attention is *wō*, O! Examples of its use will be found under the head of the vocative case (§ 10).

The following are **Interjections of warning or reproof** :—

*w<sup>a</sup>h !*

*h<sup>a</sup>n !*

As in :—

*w<sup>a</sup>h ts<sup>a</sup>-t dōk*, Ah! what didst thou do? (161, 7).

*h<sup>a</sup>n ts<sup>a</sup> bū kaī*, Ah! what are you doing? (*id.*).

These are sometimes repeated, so that we may say *h<sup>a</sup>n h<sup>a</sup>n ts<sup>a</sup> bū kaī !*

*Dzūṣh*, the imperative of *dzūṣh<sup>a</sup>ēk*, to look, means ‘take care!’ as in *dzūṣh, hō kār nak kēwī*, beware! that thou do not this deed (161, 11). We see from this example that it is followed by the aorist.

*Armān ka* indicates regret, as in *armān ka azz-al ts<sup>a</sup>ēk byōkan<sup>a</sup>*, would that I had gone! (164, 8).

*haĩ haĩ* and *õ hõ hõ*, alas ! are used in grief, as in *haĩ haĩ pēri ts kay<sup>m</sup>*, alas ! what am I to do now ! (149, 13) ; *õ hõ hõ ts bad kār syōk*, alas ! what evil deed has occurred ! (149, 13).

*wā, wā*, ah ! indicates joy or surprise, as in *wā wā ts sir kār ai syōk*, ah ! what a good deed has occurred ! (150, 3).

*wāē, w<sup>o</sup>ē*, or *w<sup>o</sup>ē w<sup>o</sup>ē*, alas ! is used in time of trouble, in sickness, or among beggars, as in *w<sup>o</sup>ē w<sup>o</sup>ē mullak*, alas ! he is dead ! (150, 8).

*ai*, O ! calls attention, as in *ai lawanai-a*, O madman (II).

*ē*, O ! ditto, as in *ē piē*, O father (I, 2).

## CHAPTER VII.

## SYNTAX.

96. The following is not a complete syntax of Örmürî. It pretends to be only a collection of notes on those syntactical points that have attracted my attention in reading Ghulām Muḥammad Khān's grammar. Some of these points are of considerable importance, and deserve special study.

97. **The Definite Article.**—As already explained (§ 5), the definite article is not used before words that are themselves definite in signification, such as proper names or pronouns.

When a noun preceded by the definite article follows the genitive of a demonstrative pronoun, the noun is the governing word, otherwise it is not. Thus, *ta-p° a-dist*, his hand; but *ta-p° dist*, of this hand.

In dealing with the subject and object of a sentence we shall have occasion to discuss the use of the particles *aī* and *dī*. Here it should be mentioned that these particles cannot be employed to indicate any word which is preceded by the definite article (118, 8). Thus, *a-sarai mulak*, the man died; but *sarai aī mulak*, a man died. We cannot say *a-sarai aī mulak*. In this way we see that *aī* and *dī* sometimes have the force of an indefinite article, for one or other of them almost always appears in a sentence, if the noun to which it would refer has not the definite article. Again, if there are two nouns in a sentence, one of which is the subject and the other the object of a transitive verb, then, if one noun has the definite article, and if there is also *aī* or *dī* in the sentence, we know at once that the noun with the definite article must be the subject; for, as we shall see, if the verb is transitive, the *aī* or *dī* must refer to the object, and as it cannot refer to a noun that has the definite article, that noun cannot be the object, and therefore must be the subject. Thus, in the sentence:—

<i>a-sarai</i>	<i>aī</i>	<i>panḍūk</i>	<i>khwalak</i> ,
the-man	(indicates object)	pomegranate	ate,

we know that *a-sarai* is the subject, because *aī* cannot refer to it, and therefore must refer to *panḍūk*, which is accordingly the object, and that therefore the sentence means 'the man ate a pomegranate.' On the other hand *sarai aī a-panḍūk khwalak* would mean 'the pomegranate ate a man.'

98. **The Subject and the Object** (114, 11ff.).—As stated in § 10, there is no distinction in form between the nominative (or agent) and accusative cases. Theoretically, the subject of a verb may be in some circumstances in the nominative, and in other circumstances in the agent case, but for practical purposes all consideration as to whether a noun is in the nominative, agent, or accusative case may be abandoned. In Örmürî, the only point to determine is whether a particular noun is the subject or the object of the verb. There are various ways of ascertaining this.

1. The fact is usually indicated, if the sentence is complete, by the order of the words, which is subject, object, verb (175, 6). Thus, *a-sarai a-panḍūk khwalak* means 'the man (*a-sarai*) ate the pomegranate (*a-panḍūk*)' (174, 6), and does not mean 'the pomegranate ate the man.' If the sentence consists merely of two nouns united by a



copula, as 'Zaid is sick,' the order is subject, complement, copula (173, 12); thus, *Zaid* (subject) *bimār* (complement) *hā* (copula). Here, from the order of the words we know that the subject is *Zaid*.

2. When it is required to distinguish between the subject and the object, the verb must necessarily be transitive, as intransitive verbs have no objects. In the case of the aorist tense and the tenses formed from it,—which in future we shall call for shortness 'the aorist-tenses,'—the verb agrees with the subject in number and person. As the termination of the verb shows the number and person of the subject, the subject need not always be separately expressed. Thus, if we express the subject, we have *Zaid bū khura* meaning 'Zaid eats.' On the other hand, if the subject is not separately expressed, we have *bū khura*, he eats, or, if we wish to express the subject, we may say *hafō bū khura*, which has the same meaning. But none of these sentences is complete. In each of them the object,—the thing eaten,—is wanting. If *hafō bū khura* is a complete sentence, then, as the object is necessary to complete the meaning, we must search for both a subject and an object in the three words. Now, the subject may be either *hafō* or it may be the 'he' of *khura*, he eats, but the only possible object is *hafō*. There is no object concealed in the *khura*. Hence, if *hafō bū khura* is a complete sentence, we must take *hafō* as representing the object, and the sentence must mean 'he eats (*bū khura*) him (*hafō*).'

We thus arrive at the following rule:—if a complete sentence consists of one of the aorist tenses of a transitive verb and of a single noun or pronoun, the latter is the object, not the subject. Thus, *a-mzarai bū khura*, as a complete sentence, means 'he eats the tiger.' If we wish to say 'the tiger eats him,' we must insert the word 'him,' and this may be done either by mentioning the 'him' in full, or by using a pronominal suffix. If the object is written in full, then the question falls under the first rule dealt with above, and the subject and object are determined by the order of the words. If the object is indicated by a pronominal suffix, this must be a suffix of the accusative, *i.e.* one of those given in § 20 (*b*). They are here repeated for ready reference:—

*am* or (after a vowel) *m*, me.

*at* or (after a vowel) *t*, thee.

*wa* or (after a consonant) *a* or *awa*,  
him, her, it.

*an* or (after a vowel) *n*, us.

*an* or (after a vowel) *n*, you.

*wa* or (after a consonant) *a* or *awa*,  
them.

These are added to the noun that we wish to make the subject, so that we get, for instance, *a-mzarai-m bū khura*, the tiger eats me; *a-mzarai-wa bū khura*, the tiger eats him, and so on. We thus arrive at the following additional rule:—if a complete sentence consists of one of the aorist tenses of a transitive verb and of a noun or pronoun to which is attached one of the pronominal suffixes of the accusative, then the noun or pronoun is the subject, and the pronominal suffix represents the object (115, 14ff.). In other words, if the noun or pronoun has no suffix, it is the object; and if it has a suffix, it is the subject.

3. In the case of the past tense of a transitive verb and the tenses formed from it,—which in future we shall call for short 'the past tenses,'—the conditions are exactly reversed, and the verb agrees with the **object** in gender, number, and person. Here the termination of the verb shows the number and person of the object, but no information is given regarding the subject. For instance, *khwalak-am* means ate me (masc.);

*khwālk-yēn*, ate us; *khwalak*, ate him; and *khwālk-in*, ate them; but nowhere are we told who ate. Hence, if only one noun or pronoun is expressed with the verb in one of these tenses in a complete sentence, it must be taken to represent the subject. Thus, *a-pandūk khwalak*, as a complete sentence, can only mean 'the pomegranate ate him.' If we wish to say 'he ate the pomegranate,' we must either say the 'he' in full, or else use a pronominal suffix. If we say the 'he' in full, we get *hafō a-pandūk khwalak*, he ate the pomegranate, which falls under the first rule, depending on the order of the words. If we wish to indicate the subject by a pronominal suffix,—which is the usual method,—this suffix must be one of those given in § 20 (c), i.e. one of those used to indicate the subject of a transitive verb in a past tense. They are here repeated for ready reference:—

*am* or (after a vowel) *m*, I.  
*at* or (after a vowel) *t*, thou.  
*wa*, or (after a consonant) *a*, or  
 (after a consonant and before  
 a vowel) *w*, he, she, it.

*an* or (after a vowel) *n*, we.  
*an* or (after a vowel) *n*, you.  
*an* or (after a vowel) *n*, they.

These are added to the noun that we wish to make the object, so that we get, for instance, *a-pandūk-am khwalak*, I ate the pomegranate; *a-pandūk-at khwalak*, thou ate the pomegranate; *a-pandūk-a khwalak*, he ate the pomegranate; *a-pandūk-an khwalak*, we, you, or they ate the pomegranate. We thus see that, with the past tenses of a transitive verb, if a complete sentence contains only one noun or pronoun, that noun or pronoun represents the subject, unless a pronominal suffix is attached to it, in which case it represents the object (115, 4ff.).

**99. The Particles *aī* and *dī*.**—In §§ 78, 79 the use of these particles as adverbs of emphasis has been discussed at some length.<sup>1</sup> This closely corresponds to the use of the Hindōstānī particle *hī*. They are employed to discriminate between a number of contrasted actions, or else as particles of emphasis, as in *kū-Zaid gaḍ dī bī makhhlūq ga buk-in*; *khō bī kukk-ir dī nak dzōk*, *Zaid aī rī dzōk*, on the one hand, other persons also were with Zaid; but, on the other hand, no one else came, Zaid alone (= *Zaid-hī*) came (suppl. 2, 8).

In these cases, *aī* or *dī* always refers to some particular noun or pronoun. Thus, in the above example, *dī* is used to discriminate the words *makhhlūq*, people, and *kuk*, anyone, and *aī* is used to discriminate the proper name *Zaid*. This leads us to the only point of difference between these two particles. When the noun referred to is singular, then *aī* is used, and when it is plural, *dī* is used. But if the noun indicates a species, or is a noun of multitude, or indicates a thing consisting of a number of particles or drops,—such as 'ashes,' 'sand,' 'wheat,' 'water,' or 'milk,'—then *dī* is used, even if the word is singular and governing a singular verb (50, 12; 123, 12). So also, the indefinite

<sup>1</sup> Ghulām Muḥammad Khān's account of these particles is contained in pp. 119-123 of his Grammar, and also in a four-page supplement following p. 127. It is evident that he himself was not at all clear as to their use, and in his account he contradicts himself in more than one particular. On one point he is certainly wrong. He says (p. 119 and elsewhere) that, with certain specified exceptions, one or other of these particles must invariably appear in every sentence involving the third person. Nevertheless, in all parts of his grammar he gives numerous instances in which neither appears, although his rules as regards exceptions are not in these cases applicable. I have therefore myself collected and examined every Ōrmūī sentence in his book, classifying and arranging them according to the presence or absence of *aī* and *dī*. From the facts so collated I have tentatively formulated the rules contained in § 78 and in the following pages. A more detailed examination will be found in the Appendix in pp. 219ff.

pronouns *bī kuk*, anyone else ; *har kuk*, everyone ; and *har ts<sup>a</sup>*, everything, usually take *dī*, not *ai*. Thus, *dī* is used in the following sentences :—

*gunum dī braṣhtak syōk*, wheat became burnt (123, 15).

*sag<sup>a</sup> dī khwā suk*, sand (fem.) fell (123, 15).

*shippī dī khwālk*, he ate (*i.e.* drank) milk (fem.) (124, 1).

*i-ghrai inar dī yānak dzut hā*, in the fireplace there is much ash (257, 3).

*gāk<sup>a</sup> dī bēz<sup>n</sup>*, cook flesh (259, 3).

*yā-r dī wak w<sup>r</sup>*, *yā-r dī sharbat w<sup>r</sup>*, either bring water, or bring sherbet (157, 9).

*bī kukk-ir dī nak dzōk*, no one else came (suppl. 2, 8).

*bī kuk dī nak hā*, there is no one else (suppl. 3, 5).

*bī kuk dī bū nak zay<sup>m</sup>*, I long for no one else (suppl. 3, 13).

*bē gap har ts<sup>a</sup> dī dī hā*, there is (*dī hā*) everything (*har ts<sup>a</sup> dī*) except a stone (159, 11).

This *dī* must be distinguished from *dī*, the sign of the ablative (see § 83), and from *da* or *di*, the contracted pronoun meaning 'in or on me, us, thee, or you' (§ 19).

100. So far, we have been dealing with *ai* and *dī* as marks of emphasis, and with the distinction between the two particles. But they have a much wider use than that of emphatic particles. In many cases they simply deny definiteness, whether the word is emphatic or not. Hence they are rarely used in reference to a noun with the definite article (see §§ 5, 97), or to a proper name, or to a personal or substantival demonstrative pronoun. As particles of emphasis they are freely employed with such words (see several examples in §§ 78, 79), but not in this wider use.

In the wider use they also indicate the subject or object of the sentence. If the verb is transitive, then they refer to and point out the object. The transitive verb may be in an aorist tense or in a past tense, but this makes no difference. In either case it is the object that is referred to. Thus :—

*sarai ai nōrī khwālk*, a man ate bread. Here, according to § 98, 1, *sarai*, the first word in the sentence, is the subject, and therefore *nōrī* is the object. The particle *ai* is used because *nōrī* is singular, and because it is not definite. We cannot have *ai a-nōrī*, the bread (119, 5).

*sarai dī pandūchī khwālk-in*, a man ate pomegranates (119, 6). Here, because *pandūchī* is plural and is not definite, *dī* is used, not *ai*.

Similarly :—*az ai pandūk khwalak*, I ate a pomegranate (122, 14).

*az dī pandūchī khwālk-in*, I ate pomegranates (122, 14).

*mākh ai pandūk khwalak*, we ate a pomegranate (122, 15).

*hafō dī pandūchī khwālk-in*, he ate pomegranates.

In all these the subjects are personal pronouns, but *ai* and *dī* refer not to them, but to the objects *pandūk* and *pandūchī*, which are indefinite.

Even if the object of a transitive verb is not expressed, *ai* or *dī* may be used to indicate some thing or things that are referred to indefinitely. The *khur<sup>m</sup> bū* means 'I eat,' and *khur<sup>m</sup> ai bū* is 'I eat something indefinite' (120, 5), and *khur<sup>m</sup> dī bū* is 'I eat some indefinite things.' Similarly *khuryēn dī bū*, we eat indefinite things (120, 14) ; and *khurin dī bū*, they eat indefinite things (120, 13) ; and so on. If the object is a personal pronoun expressed by a suffix, of course we cannot use *ai* or *dī*. Thus, *khur<sup>m</sup>-at bū* is

‘I eat thee,’ but we cannot say *khur<sup>m</sup>-at āi bū* with this meaning. Such a phrase would mean ‘I eat something indefinite belonging to thee’ (120, 8), and the pronominal suffix *at* would not be a suffix of the object, but would represent the genitive (§ 20 (d)). Similarly, with the past tenses, we have phrases such as *az āi khwalak*, I ate something indefinite (122, 5); *hafō āi khwalak*, he ate something indefinite (122, 5); *az dī khwālk-in*, I ate some indefinite things (122, 7); and so on.

101. If, however, it so happens that *dī* is put after the verb in the past tense, we do not say *khwālk-in dī*. In such cases,—as in the case of *bū* of the imperfect (§ 48) or *sū* of the future perfect (§ 52),—the termination is transferred from the verb to the *dī*, so that we get, e.g. *az khwālk dīn*, I ate some indefinite things; *hafō khwālk dīn*, he ate some indefinite things (123, 7). This does not happen in the case of *āi*, or, of course, with the terminations of the aorist tenses, which are inseparable.

102. So far we have dealt only with transitive verbs. If the verb is not transitive, then *āi* and *dī* refer, not to the object, but to the subject. Thus, we have *sarai āi nastak*, a man sat down (119, 4); *sarai dī nāsk-in*, men sat down (119, 5); but *a-sarai nastak*, the man sat down (117, 12); *a-sarai nāsk-in*, the men sat down.

Further remarks on the use of these particles will be found in the Appendix on pp. 219ff.

103. **Verbs with two objects.**—Verbs relating to the senses take two objects, corresponding to the Latin double accusative after factitive verbs. Thus, with *giṇ<sup>o</sup>ēk*, to consider, we have *az bū haf<sup>a</sup> dānā giṇ<sup>o</sup>ēk*, I was considering him wise (175, 1). Cf. Latin *puto te doctum et prudentem*. So *d<sup>o</sup>ēk*, to see, in *az haf<sup>a</sup> wīrān d<sup>o</sup>ēk*, I saw him sick (175, 5).

104. **Instrumental.**—As stated in § 10 the instrumental is formed with the aid of the preposition *pa*, as in *pa-tūr<sup>a</sup>-wa dzōk*, he struck (him) with a sword (129, 6; 141, 12; 179, 9). It gives the sense of an instrument, not of an agent, and is therefore never used to indicate the agent case.

This preposition is, however very loosely used to indicate various other meanings, and corresponds generally to the Persian *ba* and the Hindī *sē*. Thus:—

*pa-f<sup>a</sup> sā<sup>a</sup>t-a wa-zyōk*, he killed him there and then, lit. by that time (142, 1).

*mīn<sup>a</sup> pa-ibādat kēw<sup>a</sup>n*, feel affection for piety, ‘*ibādat-sē muḥabbat rakh* (142, 3).

*pa-f<sup>a</sup> qisṣ<sup>a</sup> khabar hai*, art thou acquainted with that story? *tū us bāt-sē wāqif hai* ? (142, 4).

*pa-a-rākh<sup>a</sup>*, in the truth, truly (142, 6).

*pa-mukhkh-al ghwaṣhtak*, he fell on his face (142, 7).

*pa-tsatt<sup>l</sup>-al ghwaṣhtak*, he fell flat on his back, lit. on the nape of his neck (142, 8).

*pa-pēts pa-tsaf*, backwards and forwards (142, 9).

*pa-nisht<sup>l</sup>-l tsawak-in*, they went outside (142, 10).

*pa-shīw*, by night (178, 12).

*shīw pa-shīw*, night by night, every night (142, 12).

*pa-ryūz*, by day (178, 12).

*ryūz pa-ryūz*, day by day (142, 13).

*pyūz pa-pyūz*, face to face, face against face (142, 14).

*sā<sup>a</sup>t pa-sā<sup>a</sup>t*, at every moment (142, 14).

*tū dī pa-khabar hai*, dost thou know about him? (249, 4).

*az aī pa-khwai hā kār dōk*, it is I who did this deed by myself (176, 1).

*i-f<sup>h</sup> izar pa-qahr syōk*, he became angry (lit. by anger) with him (178, 5).

After words expressing kindness, tyranny, or anger, the postposition *izar* may govern the instrumental, instead of the locative. See § 86.

105. **Dative.**—The Dative is formed by the postpositions *kī* and *likī*, both of which govern the locative. For examples, see § 82.

106. **Ablative.**—The Ablative is formed by the postpositions *lāst<sup>a</sup>* and *irāst<sup>a</sup>*, both of which govern the locative. For examples, see §§ 83, 84.

107. **Genitive.**—As stated in § 10, the genitive is formed with the aid of the preposition *ta*, corresponding to the Paṣhtō *da*. Thus:—

*ta-kūwai a-wak*, the water of a well (238, 3). Cf. *ta-kūhai wak* (146, 10).

*ta-pandūk a-w<sup>n</sup>*, the tree of a pomegranate, a pomegranate tree (238, 1). Cf.

*ta-pandūk w<sup>n</sup>* (146, 10).

*ta-sarai dist*, a man's hand (146, 11).

*ta-Zaid ta-yānsp ghilāmī*, the bridle of Zaid's horse (170, 10).

It will be noticed that the genitive precedes the governing noun (146, 7).

When *ta* forms the genitive of a pronoun of the first or second person, it is changed to *tar*. Thus, *tar-mun*, of me, my; *tar-mākh*, of us, our; *tar-tū*, of thee, thy; *tar-tyūs*, of you, your. According to Ghulām Muḥammad Khān (130-1), this change does not occur in the case of other pronouns, but in the list of words and sentences received from Bannu, it is used with *tsōn*, how much? and *kuk*, who? Thus:—

*hō yānsp aī tar-tsōn 'umr hā*, this horse is of how much age, *i.e.* how old is this horse? (No. 221).

*tar-kuk a-kwālān bū tar-tū i-pēts<sup>a</sup> tsawa*, whose boy comes behind thee? (No. 239).

Ghulām Muḥammad Khān (see p. 131, 10) himself uses *tar* with *kuk*, who?, in:—

*tar-kuk kulān aī hai*, whose son art thou? (248, 3).

*hā māl aī tar-kuk hā*, whose is this property? (249, 6).

On the other hand he uses *ta* with *tsōn* in:—

*ta-tsōn tsān aī hā*, of how many years (*i.e.* how old) is he? (249, 13).

When the postposition *inēl<sup>a</sup>* is used with the genitive, it enforces the idea of possession, as in *ta-sarai inēl<sup>a</sup>*, in possession of a man. For further examples see § 81.

108. **Locative.**—As stated in § 10, the Locative is formed with the aid of the preposition *i*, meaning 'on.' Thus:—

*i-būmm<sup>a</sup> nastak*, he sat on the ground (129, 7; 140, 10).

*i-zli-m nak hā*, it is not on my heart, *i.e.* I do not remember (253, 10).

*pagrīy<sup>a</sup> i-sar tēr<sup>n</sup>*, bind a turban on (thy) head (256, 3).

Most often this locative is governed by a postposition, such as *izar*, on; *inar*, in, and so on. See §§ 82ff., and especially 85, 86.

The locative, by itself, without a postposition appears most often in adverbial expressions, such as *i-nar*, in the house, at home, in; *i-bēzh*, outside; *i-nisht<sup>a</sup>*, outside, and so on. Several examples will be found in § 74.



109. **Adjectives.**—An adjective precedes the noun it qualifies, and agrees with it in gender and number. If the noun is governed by a preposition, the preposition precedes the adjective. Thus:—

- shīn gōn*, a green stick (171, 8).  
*shīn<sup>a</sup> w<sup>a</sup>n<sup>a</sup>*, a green tree (171, 8; 239, 1).  
*shīn<sup>a</sup> w<sup>a</sup>n<sup>a</sup>i*, green trees (239, 2).  
*shīn khīt*, a green sheet (238, 14).  
*shīn<sup>a</sup> khittī*, green sheets (238, 15).  
*ghrās sarai*, a black man (171, 11; 239, 3).  
*ghrās<sup>a</sup> zark<sup>a</sup>*, a black woman (171, 11; 239, 4).  
*ghrēsī sarai*, black men (171, 12; 239, 5).  
*ghrēsī zēlī*, black women (171, 12; 239, 5).  
*spīw sarai*, a white man (172, 1).  
*spīw<sup>a</sup> zark<sup>a</sup>*, a white woman (172, 1).  
*spīw<sup>a</sup> sarai*, white men (172, 1).  
*spīw<sup>a</sup> zēlī*, white women (172, 1).  
*sir yānsp*, a good horse (238, 12).  
*tōk wak*, hot water (238, 13).  
*drāgh gōn*, a long stick (239, 7).  
*drāgh<sup>a</sup> qīṣṣ<sup>a</sup>*, a long story (239, 8).  
*ta-sir yānsp*, of the good horse.  
*i-dzut gham lāst<sup>a</sup>*, from excessive grief (138, 4).  
*i-harr<sup>a</sup> dūmī lāst<sup>a</sup>*, from all the singers (138, 7).

110. Regarding comparison of adjectives, see § 15. Regarding numerals, see § 16.

111. When an adjective is the predicative complement of the subject of the verb substantive or of a copulative verb,<sup>1</sup> it agrees with the subject in gender and number. Thus:—

- Zaid sir hā*, Zaid is good (173, 8).  
*zark<sup>a</sup> sir<sup>a</sup> hā*, the woman is good (173, 8).  
*sarai sir<sup>a</sup> hin*, the men are good (173, 9).  
*a-sarai wīrān syōk*, the man became sick (177, 1).  
*haf<sup>a</sup> zark<sup>a</sup> hōnd<sup>a</sup> suk*, that woman became blind (241, 6).  
*hafai hēndī suk-in*, they (masc. or fem.) became blind (241, 8).

112. A numeral adjective may agree with a singular noun. Thus, the plural of *marzā*, a brother, is *marzawī*, and in the following sentence 'two brothers' is *dyō marzā*, not *dyō marzawī*:—

- marzawī-t tsōn hā ? dyō-m marzā hin*, how many brothers hast thou? I have two brothers (242, 15; 243, 1).

113. **PRONOUNS.**—The following are examples of the use of the **Nominative** case of **Personal** and **Demonstrative** Pronouns:—

- az stir k<sup>a</sup>m*, I am weary (239, 12).  
*mākh hairān hyēn*, we are worried (240, 4).

<sup>1</sup> The copulative verbs are *byōk*, to be or become, and *syōk*, to become.

- tū sl<sup>r</sup> syōk-a*, thou becamest great (241, 9).  
*tyūs ghūn<sup>a</sup> suk-aī*, you became hidden (241, 10).  
*hafō rī-dzōk*, he came (241, 13).  
*haf<sup>a</sup> rī-dzāk*, she came (241, 14).  
*hafāī nāsk-in*, they sat (241, 15).

114. **Accusative.**—When the object of a transitive verb is a personal pronoun, it is usually indicated by a pronominal suffix, as explained in the section dealing with the Subject and the Object (§§ 98ff.).

115. **Instrumental.**—The instrumental case of a personal pronoun rarely occurs. We have one example in *pa-mun-a dzōk*, he struck by means of me (131, 6).

For the instrumental of the third person *wizar* is commonly used, as explained in § 86.

116. **Dative.**—The following are examples of the dative:—

- kū-mun kī ška*, give to me (144, 9; 177, 13).  
*kū-mākh kī ghwats*, say to us (144, 10).  
*kū-f<sup>a</sup> likī ghwats*, say to him (143, 7).

117. **Ablative.**—Examples will be found in § 83.

The usual word for 'from him, her, it, or them' is *inēl<sup>a</sup>* (19, 9; 135, 2). Being an ablative form, *dī* must also come into the sentence, as explained in §§ 12, 81, 83. Thus, *inēl<sup>a</sup>-l dī ts<sup>a</sup>ēk*, he went from him (135, 13). In this, *l ts<sup>a</sup>ēk*, for *hal ts<sup>a</sup>ēk*, means 'he went' (see § 122). By itself, *inēl<sup>a</sup>* is used for the third person, but it may also be used as a postposition governing the genitive or a pronominal suffix. In this case it means 'in possession of,' and will be dealt with under the head of the genitive in the next section; but if *dī* is added, then it has the ablative meaning of from (see § 81). Thus, with the pronominal suffix *am*, my, we get *inēl<sup>a</sup>-m*, in my possession, but *inēl<sup>a</sup>-m dī*, from me. Similarly, *inēl<sup>a</sup>-t dī*, from thee. Thus:—

- inēl<sup>a</sup>-tt-ir dī dzōk*, he came from thee (135, 8).  
*inēl<sup>a</sup>-mm-al dī dzōk*, he went from me (135, 8).

For 'from him' we already have *inēl<sup>a</sup> dī* given above.

118. **Genitive.**—The genitives of the personal pronouns may be either the full form, or may be expressed by suffixes. By the full forms are meant *tar-mun*, of me, my; *tar-mākh*, of us, our; *tar-tū*, of thee, thy; *tar-tyūs*, of you, your; *ta-fō* or *ta-f<sup>a</sup>*, of him, his; *ta-f<sup>a</sup>*, of her, her; *ta-fāī*, of them, their; and the various similar forms. Regarding the use of *tar* for *ta* in the first and second persons, see the remarks in § 107. The following are examples of the use of the pronominal genitives in their full forms:—

- tar-mun a-dist*, my hand (147, 10).  
*tar-mun a-yānsp*, my horse (237, 14).  
*hō aī tar-mun marzā hā*; *hā aī ta-f<sup>a</sup> khwār hā*, on the one hand, this is my brother; on the other hand, this is his sister (242, 10, 11).  
*tar-tū a-dist*, thy hand (147, 9).  
*tar-tū a-piē zwandai hā*, is thy father alive? (242, 12).  
*hā dūk<sup>a</sup> aī tar-tū dūw<sup>a</sup> hā*, is this the girl that is thy daughter? (243, 9).  
*hō kulanak aī tar-tū kulān hā*, is this the boy that is thy son? (243, 10).  
*tar-tyūs a-nar*, thy house (238, 4).



- ta-fō a-dist*, his hand (238, 7).  
*ta-f° a-myāndēnī*, his mare (237, 15).  
*ta-f° a-nāk malk*, his wife died (244, 3).  
*ta-f° a-dist*, her hand (147, 7).  
*ta-f° a-kulān*, her son (238, 2).  
*ta-f° a-marzā*, her brother (238, 5).  
*ta-f° a-khwār*, her sister (238, 6).  
*hā aī ta-f° zark° wan hā*, it is she that is that woman's co-wife (244, 7).  
*ta-fai a-dist*, their hand (147, 8).  
*tar° a-kulān*, his (this person's) son (238, 8).  
*hā tar° ākhshai hā*, this is his brother-in-law (244, 11).  
*taraī a-kār*, their (these persons') work (238, 9).  
*ta-p° a-rang*, the colour of this (thing) (238, 10).  
*ta-pai a-bai*, the price of these (things) (238, 11).  
*tar-kuk kulān aī hai*, whose son art thou? (248, 3).  
*hā māl aī tar-kuk hā*, whose is this property? (249, 6).

119. The governing noun of the genitive of a pronoun of the third person must have the article *a*. Thus, *ta-f° a-gōn*, her stick; *ta-fō a-dist*, his hand. *ta-fō dist* would mean 'of that hand' (147, 12). This is Ghulām Muḥammad Khān's rule, but *khwār* in the third sentence above has no article.

120. **Genitive Suffixes.**—The pronominal suffixes of the genitive given in § 20 (*d*) are very frequently used instead of the full genitives. The following are examples of their use:—

*a-piē-m mulak hā*, *a-māw°-m zwandiy° hā*, my father has died, my mother is living (242, 13).

*marzawī-t tsōn hin?* *dyō-m marzā hin*, *s°-m aī tarbūr hā*, how many brothers has thou? I have two brothers, (and) only one cousin (242, 15; 243, 1).

*a-zalpiē-m malk hin*, my grandparents have died (243, 5).

*a-kulannī-t tsōn hin?* *s°-m aī kulān hā*, *syī-m dūw° hā*, how many sons hast thou? I have only one son, I have a daughter (243, 6-8).

*a-rāshai-m-al i-nar-kī ts°ēk*, my brother's son went to the house (243, 13).

*a-rāsh°-m i-nar hā*, my brother's daughter is at home (243, 14).

*hā-m aī ta-khwarkiyī nar hā*, it is this that is my sister's daughter's house (243, 15).

*ts°n-am rī a-trōr dzāk hā*, today my aunt has come (244, 1). Note here that the suffix is not added to the word for 'aunt,' but, as in the preceding example, to the first word in the sentence.

*a-niyāk-am-al i-grī kī ts°ēk*, my maternal uncle went to the mountain (244, 2).

*a-windzōk-am rī dzōk*, the son of my co-wife came (244, 8).

*a-khshīnī-m rī mēmni dzāk hā*, my wife's sister has come on a visit (244, 14).

*a-sar-am bū dūmī*, my head aches (245, 1).

*i-zlī-m nak hā*, it is not on my heart, *i.e.* I do not remember (253, 10). Here the *i* of *zlī*, heart, has been shortened.

*nwasai-t di hā*, does a grandson exist of thee, *i.e.* hast thou a grandson? (243, 11).

*a-khwarkai-t-al gudā-kī ts°ēk*, whither did thy sister's son go? (243, 12).

*a-nzhōr-at gudā hā*, where is thy daughter-in-law? (244, 6).

*a-syūgh-at bū tar-tyūs i-nar hanyī*, thy mother-in-law dwells in your house (244, 9).  
*anguṣṭti-t tsōn hin*, how many fingers hast thou? (247, 3).

*a-khsir-a zwandai hā*, *a-wrandēr-a bū mrī*, his father-in-law is alive, his sister-in-law is dying (244, 4, 5).

*a-syūgh-a handzuk*, *a-zūmm-al-a* (for *zūm-a-l*) *ts'ēk*, his mother-in-law remained, his son-in-law went away (244, 12, 13).

*a-distī-wa tēr'n*, bind his hands (247, 1).

I have not noted any examples of the plural pronominal genitive suffixes.

It will be observed that in the above examples the governing word is always either a noun of relationship or a part of the human body. Whether the use of these suffixes is confined to such nouns, I cannot say. We can certainly say *a-kitāb-am*, my book, see § 20 (d).

In the section (§ 117) dealing with the ablative, reference has been made to the use of the word *inēl'a*, from him, etc. As explained in § 81, this word is also used as a postposition governing the genitive, and meaning 'in possession (of so and so).' By itself, it is used to mean 'in his possession,' and it is also freely used with pronominal suffixes of the genitive. Thus:—

*inēl'a-m*, in my possession (135, 7).

*inēl'a-t*, in thy possession (135, 7).

*inēl'a-wa*, in his possession (135, 5).

121. **Locative.**—The full forms of the locatives of the personal pronouns are not used so much as the contracted forms described in § 19. These latter will be further dealt with in § 123. As examples of the full locatives, we have:—

*i-f'a izar lāzim hā*, it is incumbent on him (140, 10).

*i-f'a girgaḍ rī dzōk-am*, I came with him (144, 13).

122. **Contracted Pronouns.**—The contracted pronouns described in § 19 play a very important rôle in Örmurī, and their use should be thoroughly understood. Each person has different forms according as it represents the dative or the locative, and, in addition, the third person has a contracted form for the ablative. We shall take each case in order.

**Contracted Pronouns of the Dative** (124, 2ff.; 136, 6ff.).—These are:—

*hir* or *rī*, to me, to us.

*dal*, to thee, to you.

*hal*, to him, to her, to it, to them.

It will be observed that each form represents both the singular and the plural. They are used only as substantives, never as adjectives (136, 6). In the first person, either *hir* or *rī* may be used without affecting the meaning, as in *hir ghwats* (124, 10) or *rī ghwats* (124, 12), say to me.

As stated in § 19, when *hir* or *hal* is not the first word in a sentence, it drops the initial *h*, and is attached as an enclitic to the preceding word, the final consonant of which is doubled (124, 14). Thus, *ts'n hir*, today to me, becomes *ts'nn-ir*, and *ts'n hal*, today to him, becomes *ts'nn-al*. After a vowel, not only is the *h* dropped, but also the vowel of the *hir* or *hal*. Thus, *hō hir*, this to me, becomes *hō-r* (152, 9), and *i-ḡēr' lāst' hal*, from the camp to him, becomes *i-ḡēr' lāst'-l* (135, 12). *Rī* and *dal* are not used enclitically in this way.

These dative contracted pronouns are very often used with verbs of motion, and in such cases sometimes alter their meaning. Thus, with *dzōk*, to arrive, we have:—

*hir dzōk* or *rī dzōk*, to arrive to me, hence, to come.

*dal dzōk*, to arrive to thee, hence, to go to you.

*hal dzōk*, to arrive to him, hence, to go to him, and hence, to go away. Thus, we have (125, 2ff.) :—

*ts<sup>an</sup>-ir dzōk* or *ts<sup>n</sup> rī dzōk*, he came today.

*ts<sup>n</sup> dal dzōk*, today he went to you.

*ts<sup>an</sup>-al dzōk*, today he went to him, or today he went away.

These datives are commonly used with the following verbs (125, 6) :—

*dzayēk*, to bring or to take away (something animate).

*dzōk*, to arrive (*pahūchnā*).

*dzūsh<sup>y</sup>ēk*, to see, to look (at).

*gastak* or *glastak*, to bring or to take away (something inanimate).

*ghwashtak*, to fall.

*ghwēk*, to say.

*lik<sup>s</sup>ēk*, to ascend.

*naghōk*, to come out.

*nim<sup>s</sup>ēk*, to descend.

*sh<sup>y</sup>iyōk*, to give.

*tsal<sup>s</sup>ēk*, to bring or to take away (something animate).

*ts<sup>s</sup>ēk*, to come or to go (*chalnā*).

*waghyōk*, to enter.

*w<sup>s</sup>lak*, to bring or to take away (something inanimate).

The verb *syōk*, to break a rope, always takes *hal* (202, 5).

The following are examples of their use with some of these verbs :—

*Bakhsh rī dzōk*, Bakhsh came (242, 7).

*tsūw, dzēw<sup>n</sup>-a rī*, go, bring him here (258, 15).

*bōi rī dzaī*, come near (258, 12).

*i-d<sup>a</sup> rī dzaī*, come here (257, 13).

*i-d<sup>a</sup>-l rī dzaī*, come here to it, *i.e.* in this direction (257, 12).

*ka tū ghwats, mun azz-al sū dzaw<sup>m</sup>*, if thou say (it), then I will go (152, 4).

*khwāww-al gastak-a*, he has taken sleep away, *i.e.* he has fallen asleep (259, 12).

*pa-mukkkh-al ghwashtak*, he fell on his face (142, 7).

*i-kūwai liki-l ghwashtak*, he fell into the well (179, 1).

*hafō dal bū du<sup>a</sup> salām ghwēk-in*, he was saying salutations to thee (259, 7).

*mākkkh-al dī* (from here) *bū nisyēn* (from *naghōk*), we are coming out from here (242, 4).

*a-distt-ir sh<sup>a</sup>*, give me the (*i.e.* your) hand (246, 15).

*tsōn dal dī sh<sup>a</sup>w<sup>m</sup>*, how many may I give to thee? (261, 5).

*hōnn-ir dī sh<sup>a</sup>*, give me so many (261, 6).

*kū-f<sup>a</sup> liki-l-a sh<sup>a</sup>*, give it to him (143, 8).

*sazā-l aī gunāh gad barābar sh<sup>r</sup>ērī*, give him punishment corresponding to the fault (145, 5).

*ka haf<sup>a</sup> rī dza, mun azz-al aī sū şkaw<sup>m</sup>*, if he come, then I will give to him (150, 14).

*az dal bū tsaw<sup>m</sup>*, I am coming to thee (242, 3).

*pa-nisht<sup>a</sup>-l tsawak-in*, they went outside (142, 10).

*hā rāi sikh i-k<sup>a</sup>lai kī-l tsawak hā*, this road has gone (*i.e.* leads) straight to the village (255, 1).

In the following five further examples of *dzōk* and *ts<sup>ə</sup>ēk* with these datives, *dī* is the ablative particle, and *inēl<sup>a</sup>-m dī* means 'from me' and *inēl<sup>a</sup>-t dī*, 'from thee.' See §§ 81, 126.

*i-dēr<sup>a</sup> lāst<sup>a</sup>-l dī ts<sup>ə</sup>ēk*, he went from the camp (135, 12).

*kū-Makālī Sāhib lāst<sup>a</sup>-r dī dzōk*, he came from Mr. Macaulay (135, 15).

*kū-tū lāst<sup>a</sup>-r dī dzōk*, he came from thee (135, 11).

*inēl<sup>a</sup>-tt-in dī dzōk*, he came from thee (136, 4).

*inēl<sup>a</sup>-mm-al dī ts<sup>ə</sup>ēk*, he went from me (136, 4).

**123. Contracted Pronouns, Locative.**—The locative forms of these contracted pronouns are as follows:—

*dī* or *da*, in or on me, in or on us.

*dī* or *da*, in or on thee, in or on you.

*wī* or *wa*, or (often after a consonant) *a*, in or on him, her, it, or them.

It will be observed that the forms for the first and second persons are the same. The forms ending in *i* (*dī* and *wī*) are sometimes written with long *ī*, thus, *dī*, *wī*.

These pronouns can be employed in almost any locative sense. Thus (133, 2ff.), *dī hā* may mean 'he is in me,' or 'he is on me,' or 'he is near me,' or similar locative meanings for 'us,' 'thee,' or 'you.' They are frequently combined with postpositions, as in *gaḍ-da*, with me, with us, with thee, or with you, or *gaḍ-wa*, with him or with them (137, 2). This is especially common with *winar* and *wizar*, as in *winar-dī* or *winar-da*, in me, in us, in thee, in you; *winar-wī* or *winar-wa*, in him, her, it, or them; *wizar-dī* or *wizar-da*, on me, on us, on thee, on you; *wizar-wī* or *wizar-wa*, on him, her, it, or them. Full particulars regarding these forms will be found in §§ 85, 86. Similar to this union of these pronouns and a postposition are the adverbs *i-d<sup>a</sup>*, here, and *i-w<sup>a</sup>*, there, in which they are added to a preposition, and the final *a* is shortened. The word *i-d<sup>a</sup>* means literally 'on me,' and *i-w<sup>a</sup>*, 'on him.' With this change of meaning we may compare the use of *rī* and *hal* described in the preceding section.

As an example of the use of these contracted locatives by themselves, we may quote:—

*a-khalq da sū kōṭwāl gumān wizar kawin*, the people will make consideration of a kōṭwāl upon me (*da wizar*), *i.e.* they will take me for a kōṭwāl (140, 11).

So far for the use of *dī* or *da* and *wī* or *wa* in a locative sense, but these words have also a much wider employment.

124. In the first place they are used after regular locatives to emphasize the subject of a following verb (133, 14). Thus:—

*i-ghūnd inar da hai*, it is thou who art on the hill.

*i-ghūnd inar wī hā*, it is he who is on the hill.

125. The verb substantive in Örmurī is used only as a pure copula or as an auxiliary verb (§ 39). It never by itself postulates existence. Using it as a copula, we can say

*Zaid nā-jōrai hā*, Zaid is sick, but we cannot say *Zaid hā* for 'Zaid exists.' If it is required to postulate existence, or to postulate presence in a certain place, then *di*, *wi*, or *wa* (but not *da* in this idiom, 134, 14) must be used with the verb substantive (134, 4ff.). In such a case, as already stated, *wa* often becomes *a* after a consonant and also in the third person plural (237, 11). We thus get, for instance, the following conjugation of the verb 'to be' in the present tense (237, 2ff.) :—

Singular.	Plural.
1. <i>az-a h<sup>m</sup></i> , I am.	<i>mākh-a hyēn</i> , we are.
2. <i>tū-wa hai</i> , thou art.	<i>tyūs-a hai</i> , ye are.
3. <i>hafō-wa hā</i> , he is.	<i>hafai-wa</i> (or <i>hafai-a</i> ) <i>hin</i> , they are.

In the above, the verb is not a copula,—it predicates existence. If it is a copula, the enclitics *wa* and *a* are not used. We have *az* (not *az-a*) *stir h<sup>m</sup>*, I am weary (239, 12); *mākh* (not *mākh-a*) *hairān hyēn*, we are troubled (240, 4); *hafō* (not *hafō-wa*) *sir hā*, he is good (239, 9). Similarly, for the past, we have *az-a byōk-am*, I was, *i.e.* I existed (237, 6), and so on.

Similarly *di* (not *da*, 134, 13) is used to postulate existence, but generally with the idea of presence superadded, although *wa* and *wi* are also used with this shade of signification. Thus, *di hā* means 'there is,' and *di byōk*, 'there was.' They could be used in cases like the following :—Suppose a number of people are seated together. Someone might ask '*falānai sarai di hā*,' 'is so and so here (*di*)?' The answer would be '*hafō-wa hā*,' 'he is.' If a plural answer were required, the answer would be '*hafai-wa hin*,' 'they are;' or the answer might be in the second person, '*tū-wa hai*,' 'thou art,' *quasi*, 'there's you.' This use of *di* and *wa* to postulate existence frequently corresponds to the English indefinite verb substantive, 'there is,' 'there was.' Thus (134, 11ff.), while *hafō di byōk* means 'he was,' we may also have *sarai di hā*, there is a man; *sarai di byōk*, there was a man. In this use, indicating presence in a certain place, *da* is not used, but only *di* (134, 14). This *di*, although sometimes written *dī*, should not be confused with the plural emphatic particle *dī* (§§ 78, 99), or with *dī*, the contracted pronoun of the ablative. Other examples of the use of these contracted pronouns or the locative are :—

*hīts di* (written *dī*) *nak hā*, there is nothing (62, 8).

*hīts kuk di* (*dī*) *nāk hā*, there is no one (62, 9).

*bē gap har ts<sup>a</sup> di dī* (particle of emphasis) *hā*, except a stone there is everything, or everything is here (159, 11).

*nwasai-t di hā*, is there a grandson of thee? *i.e.* hast thou a grandson? (243, 11).

*dist-am di nak hā*, in my hand there is not, *i.e.* it is not in my power (251, 7).

*i-nas-a dī* (written *dī*) *lik<sup>a</sup> hā*, there is a pain in his belly (255, 5).

*syī tsōn-wa dī* (emphatic particle) *buk-in*, there were several. Here the *w* of *wa* has been preserved after a consonant (30, 6). For *syī tsōn*, see § 26.

*a-gunum tsōn sēr-a hā*, how much seer (*i.e.* how many seers) is the wheat? (250, 11). This example is doubtful.<sup>1</sup>

<sup>1</sup> The *a* of *sēr-a* is perhaps the pronominal suffix of the genitive, 'how many seers of it?' In 252, 7, we have *a-kaf tsōn man hā*, how many maunds is the chaff? Here there is no *a* attached to the *man*.



*ta-spuk ghap-wa hā*, there is the barking of a dog (252, 11). Here, again, the *w* of *wa* is preserved after a consonant.

**126. Contracted Pronoun, Ablative.**—This occurs only in the third person. The form is *dī*, meaning ‘from him, her, it, or them.’ Its independent use seems to be somewhat rare. We have *hir dī dzōk*, he came from him, in 136, 2. It corresponds to the Hindi *us-sē* in :—

*tū dī pa-khabar hai*, lit. art thou by knowledge regarding him? *i.e.* dost thou know anything about him? (249, 5); Hindi *tujhē us-sē wāqfiyat hai?*  
*az dī khabar nak hām*, I do not know about him (249, 6). Hindi *mañ us-sē wāqif nahī hū*.

So, *mākhhk-al dī bū nisyēn*, we go out from here (*yahā-sē*) (242, 4).

With this contracted pronoun, we may compare the Paṣtō *dā*, *dē*, this.

Much more common is its use as a pleonastic ablative particle. Whenever an ablative appears in a finite sentence, this *dī* must also be used with the verb. This is fully explained in §§ 81 and 83. A few further examples are here given :—

*kū-tū lāst-r dī dzōk*, he came from thee (135, 11). Here, *dī* has altogether lost its pronominal force. All that it does is to reduplicate the force of *lāst*, from. We may put it this way, *hir dī dzōk* means ‘he came from him.’ Then who the ‘him’ is is explained by the ablative *kū-tū lāst* to be ‘you,’ so that the force of the third personal pronoun has disappeared from the *dī*, and it means only ‘from.’ Other examples are :—

*i-dēr lāst-l dī ts’ēk*, he went from the camp (135, 12).

*kū-Makālī ṣahīb lāst-r dī dzōk*, he came from Mr. Macaulay (135, 15).

Sometimes it is doubtful whether a particular form is in the ablative or not, and the doubt is always removed by the presence or absence of this *dī*. Thus, *inēl* means both ‘from’ and ‘in possession (of).’ If it has the former meaning, then *dī* must also appear in the sentence (see §§ 81, 117), as in :—

*inēl-tt-ir dī dzōk*, he came from thee (135, 8).

*inēl-mm-al dī dzōk*, he went from me (135, 8).

In two passages, *dī* is used with the verb *kap’ēk*, to cut, in a manner which I am unable to explain. They are :—

*marīy-l-a dī kapak*, he cut his (someone else’s) throat (246, 7).

*a-maghzai-l-a dī kap’ēk syōk*, his neck (throat) was cut (246, 8).

This *dī* should be distinguished from the plural emphatic particle *dī* (§§ 78, 79), and from *dī*, the contracted pronoun of the dative (§§ 123ff.).

**127. Pronominal Suffixes.**—The use of pronominal suffixes has been dealt with in the preceding pages. Those referring to the subject and the object of a sentence are dealt with in § 98, and those referring to the genitive in § 120.

**128. Other Pronominal Forms.**—These require no special treatment under the head of syntax. Various minor points are referred to in the sections dealing with the particular pronouns (§§ 21-27).

**129. Verb Substantive.**—The verb substantive (§ 39) is used only as a copula, as in *Zaid sir hā*, Zaid is good, or as an auxiliary verb to form the perfect (§ 49) and

pluperfect tenses (§ 50). It does not, by itself, predicate existence. If it is necessary to do this, one of the contracted pronouns of the locative must be added, as explained in § 125.

The present tense, *az h<sup>m</sup>*, etc., agrees with the subject in number and person, and does not change for gender. The past tense, *byōk-am*, etc., is a participial tense, and agrees with its subject in gender also, as well as in number and person. Thus:—

*hafō sarai nā-jōrai byōk*, that man was sick (240, 9).

*haf<sup>a</sup> zark<sup>a</sup> jōr buk*, that woman was in good health (240, 11).

*hafai hēndi buk-in*, they (masc. or fem.) were blind (240, 12). In the plural, of course, the masculine and the feminine are the same.

The following are examples of the use of the verb substantive as a copula. If the predicative complement is an adjective, it agrees with the subject in gender and number (§ 111). Examples of its use in predicating existence will be found in § 125.

*hafō sir hā*, he is good (239, 9).

*haf<sup>a</sup> sr<sup>a</sup> hā*, she is good (*id.* 10).

*hafō ai sir nak hā*, it is he that is not good (*id.* 11).

*az stīr h<sup>m</sup>*, I am weary (*id.* 12).

*hafai lawanaī hin*, they (masc.) are mad men (*id.* 13).

*hafai lawanīyī hin*, they (fem.) are mad women (*id.* 14).

*tū ai huṣhyār hai*, it is thou (masc.) who art intelligent (*id.* 15).

*tū ai huṣhyarrī hai*, it is thou (fem.) who art mad (240, 1).

*tyūs huṣhyarrī hai*, ye (masc. or fem.) are intelligent (*id.* 2).

*az ai khēla h<sup>m</sup>*, it is I who am ignorant (*id.* 3).

*mākh hairān hyēn*, we are perplexed (*id.* 4).

*hō ai sir hā*, it is this (masc.) that is good (*id.* 5).

*hā ai sr<sup>a</sup> hā*, it is this (fem.) that is good (*id.* 6).

*hāi* (or *hai*) *sr<sup>a</sup> hin*, these are good (*id.* 7).

*tū khafa byōk-ē*, thou wast angry (*id.* 13).

*tyūs khwaṣh buk-ai*, ye were happy (240, 14).

*az gōṣhai byōk-am*, I was alone (*id.* 15).

*mākh i-s<sup>a</sup> dzāk buk-yēn*, we were in one place (141, 1).

*tū ai tsālāk byōk-ē*, it is thou who wast clever (*id.* 3).

*tyūs grēnī buk-ai*, ye were important (*id.* 4).

*sakhal sūṣh<sup>a</sup> sūndī-a buk-in*, *tsak<sup>a</sup> ta-pēl<sup>a</sup> ta-tār*, so red were her lips, as a thread of silk, *i.e.* they were as red as a thread of silk (245, 13).

*anguṣṭi-t tsōn hin*, how many fingers hast thou? (247, 3).

In the sentences with *byōk*, the verb may mean 'became,' as well as 'was.' It depends, in each case, on the context.

**130. Copulative Verbs.**—The copulative verbs *byōk*, to become (§ 40), and *syōk*, to become (§ 41), require a few remarks. The past tenses, being participial, agree with the subject in gender, as well as in number, and person. The past tense of *byōk* is also used as the past tense of the verb substantive. *Syōk* is used to form nominal compound verbs (§ 29) and passives (§ 31). In conjugating the regular verb, *byōk* is used to



form the pluperfect (§ 50), the future perfect (§ 52), and the past conditional (§ 54).

When an adjective is the predicative complement of a copulative verb, it agrees with the subject in gender and number. Thus:—

*haf<sup>a</sup> sarai hōnd syōk*, that man became (or was) blind (241, 7).

*haf<sup>a</sup> zark<sup>a</sup> hōnd<sup>a</sup> suk*, that woman became (or was) blind (241, 6).

*hafūi hēndi suk-in*, they (masc. or fem.) became (or were) blind (241, 8).

If the complement is a noun substantive, and if it is of a gender different from that of the subject, then, if the copulative verb is in a past tense, it may agree with either the subject or the complement. Thus:—

*af<sup>a</sup> sarai zark<sup>a</sup> syōk* or *af<sup>a</sup> sarai zark<sup>a</sup> suk*, that man became a woman (177, 5).

Examples of the use of *byōk* will be found in the preceding section. The following are further examples of the use of *syōk*:—

*tū st<sup>r</sup> syōk-a*, thou becamest great (241, 9).

*tyūs ghūn<sup>a</sup> suk-aī*, ye became hidden (241, 10).

*az sti<sup>r</sup> syōk-am*, I became weary (241, 11).

*mākh sti<sup>r</sup> suk-yēn*, we became weary (241, 12).

*ta-sar a-drī-wa khwā suk-in*, the hairs of his head became fallen (245, 6).

131. **The Active Verb.**—It will be convenient to take the tenses formed from the aorist first, and then to consider those formed from the past participle.

132. **The Aorist Tenses.**—Whether a verb is transitive or intransitive, these tenses follow the same rules. None of them change for gender, and in each case the verb agrees with its subject in number and person. For the method of distinguishing the object of a transitive verb, and of using pronominal suffixes of the object, see § 98, 2.

The following are examples of the use of the tenses formed from the aorist, except the imperative:—

*tyūs bū tsawaī*, ye are going (242, 2).

*mākhkh-al dī bū nisyēn*, we are going out from here (242, 4). Cf. § 126.

*az bū nōrī khur<sup>a</sup>m*, I am eating bread (242, 6).

*ts<sup>a</sup> bū ghwats*, what art thou saying? (242, 8).

*sakhal bū ghwats<sup>a</sup>m*, I am saying this (lit. such) (242, 9).

*tā aī dērī*, dost thou own a paternal uncle? (243, 3).

*zalpiē aī dērī*, hast thou a grandfather? (243, 4).

*a-wrandēr-a bū mri*, his sister-in-law is dying (244, 5).

*a-syūgh-at bū tar-tyūs i-nar hanyī*, thy mother-in-law dwells in your house (244, 9).

*a-sar-am bū dūmī*, my head aches (245, 1).

*a-gōy-am bū dūmī*, my ear aches (245, 4).

*a-pundīy<sup>a</sup>-m bū dūmī*, my heel aches (247, 15).

*sar bū g<sup>a</sup>l<sup>m</sup>*, I am arranging my hair (lit. head) (245, 8).

133. **Imperative.**—The following are examples of the use of the imperative:—

*tsamī gharēw<sup>a</sup>n*, open (your) eyes (245, 2).

*tsōm gharēw<sup>a</sup>n*, open (your) eye (245, 3).

*kū-har kuk liki a-p<sup>t</sup> rūn dēr<sup>a</sup>n*, for everyone keep (your) forehead shining, i.e. before everyone preserve a cheerful countenance (245, 9).

*a-nīnī sūn ka*, blow (your) nose (245, 12).

*a-zbān ma khūrtēw<sup>n</sup>*, do not wag (your) tongue (246, 2).

*ghūn kī*, please make hidden (100, 9). See § 70.

134. **Past Tenses of Intransitive Verbs.**—The past tenses are formed from the past participle. In the intransitive verb they agree with the subject in gender, as well as in number and person. The persons are indicated by the addition of the nominative pronominal suffixes described in § 20 (a). The following are examples:—

*azz-al ts<sup>n</sup> dzut pēts ts<sup>ēk</sup> byōk-am*, I had walked a long way today (List of Words, No. 224).

*tū lik<sup>ēk</sup>-a*, thou didst ascend (242, 1).

*hafō rī dzōk*, he came (241, 13).

*haf<sup>a</sup> rī dzāk*, she came (241, 14).

*hafai nāsk-in*, they (masc. or fem.) sat (241, 15).

*bakhsh rī dzōk*, Bakhsh came (242, 7).

*a-khwarkai-tt-al gudā-kī ts<sup>ēk</sup>*, whither did thy nephew (sister's son) go? (243, 12).

*a-rāshṭai-mm-al i-nar kī ts<sup>ēk</sup>*, my nephew (brother's son) went home (243, 13).

*ts<sup>n</sup>-am rī a-trōr dzāk hā*, today my aunt has come (244, 1).

*ta-f<sup>a</sup> a-nāk malk*, his wife died (244, 3).

*a-syūgh-a handzuk, a-zūmm-al-a ts<sup>ēk</sup>*, his mother-in-law remained, his son-in-law went away (244, 12).

*a-gas-a māshk*, his tooth (fem.) broke (246, 1).

135. **Past Tenses of Transitive Verbs** (110, 7ff.).—As frequently stated in the preceding pages (§§ 12, Note; 20 (c); 36; 46; 98, 3), the past participle of a transitive verb is by origin passive in signification. Thus, *khwalak* means 'eaten,' not 'having eaten.' We should therefore expect that, as in Paṣtō or Hindōstānī, the subject should be put into the case of the agent; but we have seen that, in Ōrmūrī, there is no distinction in form between the agent and the nominative, so that we get, not only *Zaid mullak*, Zaid died, in which *Zaid* is in the nominative, but also *Zaid khwalak*, by-Zaid (something masculine) was-eaten, i.e. Zaid ate (something masculine), in which *Zaid* is the agent. While therefore the subject of a transitive verb in a past tense is apparently in the nominative, the verb itself agrees with the object, and not with the subject, in gender, number, and person. Thus, *paṇḍūk*, a pomegranate, is masculine singular, and is in the third person, and if we wish to say 'Zaid ate a pomegranate,' we must put the verb into the third person masculine singular to agree with *paṇḍūk*, and say *Zaid aṛ paṇḍūk khwalak*, lit. by-Zaid a pomegranate was-eaten. If we wish to say that Zaid ate pomegranates, then as *paṇḍūchī*, pomegranates, is plural, we must put the verb into the third person plural,—there being no distinction of gender in the plural,—and say *Zaid dī paṇḍūchī khwāl-k-in*, lit. by-Zaid pomegranates were-eaten-they. Again, if we wish to say that Zaid ate bread, then, as *nōrī*, bread, is feminine singular, and is in the third person, the verb must be in the third person singular feminine, and we must say *Zaid aṛ nōrī khwāl-k*, lit. by-Zaid bread was-eaten.

Similarly, in such cases, the termination of the verb must refer to the object, and not to the subject. We have seen that this was the case in *paṇḍūchī khwāl-k-in*, where

the object was in the third person plural, and it is the same for the other persons. Thus, *khwalak-am* means 'ate me (a man),' and *khwālk-am* means 'ate me (a woman).' In neither case does it mean 'I ate.' So *Zaid khwalak-am* means 'Zaid ate me,' not 'I ate Zaid.'

The agent-subject may also be expressed by a pronominal suffix, as shown in § 47; but this need not be dealt with here, as the manner of the use of these suffixes of the agent-subject is fully described in § 98, 3.

The following are further examples of the use of these tenses. It should be remembered that there is no distinction of gender in the plural :—

A. Object masculine singular :—

*az aī pandūk khwalak*, I ate a pomegranate (122, 14).

*hīts gudā-m nak dzōk hā*, I have never beaten him (62, 10).

*khwāw-am aī nak dōk hā*, I have not made sleep, *i.e.* have not slept (252, 3).

*mākh aī pandūk khwalak*, we ate a pomegranate (122, 15).

*tū aī khwalak*, thou atest something indefinite (122, 5).

*hafō aī pandūk khwalak*, he ate a pomegranate (122, 14).

*agar ka haf<sup>a</sup> sarai zahr khwalak, khō nak mullak*, although that man ate poison, still he did not die (152, 8).

*a-khwai dzān-a wazyōk*, he slew his own life, *i.e.* he killed himself (252, 2).

*a-dzān-a lū! dōk*, he robbed himself (252, 6).

*a-khwai dzān-a khalāš dōk*, he released himself (256, 15).

*hō kulanak a-khwai sabaq yād dōk hā*, this boy has remembered his lesson (254, 12).

B. Object feminine singular :—

*nīyat-am dāk*, I made a resolution (252, 12).

*a-zēnī-wa i-zānshrak izar nāk*, he put (his) chin on (so-and-so's) knee (246, 3).

*marīy<sup>a</sup>-l-a dī kapak*, he cut his (someone else's) throat (246, 7) (see § 126).

*nyūw<sup>a</sup> nar-a aī jōr dāk hā*, he has built a new house (253, 14).

*ishārat-a dāk*, he made a sign (261, 4).

C. Object plural :—

*az dī pandūchī khwālk-in*, I ate pomegranates (122, 14).

*agar ka hō-r dī ghandzī ghwēk-in, azz-al ts<sup>a</sup> nak ghwēk-in*, although this (person) spoke abuses to me, I did not say any (words) to him (152, 9).

*ts<sup>a</sup>khal-a bū ghwēk-in? sakhal-a bū ghwēk-in*, what sort (of words) was he saying? He was saying this sort (of words) (253, 2, 3).

*hafai bū ts<sup>a</sup> ghwēk-in*, what (words) were they saying? (254, 14).

**136. Conditional Sentences.**—The usual conditional particle is *ka*, if, with *mun*, then, in the apodosis. Other similar words will be found in §§ 92, 93. These can apparently be used with any tense. If the condition is one that has not occurred, then the present conditional (§ 53) or the past conditional (§ 54) tense is employed. The following are examples of conditional sentences :—

A. Aorist, *i.e.* present subjunctive (see § 56), in the protasis :—

*ka khura*, if he eat (88, 8).

*ka haf<sup>a</sup> rī dza, mun azz-al aī sū şraw<sup>m</sup>*, if (*i.e.* when) he come, then I will give (it) to him (150, 14).

*ka tū ghwats, mun azz-al sū dzaw<sup>m</sup>*, if thou say (it), then I will go to him (152, 4).

B. Present in protasis :—

*ka bū khura*, if he is eating (88, 9).

C. Past tense in protasis :—

*ka haf<sup>a</sup> khwalak, mun az sū khur<sup>m</sup>*, if he ate, then I shall eat (89, 10).

*ka bārān aī syōk, mun ghwāsī dī sū sa*, if it rained, then the grass will grow (150, 13).

*ka haf<sup>a</sup> rī dzōk, mun hō kār sū sa*, if he came, then this work will become (*i.e.* will be done) (152, 3).

Sometimes this tense is idiomatically used in the sense of the present subjunctive, as in :—

*ka khwalak, mun sū mullak*, if he ate, then he will have died, *i.e.* if he eat, then he will die (88, 14).

D. Imperfect in protasis :—

*ka haf<sup>a</sup> bū khwalak, mun khwalakan<sup>a</sup>* (or *mun khwalak byōkan<sup>a</sup>*), if he was eating, then he would have been eating (or would have eaten) (with your permission) (87, 2, 13).

E. Perfect in protasis :—

The perfect (49) is formed by conjugating the past participle with the verb substantive; thus, *khwalak hā*, has eaten him. In the protasis of a conditional sentence, the aorist of *byōk* is substituted for the verb substantive. Thus :—

*ka khwalak ba*, if (he) has eaten him (89, 7).

F. Present conditional in protasis :—

*ka khwalakan<sup>a</sup>*, if (he) should eat, or should have been eating him (89, 5).

*ka haf<sup>a</sup> jōr byōkan<sup>a</sup>, mun ts'ēkk-al sū byōk*, if he had been well, then he would have gone (89, 13).

In the above, the verb in the apodosis is in a kind of future of the pluperfect; but if the verb is itself *byōk*, then the future perfect tense is used, as in :—

*ka tū byōkan<sup>a</sup>, mun haf<sup>a</sup> sū byōk*, if thou hadst been, he would have been (90, 2). This is evidently done to avoid the repetition of *byōk*.

Sometimes the future perfect itself indicates a condition, without the use of *ka*. Thus :—

*af<sup>a</sup> sū i-w<sup>a</sup> byōk, kī rī dzōk*, had he been there, why did he come? (90, 3).

G. Past conditional in protasis :—

*ka khwalak byōkan<sup>a</sup>*, if (he) had eaten, or been eating him (89, 5).

In this connexion, we may draw attention to phrases such as :—

*nōrī dī nak buk, ka tū khwāl k bukan<sup>a</sup>*, there was no bread, that thou mightest have eaten it, *i.e.* there was no bread for thee to eat (88, 3).

**137. Potential Compound Verbs.**—As in Paṣtō, the only compound verbs are potential. The verb *hints'ēk* means 'to be able to do,' as in *af<sup>a</sup> hints'ēk*, 'he could do; *af<sup>a</sup> hintsak*, she could do; *af<sup>a</sup> bū hintsī*, he can do (113, 11). With the past participle of

another verb, it means 'to be able to,' 'to can.' If the main verb is transitive, the past participle agrees in gender and number with the object, but otherwise the participle is not changed. If the main verb is intransitive, then the participle agrees with the subject. Thus, *bū khwalak hintsi*, he can eat something masculine; *bū khwālk hintsi*, he can eat something feminine, or he can eat a number of things, either masculine or feminine (113, 14).

138. **Order of Words in a Sentence.**—The order of words in a sentence is usually Subject, Object, Verb (173, 12; 175, 6). Thus, *Zaid sir hā*, Zaid is good (173, 9); *a-sarai a-pandūk khwalak*, the man ate the pomegranate (174, 6); *az haf<sup>a</sup> wīrān d'ēk*, I saw him sick (175, 5). Ghulām Muḥammad Khān gives no rules for the position of the indirect object, or other members of the sentence, nor have I been able to discover any special rule myself. Generally speaking, the order of Paṣṭō and Hindōstānī seems to be followed.

The order of words in a sentence is also considered in § 98, 1.

139. **Order of Particles.**—The particles here dealt with are the following:—

A. Pronominal suffixes indicating either the subject or object of a verb, or the genitive of a personal pronoun, such as *am*, *at*, *wa*, etc. (§§ 20; 98, 2, 3; 120).

B. Contracted pronouns of the dative, *hir*, *dal*, *hal*, etc. (§§ 19; 122).

C. The particles *ai* and *di* (§§ 78, 79; 99-102).

D. The particles *bū* and *sū*. Of these, *bū* indicates the imperfect (§ 48) and present (§ 64), and *sū* indicates the future imperfect (§ 51), the future perfect (§ 52), and the future (§ 65). It naturally follows that both of these cannot appear in the same clause (127, 10).

(1) Of the above, we may dismiss the pronominal suffixes of the genitive with the remark that they are always suffixed to the governing noun. Thus, *a-sar-am bū dūmī*, my head aches (245, 1).

As regards the others, the first thing to remark is that (except those under head B) none of them can begin a clause or sentence.

(2) If more than one of them appear in a clause, then they all come together, after the same word, and this word must be one of the principal members of a sentence, —subject, object (direct or indirect), or verb (126, 9).

(3) The order amongst themselves, in which they occur, is that given above, *viz.* first one of the group A. Then one of group B. Then either *ai* or *di*. And then either *bū* or *sū*. Thus:—

*sarai-m-al ai bū tsal'ēk*, I (*am*) was (*bū*) taking (*tsal'ēk*) a man (*sarai ai*) away (*hal*) (127, 13).

This rule of order is broken in one case. When the contracted pronoun *hal* follows a noun ending in a consonant, it becomes *al*. Thus, *a-zūmm-al*, the son-in-law to him. If it follows a vowel, it becomes *l*, as in *ṣḥa-l*, give to him. Now, if *a* is added first, and then *hal*, it is evident that, as *hal* will then become *l*, there will be no difference in sound between *a-zūmm-al*, the son-in-law to him, and *a-zūm-a-l*, the son-in-law of him to him. In such cases, therefore, the order is reversed for the sake of clearness, and we have *a-zūmm-al-a* instead of *a-zūm-a-l*. Thus:—

*a-zūmm-al-a ts'ēk*, his (*a*) son-in-law went away (*hal*) (244, 13).



*kū-f<sup>a</sup> likī-l-a šḥa*, give it (*a*) to him (*kū-f<sup>a</sup> likī hal*) (143, 8).

*šḥa-l-a*, give it to him (151, 3).

*marīy<sup>a</sup>-l-a dī kapak*, he (*a*) cut for him (*hal*) the throat, *i.e.* he cut his (some-one else's) throat (246, 7). See § 126.

*a-maghzai-l-a dī kap<sup>a</sup>ēk syōk*, his (*a*) throat was cut for him (246, 8).

140. The question arises as to which member of the sentence these particles should follow. If one of the particles belongs to group A, then the question is at once solved by the rules laid down in 98, 2, 3. According to these rules, if the verb is a transitive verb in one of the aorist tenses, then the pronominal suffix represents the object, and is attached to the subject. But, if the verb is a transitive verb in one of the past tenses, then the pronominal suffix represents the subject, and is attached to the object. The other particles then fall into their regular places, as in *sarai-m-al ai bū tsal<sup>a</sup>ēk*, above quoted.

If there happen to be no pronominal suffix of the object or subject, then the particles usually follow the first main member of the sentence, which is usually the subject. Thus, to follow the fate of *bū* in the sentence *sarai bū pandūk khwalak*, a man was (*bū*) eating a pomegranate (123, 14). Here, *bū* follows the subject *sarai*. But if the subject, *sarai*, is omitted, the *bū* must follow the next principal member of the sentence, *viz.* *pandūk*, the object, and we get, with the subject supplied by a pronominal suffix, *pandūk-a bū khwalak*, he (*a*) was (*bū*) eating a pomegranate. Finally, if the object is also omitted, we must place the *bū* after the next principal member of the sentence,—the only word now left,—*viz.* the verb *khwalak*, indicating also in this case the subject, by a pronominal suffix (see § 47). Thus, we have *khwalak-a bū*, he (*a*) was (*bū*) eating it, there being no pronominal suffix of the object available in this case (§§ 20, 1; 47). If there had been a pronominal suffix of the object, it would have been added, however, not to the verb, but to the *bū*, as explained in § 48. Similarly for *sū* (§ 51).

Again with the particle *dī*, if in such cases we wish to use a suffix of the object, it is added to the *dī*. For instance, the suffix of the object in the third person plural is (§§ 20, 1; 47) *an*, and 'he ate certain indefinite things' is *khwālk-a dī-n*, in which the *a* represents the subject, and *n* represents the object (§ 101).

This adding of the suffixes to *bū*, *sū*, and *dī* occurs only when the verb is in one of the past tenses. It does not occur when it is in one of the aorist tenses (§§ 63, 101).

As another example of the changing position of these particles we may take the sentence *kū-f<sup>a</sup> likī-l-a šḥa*, give to him (143, 8). Here the subject is omitted, and the first principal member is the indirect object *kū-f<sup>a</sup> likī*. Hence the particles *hal*, to him (repeating pleonastically the indirect object), and *a*, it, are appended to it. If we now omit the indirect object *kū-f<sup>a</sup> likī*, these two particles must be appended to the next principal member, the verb *šḥa*, give, and we get *šḥa-l-a*, give it to him (151, 3), with identically the same meaning as *kū-f<sup>a</sup> likī-l-a šḥa*. Regarding the order of the suffixes in these two phrases, see the preceding section.





## APPENDIX TO CHAPTER VII.

On the use of *ai* and *di* (see §§ 99ff.).

141. As explained in the footnote to § 99, Ghulām Muḥammad Khān's account of the use of the particles *ai* and *di* is far from clear. Indeed, his main rule that, with certain specified exceptions, one or other must appear in every sentence involving the third person, is contradicted by numerous sentences from his own pen. I have therefore collected in the following pages every example in which, according to his rules, they should appear, as well as every other sentence in which they do appear, and have endeavoured, without much success, to discover the circumstances under which they are employed. As none of the sentences have any context, it is often quite impossible to discover the exact shade of meaning that each is intended to convey. After giving a few examples of the kinds of sentences in which *ai* and *di* may not be used,—on this point there is no doubt, and complete examples are unnecessary,—I give all the sentences occurring in Ghulām Muḥammad Khān's grammar, in which, according to him, they should be used, and also those in which they are used, but in which, according to him, they should not be used. In each case I give a reference to the page and line in which the sentence is to be found.

142. *ai* and *di* may not be used to refer to a noun with the definite article, or to proper names, personal pronouns, or substantival demonstrative pronouns. Thus:—

## (a) Nouns with the definite article:—

*a-distt-ir šra*, give me the (*i.e.* thy) hand (246, 15). Here the object of the transitive verb is *a-dist*, with the definite article.

*a-piē-m mulak hā*, *a-māw<sup>o</sup>-m zwandiy<sup>o</sup> hā*, my father is dead, my mother is living (242, 13). Here the subjects of the verb substantive *hā*, viz. *a-piē* and *a-māw<sup>o</sup>*, have each the definite article.

*a-pattī ziyar<sup>o</sup> suk-in*, the leaves became yellow (260, 4).

*a-šwānn-al ta-ram<sup>o</sup> i-pētsa ts'ēk hā*, the shepherd has gone after the flock (260, 13).

But, in the following three cases, *ai* is used, apparently against the rule, with the definite article. I am unable to explain its presence:—

*a-gōy-a ai kūn hā*, his ear is deaf (251, 10).

*tar-tū a-nar ai tang hā*, thy house is confined (252, 14).

*ta-Bragistā a-zbān ai grān hā*, the language of Bragistā is difficult (258, 6).

Here possibly the *ai* is a particle of emphasis, and we should translate 'it is the language (and only the language) of Bragistā that is difficult.'

## (b) Proper Names:—

*Bakhsh rī dzōk*, Bakhsh came (242, 7).

*Zaid, tar-tū marzā, rī dzōk*, Zaid, thy brother, came (175, 14).

## (c) Personal Pronouns:—

*az stīr h<sup>m</sup>*, I am weary (239, 12).

*mākh hairān hyēn*, we are perplexed (240, 4).

*tū khafa byōkē*, thou becamest angry (240, 13).

*tyūs huṣṣyarrī haī*, you are intelligent (240, 2).

*hafō rī dzōk*, he came (241, 13).

*hafai hēndī buk-in*, they were blind (240, 12).

The same is the case if the object of a transitive verb is a personal pronoun, indicated by a pronominal suffix. Thus :—

*pa-galgh-a wʳr*, carry him (or it) upon the shoulder (247, 8).

*az-a bū nak manʳm*, I do not heed him (249, 3).

*tsiv, dzēwʳn-a rī*, go, bring him here (258, 15).

(d) Substantival Demonstrative Pronoun :—

*hō wa hā*, this exists (237, 4).

*hafʳ srʳ hā*, that (woman) (or she) is good (239, 10).

*hā tarʳ ākshai hā*, this is this man's brother-in-law (244, 11).

*hō dī i-fʳ lāstʳ plan hā*, this is wider than that (252, 1). Here *dī* is the sign of the ablative.

143. The particles *aī* and *dī* can, however, be used with any of the above as particles of emphasis. Several examples have been given in §§ 78, 79. The following are additional to those there given :—

*hō aī sir hā*; *hā aī srʳ hā*, it is this (m. or f.) that is good (240, 5, 6). But *haī srʳ hin*, these are good (240, 7).

*tū aī tsālāk byōkē*, it is thou who wast clever (241, 3).

*hā-m aī ta-khwarkīyī nar hā*, it is this that is my niece's house (243, 15).

*hā aī ta-fʳ zarkʳ wan hā*, it is she that is that woman's co-wife (244, 7).

*a-pārī-wa aī zarī hā*, it is his foot that is small (247, 2).

*kuk aī hai*, who on earth art thou? (248, 1).

*hā-wa aī māwʳ hā*, this person (to whom I point) is his mother (250, 2).

*hā bihē aī khwaṣṣʳ hā*, this too is sweet (251, 9).

*hō aī sir hā, ka hafō*, is it this that is good, or that? (253, 8).

*a-nēkī aī kū-har-kuk giradʳ sirʳ hā*, only virtue is good with everyone, *i.e.* in everyone's opinion (256, 7).

*a-dunyā aī tōṣṣʳ ta-ākhīrat hā*, the world is only a preparation (lit. viaticum) for the future (256, 9). Here, be it observed, the *aī* refers to the complement, *tōṣṣʳ*, of the verb substantive, and not to the subject.

*a-bʳl srat aī ta-Khudāē niʳmat hā*, the condition of good health is only the favour of God (258, 2). Here the same remark applies.

*tar-tū a-naṣīb aī sir hā*, it is thy luck that is good (258, 7).

It must be confessed that, owing to the shortness of the sentences and the absence of context, in some of the above the use of *aī* as an emphatic particle is doubtful. On the other hand, I am unable to suggest any other reason for its presence.

144. As regards transitive verbs, *aī* or *dī* is used to refer to the object in the following sentences :—

*afʳ ka pōī awasa, bad kār aī bū nak ka*, he who understands does not do a bad action (24, 3).

*hā aī, ka srʳ buk, nak-a dal wrūk*, thou didst not take this (woman), who was good (151, 12).

*agar ka hō-r dī ghandzī ghwēk-in*, although this man spoke abusive words to me (152, 9).

*yā-r dī wak w<sup>r</sup>, yā-r dī sharbat w<sup>r</sup>*, either bring water, or bring sharbat. (157, 9).

*ka sakhal kār aī nak kēwī*, (see) that thou do not such a deed (162, 2).

*tā aī dērī*, dost thou possess an uncle? (243, 3).

*zalpiē aī dērī*, hast thou a grandfather? (243, 4).

*ōzḥ<sup>a</sup> aī garḍan ka*, put a necklace (on) the neck (245, 6).

*khwāw-am aī nak dōk hā*, I have not made sleep, *i.e.* I have not slept (252, 3).

*hīts aī bū nak kawī*, he does nothing (252, 4).

*‘aql aī nak dērī*, thou hast no sense (253, 1).

*‘arz aī dar<sup>m</sup>*, I have a petition (253, 12).

*nyūw<sup>a</sup> nar-a aī jōr dāk hā*, he has built a new house (253, 15).

*khūn aī mak kēw<sup>n</sup>*, do not commit murder (254, 8).

*tēṣṭ<sup>a</sup> kharbūz<sup>a</sup> aī mak ṣḥīn<sup>n</sup>*, do not buy a bitter musk-melon (256, 14).

*ta-khalq i-rāī inar dī zaṣṭī mak kēw<sup>n</sup>*, do not make (*i.e.* put) thorns on the way of people (*i.e.* on the public road) (258, 9).

*gāk<sup>a</sup> dī bēz<sup>n</sup>*, cook flesh (259, 3).

*tsōn dal dī ṣḥaw<sup>m</sup>? hōnn-ir dī ṣḥa*, how many may I give thee? give me so many (261, 5, 6).

145. If the object of a transitive verb is not expressed, then *aī* and *dī* are not used.

Thus :—

*hīts gudā-m nak dzōk hā*, I have never beaten (him) (62, 10).

*pa-dyō zām<sup>a</sup> bū khwūrāk ka*, he eats (*khwūrāk kayēk*, to eat, is a compound verb) with both jaws (246, 5).

*sakhal mak kēw<sup>n</sup>*, do not act thus (254, 3).

*i-khalq girad sir kēw<sup>n</sup>*, act well with people, *i.e.* behave well (260, 3).

146. But also, they are omitted in many cases in which I can trace with certainty no difference in meaning resulting from their use or disuse. Probably, as Ghulām Muḥammad (suppl. p. 1) implies, the *aī* and *dī* gives a tinge of indefiniteness to the word to which it refers. In this case *tā aī dērī* would mean ‘dost thou possess any uncle at all?’ but *tā dērī* would mean simply ‘dost thou possess an uncle?’ So, *khūn aī mak kēw<sup>n</sup>* (254, 8) would mean ‘do not commit any murder,’ while *kōr mak kēw<sup>n</sup>* (253, 11) would mean ‘don’t make anger,’ *i.e.* ‘don’t be angry now.’ Possibly, too, others are treated as compound verbs expressing one compound idea, like *khwūrāk kayēk*, to eat, above. Such, for instance, may be *tōp kayēk*, to jump (250, 8); *khwārī kayēk*, to work (254, 10); *ṣabr kayēk*, to wait (257, 10); and others in the following list. The whole question is, however, very doubtful. The following are the sentences given by Ghulām Muḥammad in which neither *aī* nor *dī* is used with the object of a transitive verb :—

*hō kulanak bū tsēk lupī*, this child sucks the breast (246, 11).

*r<sup>w</sup>an bal ka*, light a fire (248, 4; 259, 15).

*kār bū nak kawī*, he does not do work (248, 10). Cf. 162, 2, in the examples with *aī*.

- hai bū ts' kawin*, what are these doing? (250, 1).  
*i-p' ghuwāin izar tōp ka*, make a leap over this canal (250, 8).  
*nīyat-am dāk*, I made a resolution (252, 12).  
*ts'khal-a bū ghwēk-in? sakhal-a bū ghwēk-in*, what sort of (words) was he saying? He was saying such (words) (253, 2, 3).  
*kōr mak kēw'n*, do not make anger, *i.e.* do not be angry (253, 11).  
*ts'n khwārī kēw'n, ka sabā-t pakār sa*, today do work, that it may become useful to thee tomorrow (254, 10).  
*hafai bū ts' ghwēk-in? hīts-an bū nak ghwēk-in*, what were they saying? they were saying nothing (254, 14, 15).  
*angushtrī dist kēw'n*, put a ring on the hand (255, 7).  
*ta-piē qışs' mēn'n*, heed the words of the father (255, 8).  
*pagrīy' i-sar tēp'n*, bind a turban on (thy) head (256, 3).  
*ting'-wa granyī kēw'n*, make the knot tight on it (257, 1).  
*i-hīts kār inar sustī mak kēw'n*, in any work do not do laziness (257, 6).  
*kū-kuk izar thumat mak ghwats*, do not speak calumny against anyone (257, 8).  
*syī sā'at sabr kēw'n*, wait a moment (257, 10).  
*hir tsūw, ka hisāb kayēn*, come to me, that we may make an account (257, 15).  
*i-kund'i izar rahm kēw'n*, show mercy on widows (260, 7).  
*wyūk' giyōy mak shīn'n*, do not buy a dry cow (260, 8).  
*darēshī mak ghwats*, do not speak lies (260, 14).  
*ghaibat mak kēw'n*, do not do backbiting (260, 15).  
*ishārat-a dāk*, he made a sign (261, 4).

147. If the verb is not transitive, then *ai* and *di* refer to the subject. Thus:—

(a) Intransitive Verbs:—

- kū-har-kuk liki ai ras'ek*, he arrived (*i.e.* came) to everyone (61, 14).  
*i-f' murghān ai, i-wust'ek, inar-wi gōlīy' aghak*, a bullet (*gōlīy' ai*) hit that bird as it flew away (*cf.* § 34) (46, 4).  
*bād ai bū laga*, wind is blowing (253, 4).  
*dūn ai bū chigī*, smoke is rising (258, 13).

But, in the two following instances, *ai* is not used:—

- a-zalpiē-m malk hin*, my grandparents have died (243, 5).  
*hā rāi sikh i-k'lai kī-l tsawak hā*, this road has gone (*i.e.* leads) straight to the village (255, 1).

148. (b) Verbs Substantive. With these the *ai* or *di* almost always refers to the subject, but sometimes it refers to the complement. In the following it refers to the subject:—

- nām-at ai ts' hā*, what is thy name? (248, 2).  
*tar-kuk nar ai hā*, whose house is it? (248, 11).  
*tar-kuk khwār ai hā*, whose sister is she? (249, 1).  
*hā māl ai tar-kuk hā? ta-Khān ai hā*, whose is this property? It belongs to the Khān (249, 6, 7). Note that in the second clause we have *ai*, although the subject is omitted.

*ta-tsōn tsān aī hā ? ta-ṣḥ<sup>a</sup> tsān aī hā*, of how many years is he? he is of six years (249, 13, 14). Here again the subject is omitted.

*khwaṣḥ-am aī nak hā*, it is not pleasing to me (249, 15). Here again the subject is omitted.

*hā giyōy aī i-harr<sup>a</sup> inar ghwaṭ<sup>a</sup> hā*, this cow is the stoutest of all (*cf.* § 15) (250, 6).

*hō saṛai aī chig hā*, this man is tall (250, 7).

*sir shai aī hā*, this is a good thing (250, 12). Subject omitted.

*hō bār aī haluk hā*, this load is light (250, 15).

*kuk aī khafa hā*, who is angry? (251, 5).

*ts<sup>a</sup>khāl rang-a aī hā*, what sort is its colour? (251, 11).

*hō saṛai aī baḡē-khōr hā*, this man is a bribe-taker (251, 12).

*zāl saṛai aī hā*, he is an old man (253, 13). Subject omitted.

*zāl<sup>a</sup> zark<sup>a</sup> aī hā*, she is an old woman (253, 14). Subject omitted.

*hō p<sup>a</sup>rai aī tar-kuk hā*, whose is this rope? (254, 5).

*yār aī haṭ<sup>a</sup> sir hā, ka pa-tsaṭ aī ga yār ba*, that friend is good, who is also a friend behind one's back (254, 6).

*hō karal aī mahīn hā*, this mat is fine (256, 1).

*sir dzawān aī hā*, he is a good youth (256, 10). Subject omitted.

*hā tūr<sup>a</sup> aī ta-p<sup>a</sup> dzawān hā*, this sword belongs to this youth (256, 11).

*hā wz<sup>a</sup> aī tar-kuk hā*, whose is this she-goat? (256, 12).

*ṣhāista yānsp aī hā*, it is a pretty horse (257, 4). Subject omitted.

*a-tōb<sup>a</sup> aī har waqt sr<sup>a</sup> hā*, contrition is at all times good (257, 11).

*hō kār aī kharāb hā*, this action is bad (258, 1).

*tar-kuk mrīk aī hā*, whose slave is he? (258, 8).

*hā gōn aī zēṣṭan hā*, this stick is thorny (258, 11).

*ta-lak<sup>a</sup>-ṣḥ<sup>a</sup>wai kanḡak aī hā*, it is a herd of deer (259, 4). Subject omitted.

*ta-tsēn k<sup>a</sup>lai mayā aī hā*, of what village is it a flock? (259, 5).

*ta-nāwyī marzā aī hā*, he is the bride's brother (259, 8). Subject omitted.

*hō kūwai aī krum hā*, this well is deep (259, 10).

*hā kūts<sup>a</sup> aī taṅg hā*, this lane is narrow (259, 11).

*ta-pēriyannī aṣar aī hā*, it is a trace of demons (260, 12). Subject omitted.

*ta-nmāz waqt aī hā*, it is the time of prayer (261, 7).

*asal aī wadānī dzut hā*, this year the harvest is plentiful (261, 9).

149. In the following example the *aī* must refer to the complement, and not to the subject, for the subject is the pronoun of the second person contained in the verb substantive:—

*tar-kuk kulān aī hai*, whose son art thou? (248, 3).

The probable explanation is that, in the case of the verb substantive, the *aī* or *dī* refers to the subject when that is expressed, but when the subject is not expressed it refers to the complement. It will have been noticed that in several of the above examples the subject is not expressed. In such cases I have classed them as examples of *aī* referring to an omitted subject, but in each case they could also be taken as examples in which, in the absence of the subject, the *aī* referred to the complement.

150. In the following examples, *ai* or *di* is not used with the verb substantive :—

*hai sr<sup>a</sup> hin*, these are good (240, 7).

*marzawē-t tsōn hin*, how many brothers hast thou ? (242, 15).

*dyō-m marzā hin*, I have two brothers (243, 1).

*syi-m dūw<sup>a</sup> hā*, I have a daughter (243, 8).

*nwasai-t di hā*, is there (*di hā*) a grandson of thee, *i.e.* hast thou a grandson ? (243, 11).

*anguşti-t tsōn hin*, how many fingers hast thou ? (247, 3).

*mīn shīw hā*, it is still night (248, 15).

*tar-kuk inēl<sup>a</sup> hā ? tar<sup>a</sup> inēl<sup>a</sup> hā*, in whose possession is it ? It is in his possession (250, 3, 4).

*dzut bad-khōi sarai hā*, he is a very ill-mannered man (250, 10).

*dist-am di nak hā*, there is (*di hā*) no hand of me, *i.e.* I have no hand (251, 7).

*ta-spuk ghap wa hā*, there is (*wa hā*) the barking of a dog (252, 11).

*hā rāi ārat hā*, this road is wide (252, 13).

*yād-am nak hā*, I have no memory (253, 9).

*harr<sup>a</sup> sarai hin*, all are men (254, 2).

*dzut ghamjan hā*, he is much grieved (255, 14).

*harr<sup>a</sup> sr<sup>a</sup> hin*, all are good (257, 9).

*hā wak khwaştr<sup>a</sup> hā*, this water is sweet (259, 1).

*sāl<sup>a</sup> dzut hā*, there is great cold (259, 13).

151. (c) With the copulative verbs *byōk* and *syōk*, *ai* and *di* also refer to the subject when it is expressed. When it is not expressed, they probably refer to the complement. Thus :—

*kuk ai byōk*, it was someone (30, 3). Subject omitted. But *ts<sup>a</sup> byōk*, there was something (30, 4). Subject also omitted.

*tsōn ai byōk*, it was to some extent (30, 4). Subject omitted.

*syi tsōn wa di buk-in*, there were (*wa buk-in*) several (30, 6). Subject omitted.

*tsak<sup>a</sup> mzarai ai ba*, he is by nature (Hindi *hōtā hai=ba*) like a tiger (163, 13). Subject omitted.

*ta-malik yānsp ai byōk*, it was the horse of the chief (249, 8). Subject omitted.

*ka bārān ai syōk, mun ghwaśi di sū sa*, if rain became (*i.e.* if it rained), then the grass will grow (150, 13).

152. But in the following examples *ai* or *di* is not used with copulative verbs :—

*hafō sarai nā-jōrai byōk*, that man was sick (240, 9).

*hafō kār wīrān syōk*, that business became ruined (241, 5).

*haf<sup>a</sup> zark<sup>a</sup> hōnd<sup>a</sup> suk*, that woman became blind (241, 6).

*s<sup>a</sup>-wa hō byōk, wa tsōn māl<sup>a</sup> bī buk-in*, that person, for one, was (there), and some other persons were also (there) (248, 12).

*saḥar syōk*, it became morning (248, 14).

*tar-mun khwai ūşh byōk*, it was my own camel (250, 5).

*şramōt-am syōk*, he forgot me (251, 1).

*dūb syōk*, he sank (251, 3).



*jōr byōk ? hā, jōr byōk*, was he in good health ? Yes, he was in good health (251, 13, 14).

*hō faṣl ṣḥī-būk syōk*, that crop became rotten (252, 9).

*gap sū nōrṣḥ nak sa*, a stone will not become soft (258, 3).

*duṣḥman sū dōst nak sa*, an enemy will not become a friend (258, 4).

*sāl<sup>a</sup>-m bū sa*, there is cold to me, *i.e.* I am cold (259, 15).

*garmī suk, tētsan-am bū sa*, it became warm, there is heat to me, *i.e.* I am hot (260, 1).

153. (d) With a Passive verb *aī* and *dī* also refer to the subject. Thus :—

*sarai aī wazyōk syōk*, a man was killed (121, 11).

*sarai dī wazzuk suk-in*, men were killed (121, 12).

154. If the subject of an intransitive verb is not expressed, *aī* and *dī* are omitted. This does not apply to verbs substantive. We have seen above (§ 149) that in their case, if the subject is omitted, *aī* and *dī* are sometimes used to refer to the complement. So also with copulative verbs. The following are examples of intransitive verbs with the subject not expressed :—

*i-ṣḥōr likī-l ts'ēk*, he went to the city (251, 15).

*tar-tū i-ghōlai inar hanyī*, he is sitting in thy court-yard (255, 9).

*prān hanyēk*, yesterday he was seated (255, 13).





## CHAPTER VIII.

### DERIVATION OF WORDS.

155. The formation of the Infinitive or Verbal Noun has been described in § 32, and that of the Verbal Noun of Agency in § 33. Besides these, there is an Abstract Verbal Noun, formed as follows :—

**Abstract Verbal Noun** (39, 10ff.).—The usual way of forming this from verbs of the first conjugation is to drop the final *ēk* or *ayēk* of the infinitive, and to substitute for it *āō*. Thus :—

Infinitive.	Verbal Noun.
<i>ṣḥī-ts'ēk</i> , to send.	<i>ṣḥī-tsāō</i> , sending.
<i>mukhayēk</i> , to knead.	<i>mukhāō</i> , kneading.
<i>dazḥ'ēk</i> , to load.	<i>dazḥāō</i> , loading.

Verbs whose infinitives end in *w'ēk* change the final *ēk* to *in'*, and other verbs sometimes do the same. Thus :—

<i>mukhaw'ēk</i> , to knead.	<i>mukhawin'</i> , kneading.
<i>ghaf'ēk</i> , to weave.	<i>ghafin'</i> , weaving.
<i>ṣḥī-ts'ēk</i> , to send.	<i>ṣḥī-tsawin'</i> , sending (40, 3).

Verbs of the second conjugation, whose infinitives end in *ōk* or *ak*, rarely form abstract verbal nouns. When they do it is generally by adding *āō* to the infinitive. Thus :—

<i>wriyōk</i> , to take.	<i>wriyōkāō</i> , taking.
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In other cases, when no special verbal noun is in use, the infinitive is itself used as a verbal noun.

156. **Abstract Nouns.**—These are formed with the following terminations :—

*ī*.  
*wālai*.  
*tōb*.  
*wālī*.  
*gīrī*.  
*gālī*.  
*āwī*. Thus :—

*ī* (41, 9).

From *grān*, dear, difficult, we have *grānī*, dearness, difficulty.

<i>garm</i> , hot,	<i>garmī</i> , heat.
<i>nēk</i> , good,	<i>nēkī</i> , goodness.
<i>bad</i> , bad,	<i>badī</i> , badness.
<i>khp'l</i> , own,	<i>khp'lawī</i> , relationship.

These are generally borrowed from Persian or Paṣtō.  
*wālai* (41, 13).

<i>spīw</i> , white,	<i>spīwōwālai</i> , whiteness.
<i>ghrās</i> , black,	<i>ghrāsōwālai</i> , blackness.
<i>ziyaṛ</i> , yellow,	<i>ziyaṛōwālai</i> , yellowness.

These are commonly abstract nouns indicating colour (42, 1).  
*tōb* (42, 2).

<i>marzā</i> , a brother,	<i>marzatōb</i> , brotherhood, brotherliness.
<i>zark</i> , a woman,	<i>zarktōb</i> , womanhood.
(?) <i>baṛwā</i> , a pimp,	<i>baṛwītōb</i> , pimping.
(?) <i>sp<sup>a</sup>k</i> , light, not heavy,	<i>sp<sup>a</sup>ktōb</i> , lightness.

I have no authority for the last two words in the first column. What are written are the corresponding Paṣtō words.  
*wālī* (41, 3).

<i>mrīk</i> , a slave,	<i>mrīkwālī</i> , slavery.
<i>wīnz<sup>a</sup></i> , a slave-girl,	<i>wīnz<sup>a</sup>wālī</i> , the condition of a slave-girl.
<i>dāi</i> , a nurse,	<i>dāiwālī</i> , the condition of a nurse.

*gīrī* (42, 4).

<i>khwai</i> , own,	<i>khwaigīrī</i> , relationship.
<i>mullā</i> , a priest,	<i>mullāgīrī</i> , priesthood.
<i>munshī</i> , a clerk,	<i>munshīgīrī</i> , the profession of a clerk.

*gālī* (42, 6).

<i>pazan<sup>a</sup>ēk</i> , to recognize,	<i>pazangālī</i> , recognition.
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*āwī* (42, 8).

<i>dāragh</i> , long,	<i>dāraghāwī</i> , length.
<i>tsāk</i> , sour,	<i>tsākāwī</i> , sourness.
Note <i>khwaṣṣ</i> , sweet,	<i>khwāṣṣhāwī</i> , sweetness.

157. *Nouns of Agency*.—Nouns of Agency may be formed from verbs, and are then called verbal nouns of agency, or may be formed from nouns, and are then called nominal nouns of agency. The formation of verbal nouns of agency has been already described in § 33. The following remarks deal only with nominal nouns of agency. These generally signify a profession or occupation, and the terminations are borrowed from Paṣtō or Persian (44, 8ff.). Thus :—

- lau-garai*, a reaper.
- madat-garai*, a helper.
- randar-garai*, a mill-worker (44, 13. Note the cerebral *r*).
- bagar-wāl*, a horse impetuous for the mare.<sup>1</sup>
- bēgār-wāl*, a forced labourer.
- zar-gar*, a goldsmith.
- saudā-gar*, a merchant.
- dōkān-dār*, a shopkeeper.

158. *Nouns of Instrument* (26, 10ff.).—There are very few of these in Ōrmurī. When required, they are borrowed from Paṣtō or Persian, such as the Paṣtō *ghāṣh-tumbūnai*, a toothpick. The following two Ōrmurī words have been noted :—

*sar-tarwung*, a band for the head, a headcloth.

*parawak*, a broom (from *parayēk*, to sweep).

159. *Nouns of Place*.—These also are rare in Ōrmurī, and are generally borrowed from Paṣtō or Persian. Thus (27, 3) :—

*dēg-dām*, a fireplace.

*pand-ghōlai*, a cattle-yard.

*kand-ghōlai*, a chasm.

*ṭahārat-khāna wa āwriz*, bathroom and privy.

160. *Compound Nouns*.—Compound nouns are common. Several examples will be found in the preceding sections. Here we may mention one that does not fall under any of the preceding heads, viz. *saṛai-khōr*, a man-eater, cannibal (44, 15).

In this connexion we may mention the ‘jingles’ which are a prominent feature in all the languages of India. The one example given by Ghulām Muḥammad Khān is *saṛai-harai*, men etcetera (176, 7).

161. *Onomatopœa*.—The following onomatopœa are given by Ghulām Muḥammad Khān (27, 6ff.) :—

*ḍang*, a single beat of a drum.

*ṭang*, the noise made by striking a metal cup once.

*ghap*, a single bark of a dog.

From these verbs are formed, such as *ḍangʿēk*, to give forth the sound of a drum. So, *ṭangʿēk*, *ghapʿēk*.

Transitive verbs would be *ḍangawʿēk*, *ṭangawʿēk*, and *ghapawʿēk*.

*ṭinau* or *ṭirṭkau*, the noise of earthen vessels or bottles colliding.

*ṭakau*, the noise made by striking wood or stone.

*jinau*, the tinkling of ornaments.

162. *Diminutives*.—Diminutives are generally formed as in Paṣtō (25, 2). Thus :—

Noun.	Diminutive.
<i>tūt</i> , a mulberry.	<i>tūtḱai</i> .
<i>gurū</i> , a kid.	<i>gurūḱai</i> .
<i>skhwandar</i> , a steer, a calf.	<i>skhwandarkai</i> .
<i>lawʿr</i> , a bludgeon.	<i>lawʿrḱai</i> .
<i>ghrās</i> , a black man.	<i>ghrāsakai</i> .
<i>dīwāl</i> , a wall.	<i>dīwālgai</i> , or <i>dīwālgōṭai</i> .
<i>shōr</i> , a city.	<i>shōrgai</i> .
<i>miṭtagh</i> , a gun.	<i>miṭtaghḱai</i> .
<i>saṛai</i> , a man.	<i>saṛigai</i> .
<i>khār</i> , an ass.	<i>khargai</i> .

Others follow Persian or Hindōstānī (25, 10). Thus :—

*bar*, a door.

*barkak*.

*mizdik*, a mosque.

*mizdkak*, contracted from *mizdikkak*.

Noun.	Diminutive.
<i>tukra</i> , a piece.	<i>tukrakak</i> .
<i>kitāb</i> , a book.	<i>kitābak</i> .
<i>dēg</i> , a cauldron.	<i>dēgrai</i> .
<i>yānsp</i> , a horse.	<i>yānspkirai</i> .
<i>tūt</i> , a mulberry.	<i>tūtikirai</i> . Cf. above.
<i>bāgh</i> , a garden.	<i>bāghgirai</i> .

These are all masculine. If it is desired to form a feminine of any diminutive ending in *ai*, the *ai* is changed to *iy*. Thus, the feminine of *skhwandarkai*, a little calf, is *skhwandarkiy* (26, 6).

The diminutive of *dūk*, a girl, is *dūkarīy* (26, 9).

163. **Adjectives of Origin, etc.**—These generally end in *i* (34, 7). Thus:—

*Kābuli*, of Kābul.  
*Lōgarī*, of Lōgar.  
*Balkhī*, of Balkh.  
*Bukhārāi*, of Bukhārā.

Or (34, 10) in imitation of other languages, *wāl* may be added, as in *Ďerawāl*, of Ďera.

Or (34, 13) the genitive may be used, as in *ta-grī*, of the mountain (= *pahārī*).

Sometimes (35, 5) the Paštō *taštān*, master, is added to the genitive, as in *ta-yānsp taštān*, a horseman; *ta-pagrīy taštān*, one who wears a turban (= *pagrīwālā*); *ta-sāng taštān*, a javelin-man. In such senses, *wāl* is also used, but not so frequently, as in *pagrīwāl*, one who wears a turban.

On p. 33, Ghulām Muḥammad Khān gives a number of relative adjectives borrowed from Persian and Paštō. It is unnecessary to quote them all. The following Paštō examples will suffice:—

<i>khīrai</i> , dirt.	<i>khīran</i> , dirty.
<i>waswās</i> , doubt.	<i>waswāsī</i> , doubtful.
<i>saudā</i> , madness.	<i>saudāi</i> , mad.

164. **Compound Adjectives.**—Persian and Paštō compound adjectives, made up of an adjective and a noun, are freely borrowed in Örmürī (32, 8). Thus:—

Persian *sufīd-chashm*, Paštō *spīn-stargai*, white-eyed.

Persian *syāh-chashm*, Paštō *tōr-stargai*, black-eyed.

More common are the numerous adjectives formed by prefixing a negative, such as *bē* or *nā*. These too are all borrowed. Examples (163, 4) are:—

*bē-aql*, stupid.  
*bē-gham*, without sorrow.  
*nā-jōr*, unwell.  
*nā-tars*, fearless.  
*nā-dān*, ignorant.  
*nā-fahm*, unintelligent.  
*nā-mard*, unmanly.

In Ōrmuri adjectives with *bē* generally add a short *i* to the termination of the main word (32, 4). Thus :—

*bē-fikri*, without anxiety.

*bē-rahmi*, merciless.

*bē-waki*, waterless.

*bē-ḥāṣili*, fruitless.

*bē-bari*, doorless.

*bē-shaki*, without doubt (161, 2).

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## CHAPTER IX.

## ÖRMURĪ TIMES AND SEASONS.

165. **Calendar.**—The Örmurī months are those usual Musalmān countries, but the names vary in some respects. In the following list the Arabic names are compared with the Örmurī (59, 3).

Arabic.	Örmurī.
<i>Mōḥarram.</i>	<i>ta-Ḥasan Ḥusain a-māi.</i>
<i>Ṣafar.</i>	<i>ta-Ṣafar (sic) māi.</i>
<i>Rabi'ū'l-awwal.</i>	<i>Awwal Khwār.</i>
<i>Rabi'ū' ṣ-ṣānī.</i>	<i>Dīm Khwār.</i>
<i>Jumādū'l-awwal.</i>	<i>Ṣḥaim Khwār.</i>
<i>Jumādū' ṣ-ṣānī.</i>	<i>Tsār'm Khwār.</i>
<i>Rajab.</i>	<i>Rajab.</i>
<i>Shā'bān.</i>	<i>Shā'bān.</i>
<i>Ramazān.</i>	<i>Ramazān.</i>
<i>Shawwāl.</i>	<i>Zarī 'Id ('the little 'Id').</i>
<i>Zī'l-qā'da.</i>	<i>Khālī.</i>
<i>Zī'l-ḥijja.</i>	<i>St'r 'Id ('the big 'Id').</i>

The following are special seasons or days (59, 9) :—

- Ṣḥē mōgh*, the three months *Rajab*, *Shā'bān*, and *Ramazān*.  
*Sr' shūw ta-imāmyīyī*, the *Ashūrā*, or first ten days of the *Mōḥarram*.  
*Daya*, the first ten days of *Ṣafar*.  
*Wī māi chār shamba*, the last Wednesday of each month.  
*Yād o is'm ta-Rasūl*, the *Bārak Wafāt*, or last twelve days of Muḥammad's fatal illness.  
*Shakh Barāt*, the *Shab-ē-barāt*, or 14th day of the month of *Shā'bān*, on which Musalmāns make oblations to the names of deceased ancestors. (*Paṣṭō shakh*, buried.)

166. **Days of the Week.**—The following are the days of the week (60, 3) :—

Saturday,	<i>hafta.</i>
Sunday,	<i>yak samba (sic).</i>
Monday,	<i>dū samba.</i>
Tuesday,	<i>ṣḥē samba.</i>
Wednesday,	<i>tsār samba.</i>
Thursday,	<i>pāz samba.</i>
Friday,	<i>jum'a.</i>

167. **Times of the Day.**—These are as follows (60, 7) :—

- mērsh prēts*, sunrise.  
*sūrī maḥal barī zar*, 8 or 9 A.M.  
*Hindū sūrī māl klak barī zar*, 10 or 11 A.M.  
*gharma*, midday.

*zawāl gatēs*, 12-30 P.M.

*zawāl*, 1 P.M.

*awwal nim-ryüz*, 2 P.M.

*nim-ryüz*, about 3 P.M.

*tūt nim-ryüz*, about 3-30 P.M.

*chig dyō shuti*, about 4 P.M.

*dyō shuti*, 4-30 or 5 P.M.

*qazā dyō shuti*, about 5-30 P.M.

*awwal nmā-shām*, after sunset.

*nmā-shām*, evening.

*awwal khutan*, early bedtime.

*khutan*, bedtime.

*dzünī khutan*, sleeping time.

*awwal pahar*, the first watch of the night.

*nīm shīw*, midnight.

*pīng*<sup>a</sup>, the end of night.

*saḥar*, dawn.

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## CHAPTER X.

## ORMURĪ SENTENCES.

## 168. Sentences dealing with parts of the body.—

1. *a-sar-am bū dūmī*, my head aches (245, 1).
2. *tsamī gharēw<sup>n</sup>*, open the eyes (*id.* 2).
3. *tsōm gharēw<sup>n</sup>*, open the eye (*id.* 3).
4. *a-gōy-am bū dūmī*, my ear aches, or my ears ache (*id.* 4).
5. *ta-sar a-drī-wa khwā suk-in*, the hairs of his head are (lit. became) fallen (*id.* 6).
6. *sar bū gal<sup>m</sup>*, I am arranging my hair (*id.* 8).
7. *kū-har kuk likī a-p<sup>t</sup> rūn dēr<sup>n</sup>*, keep the forehead shining for everyone, *i.e.* before everyone preserve a cheerful countenance (*id.* 9).
8. *a-rūtī-wa šra-suk-in*, his cheeks became swollen (*id.* 11).
9. *a-ninī sūn ka*, blow (your) nose (*id.* 12).
10. *sakhal sūsh<sup>a</sup> sūndī-a buk-in*, *tsak<sup>a</sup> ta-pē<sup>a</sup> ta-tār*, so red were her lips, as a thread of silk, *i.e.* they were as red as a thread of silk (*id.* 13).
11. *a-gas-a māshk*, his tooth broke (246, 1; 251, 4).
12. *a-zbān ma khūrtēw<sup>n</sup>*, do not wag (your) tongue (246, 2).
13. *a-zēnī-wa i-zānshak izar nāk*, he put (his) chin on (so-and-so's) knee (*id.* 3).
14. *pa-dyō zām<sup>a</sup> bū khūw<sup>r</sup>āk ka*, he eats with both jaws (*id.* 5).
15. *ōzh<sup>a</sup> aī garḍan ka*, put the necklet (on your) neck (*id.* 6).
16. *marīy<sup>a</sup>-l-a dī kapak*, he cut his (someone else's) throat (*id.* 7). See § 126.
17. *a-maghzai-l-a dī kap<sup>ē</sup>k syōk*, his throat was cut (*id.* 8). See § 126.
18. *a-kulanak-a i-sīn<sup>a</sup> izar gatak*, her child fell (*i.e.* was lying) on her bosom (*id.* 9).
19. *hō kulanak bū tsēk lupī*, this child sucks the breast (*i.e.* is a suckling) (*id.* 11).
20. *a-dīm-a šra-suk*, his belly became swollen (*id.* 12).
21. *a-pat-am girēw<sup>n</sup>*, scratch my back (*id.* 13).
22. *a-biyān tēr<sup>n</sup>*, bind (your) loins (*id.* 14).
23. *a-distt-ir šra*, give me (your) hand (*id.* 15).
24. *a-distī-wa tēr<sup>n</sup>*, tie up his hands (247, 1).
25. *a-pārī-wa aī zarī hā*, it is his foot that is small (*id.* 2).
26. *anguṣṭi-t tsōn hin*, how many fingers hast thou? (*id.* 3).
27. *ta-dist a-wargh<sup>a</sup> wai-t ta-pārī a-talai-t barābar hin*, the palm of thy hand (and) the sole of thy foot are equal (*id.* 4).
28. *bazar a-muṭ-at dūgaḍ maḥkam hin*, (thy) fore-arm (and) thy fist are both strong (*id.* 6). Cf. § 169, 100.
29. *pa-galgh-a w<sup>r</sup>*, carry it on (your) shoulder (*id.* 8).
30. *ta-tsamī a-bānī-wa spīw<sup>a</sup> hin*, the eyelashes of his eye are white (*id.* 9).
31. *ta-wrūdzi a-drī-wa ghrēsī hin*, the hairs of his eyebrows are black (*id.* 11).
32. *pa-langīy<sup>a</sup> lagand*, pull (his) foot (*id.* 13).
33. *pa-pūnd<sup>a</sup>-wa dōn*, propel (*i.e.* kick) him (*sc.* a horse) with (your) heel (*id.* 14).
34. *a-pūndīy<sup>a</sup>-m bū dūmī*, my heel aches (*id.* 15). Note that there are two words for 'heel,' one with a dental, and the other with a cerebral *d*.

## 169. Miscellaneous Sentences.—

1. *kuk aī hai*, who (on earth) art thou? (248, 1). See § 143.
2. *nām-at aī ts<sup>a</sup> hā*, what is thy name? (*id.* 2).
3. *tar-kuk kulān aī hai*, whose son art thou? (*id.* 3). See § 149.
4. *r<sup>a</sup>wan bal ka* (or *kēw<sup>n</sup>*), light a fire (*id.* 4).
5. *i-k<sup>a</sup>lai kī bū tsaw<sup>m</sup>*, I am going to the village (*id.* 5).
6. *swār hai ka p<sup>a</sup>lai hai*, art thou riding or on foot? (*id.* 6).
7. *kuk-a bū zana*, who is beating him? (*id.* 7).
8. *ta-ts<sup>a</sup>-pār<sup>a</sup>-wa bū zan*, why art thou beating him? (*id.* 8).
9. *dzik<sup>a</sup>-wa bū zan<sup>m</sup> ka kār bū nak kawī*, I am beating him because he does not do (his) work (*id.* 9).
10. *tar-kuk nar aī hā*, whose house is it? (*id.* 11).
11. *s<sup>a</sup>-wa hō byōk, wa tsōn māl<sup>a</sup> bī buk-in*, this (person) for one was there, and other persons were there (also) (*id.* 12). The words *wa byōk* postulate presence. See § 125.
12. *saḥar syōk*, has it become morning? (*id.* 14).
13. *mīn shīw hā*, it is still night (*id.* 15).
14. *tar-kuk khwār aī hā*, whose sister is she? (249, 1).
15. *ta-p<sup>a</sup> sarai a-qışs<sup>a</sup> mēn<sup>n</sup>*, heed the words of this man (*id.* 2).
16. *az-a bū nak man<sup>m</sup>*, I do not heed him (*id.* 3).
17. *tū dī pa-khabar hai*, dost thou know that man? (*id.* 4). See § 126.
18. *az dī khabar nak h<sup>m</sup>*, I do not know him at all (*id.* 5). See § 126.
19. *hā māl aī tar-kuk hā*, whose is this property? (*id.* 6).
20. *ta-Khān aī hā*, it is the Khān's (*id.* 7).
21. *ta-malik yānsp aī byōk*, it was the horse of the chief (*id.* 8).
22. *ka tū bū tsīw, tsīw*, if thou art going, go (*id.* 9).
23. *az bū khō pērī nak tsaw<sup>m</sup>*, I for my part am not going now (*id.* 10).
24. *kān bū tsīw*, when art thou going? (*id.* 11).
25. *ṣabā sū tsaw<sup>m</sup>*, I shall go tomorrow (*id.* 12).
26. *ta-tsōn tsān aī hā*, of how many years (*i.e.* how old) is he? (*id.* 13).
27. *ta-ṣh<sup>a</sup> tsān aī hā*, he is six years old (*id.* 14).
28. *khwaṣḥ-am aī nak hā*, it is not pleasing to me (*id.* 15).
29. *hai bū ts<sup>a</sup> kawīn*, what are these doing? (250, 1).
30. *hā-wa aī māw<sup>a</sup> hā*, this is his mother (*id.* 2).
31. *tar-kuk inēl<sup>a</sup> hā*, in whose possession is it? (*id.* 3).
32. *tar<sup>a</sup> inēl<sup>a</sup> hā*, it is in this (person)'s possession (*id.* 4).
33. *tar-mun khwai ūṣḥ byōk*, it was my own camel (*id.* 5).
34. *hā giyōy aī i-harr<sup>a</sup> inar ghwaṭ<sup>a</sup> hā*, this is the stoutest cow of all (*id.* 6).
35. *hō sarai aī chig hā*, this man is tall (*id.* 7).
36. *i-p<sup>a</sup> ghnwāin izar ṭōp ka*, jump over this canal (*id.* 8).
37. *hā khai aī tar-kuk hā*, whose is this field? (*id.* 9).
38. *dzut bad-khōi sarai hā*, he is a very ill-mannered man (*id.* 10).
39. *a-gunum tsōn sēr-a hā*, how many seers is the wheat? (*id.* 11). See § 125.
40. *sir shai aī hā*, it is a good thing (*id.* 12).

41. *ghrās ai hā, ka ziyar ai hā*, is it black, or is it yellow? (*id.* 13).
42. *sūsh ai hā*, it is red (*id.* 14).
43. *hō bār ai haluk hā*, this load is light (*id.* 15).
44. *shamōt-am syōk*, he forgot me (251, 1).
45. *duṣṣkī gh'lai sun*, be silent a little (*id.* 2).
46. *qūb syōk*, he sank (*id.* 3).
47. *kuk ai khafa hā*, who is angry? (*id.* 5).
48. *az khafa h'm*, I am angry (*id.* 6).
49. *dist-am di nak hā*, I have no hand (*id.* 7).
50. *a-pārī-m dzak' hā*, my foot is lamed (*id.* 8).
51. *hā bihē ai khwaṣṣ' hā*, this (fem.) too is sweet (*id.* 9).
52. *a-gōy-a ai kūn hā*, his ear is deaf (*id.* 10).
53. *ts'khal rang-a ai hā*, what sort is its colour? (*id.* 11).
54. *hō sarai ai baḡē-khōr hā*, this man is a bribe-taker (*id.* 12).
55. *jōr byōk*, was he in good health? (*id.* 13).
56. *hā, jōr byōk*, yes, he was in good health (*id.* 14).
57. *i-shōr liki-l ts'ek*, he went to the city (*id.* 15).
58. *hō dī i-j' lāst' plan hā*, this is wider than that (252, 1).
59. *a-khwaī dzān-a wazyōk*, he slew his own life (*i.e.* committed suicide) (*id.* 2).
60. *khwaūw-am ai nak dōk hā*, I have not made sleep (have not slept) (*id.* 3).
61. *hīts ai bū nak kawī*, he does nothing (*id.* 4).
62. *tū kū-mun liki gram hai*, thou art censured to (*i.e.* before) me (252, 5).
63. *a-dzān-a lūt dōk*, he robbed himself (*id.* 6).
64. *a-kaf tsōn man hā*, how many maunds is the chaff? (*id.* 7). See § 125, footnote.
65. *pa-law'ī-a zan*, beat him with a cudgel (*id.* 8).
66. *hō faṣl sh'z-būk syōk*, this crop became rotten (*id.* 9).
67. *a-qalam-am maṣhtak*, my pen broke (*id.* 10).
68. *ta-spuk ghap-wa hā*, there is the barking of a dog (*id.* 11).
69. *nīyat-am dāk*, I made a resolution (*id.* 12).
70. *hā rāi ārat hā*, this road is wide (*id.* 13).
71. *tar-tū a-nar ai tang hā*, thy house is confined (*id.* 14).
72. *jagar' mak kēw'n*, do not fight (*id.* 15).
73. *'aql ai nak dērī*, thou dost not possess sense (253, 1).
74. *ts'khal-a bū ghwēk-in*, what sort of (words) was he saying? (*id.* 2).
75. *sakhal-a bū ghwēk-in*, he was saying (words) of this sort (*id.* 3).
76. *bād ai bū laga*, wind is blowing (*id.* 4).
77. *az akhwara-nak h'm*, I am hungry (*id.* 5).
78. *az tra-nak h'm*, I am thirsty (*id.* 6).
79. *az tra-nak syōk-am*, I became thirsty (*id.* 7).
80. *hō ai sir hā ka hafō*, is this good or that? (*id.* 8).
81. *yād-am nak hā* or *i-zli-m nak hā*, I have no memory (of it) (*id.* 9).
82. *kōr mak kēw'n*, do not be angry (*id.* 11).
83. *'arṣ ai dar'm*, I have a petition (*id.* 12).
84. *zāl sarai ai hā*, he is an old man (*id.* 13).

85. *zāl<sup>a</sup> zark<sup>a</sup> aī hā*, she is an old woman (*id.* 14).
86. *nyūw<sup>a</sup> nar-a aī jōr dāk hā*, he has built a new house (*id.* 15).
87. *kī bū nak mēnī*, why dost thou not heed? (254, 1).
88. *harr<sup>a</sup> sarai hin*, all are men (*id.* 2).
89. *sakhal mak kēw<sup>n</sup>*, do not act so (*id.* 3).
90. *tarai mullak aī byōk*, the corpse was of these (men) (*id.* 4).
91. *hō p<sup>a</sup>rai aī tar-kuk hā*, whose is this rope? (*id.* 5).
92. *yār aī haf<sup>a</sup> sir hā, ka pa-tsaī aī ga yār ba*, that friend is good, who is also a friend behind (one's) back (*id.* 6).
93. *khūn aī mak kēw<sup>n</sup>, ka 'umr-at sū lanđ sa*, do not commit murder, as thy life will become short (thereby) (*id.* 8).
94. *ts<sup>n</sup> khwārī kēw<sup>n</sup>, ka sabā-t pakār sa*, labour today, that it may be useful to thee tomorrow (*id.* 10).
95. *hō kulanak a-khwai sabaq yād dōk hā*, this boy has got his lesson by heart (*id.* 12).
96. *hafai bū ts<sup>a</sup> ghwēk-in*, what (words) were they saying? (*id.* 14).
97. *hits-an bū nak ghwēk-in*, they were saying nothing (*id.* 15).
98. *hā rāi sikh i-k'lai kī-l tsawak hā*, this road has gone (*i.e.* leads) straight to the village (255, 1).
99. *a-pyūz-at wit<sup>a</sup> ka*, open thy mouth (*id.* 3).
100. *a-tsangil-a mashtak*, his fore-arm broke (*id.* 4). Cf. § 168, 28.
101. *i-nas-a di lik<sup>a</sup> hā*, there is a pain in his belly (*id.* 5). Cf. § 125.
102. *a-wr<sup>a</sup>sh<sup>t</sup>-m spiw<sup>a</sup> suk*, my beard became white (*id.* 6).
103. *angushtri dist kēw<sup>n</sup>*, put a ring (on thy) hand (*i.e.* finger) (*id.* 7).
104. *ta-piē qisṣ<sup>a</sup> mēn<sup>n</sup>*, heed the words of (thy) father (*id.* 8).
105. *tar-tū i-ghōlai inar hanyī*, he is sitting in thy courtyard (*id.* 9).
106. *i-nar kī-wa glōn*, take it away into the house (*id.* 10).
107. *i-daryāb liki-wa srum kēw<sup>n</sup>*, immerse it in the river (*id.* 11).
108. *prān hanyēk*, yesterday he was seated (*id.* 13).
109. *dzut ghamjan hā*, he is much grieved (*id.* 14).
110. *i-w<sup>a</sup> kī mak tsūw*, do not go there (*id.* 15).
111. *hō karai aī mahin hā*, this mat is fine (256, 1).
112. *pagriy<sup>a</sup> i-sar tēp<sup>n</sup>*, tie a turban on (thy) head (*id.* 3).
113. *kitāb-at kwas dōk*, what didst thou do with the book? (*id.* 4).
114. *kū-mun liki aī s<sup>a</sup> khaṭṭ<sup>a</sup> pīs<sup>n</sup>*, write one (*i.e.* a) letter to me (*id.* 5).
115. *ta-p<sup>a</sup> a-bai<sup>a</sup> tsōn hā*, how much is the price of this? (*id.* 6).
116. *a-nēki aī kū-har kuk girad sr<sup>a</sup> hā*, only virtue is good with everyone (*i.e.* in everyone's opinion) (*id.* 7).
117. *a-dunyā aī tōsh<sup>a</sup> ta-ākkirat hā*, it is the world that is a preparation for the journey to the next (*id.* 9).
118. *sir dzawān aī hā*, he is a good youth (*id.* 10).
119. *hā tūr<sup>a</sup> aī ta-p<sup>a</sup> dzawān hā*, this sword belongs to this youth (*id.* 11).
120. *hā wz<sup>a</sup> aī tar-kuk hā*, to whom does this she-goat belong? (*id.* 12).
121. *asrik rūn hā, ka sh<sup>a</sup>ini-wa bū*, is it (?) fresh ghī, or dost thou buy it? (256, 13).

122. *tēṣṭṣ kharbūz<sup>a</sup> ai mak ṣhrin<sup>n</sup>*, do not buy a bitter musk-melon (*id.* 14).
123. *a-khwai dzān-a khalāṣ dōk*, he released himself (*id.* 15).
124. *ṭing<sup>a</sup>-wa granyī kēw<sup>n</sup>*, make the knot tight on it (257, 1).
125. *a-hēntschī-m khwā suk-in*, my tears became fallen (*i.e.* fell) (*id.* 2).
126. *i-ghrai inar dī yānak dzut hā*, in the fireplace there is much ash (*id.* 3).
127. *ṣhāista yāns<sup>a</sup> ai hā*, it is a pretty horse (*id.* 4).
128. *kī bū khwasai* (? *khwashai*) *girz*, why dost thou wander about without employment? (*id.* 5).
129. *i-hits kār inar susti mak kēw<sup>n</sup>*, in any work do not do laziness (*id.* 6).
130. *ta-hākim i-hukm lāst<sup>a</sup> dī a-sar mak w<sup>r</sup>*, do not rebel against the order of the ruler (*id.* 7).
131. *kū-kuk izar thumat mak ghucats*, do not speak calumny against anyone (*id.* 8).
132. *har<sup>a</sup> sr<sup>a</sup> hin*, all are good (*id.* 9).
133. *syī sā<sup>a</sup>t ṣabr kēw<sup>n</sup>*, wait a moment (*id.* 10).
134. *a-tōb<sup>a</sup> ai har waqt sr<sup>a</sup> hā*, contrition is at all times good (*id.* 11).
135. *i-d<sup>a</sup>-l rī dzaī*, come here to it, *i.e.* in this direction (*id.* 12).
136. *i-d<sup>a</sup> rī dzaī*, come here (*id.* 13).
137. *hō-wa hā ; gal hā*, here it is; it is lying (there) (*id.* 14).
138. *hir tsūw, ka hisāb kayēn*, come here, that we may make up an account (*id.* 15).
139. *hō kār ai kharāb hā*, it is this action that is bad (258, 1).
140. *a-b<sup>l</sup> ṣrat ai ta-Khudāē ni<sup>a</sup>mat hā*, good health is only the favour of God (*id.* 2).
141. *gap sū nōrṣṭ<sup>a</sup> nak sa*, a stone will not become soft (*id.* 3).
142. *duṣṭman sū dōst nak sa*, an enemy will not become a friend (*id.* 4).
143. *a-ghūndzī-t pāk hin*, are thy garments clean? (*id.* 5).
144. *ta-Bargistā a-zbān ai grān hā*, the Ōrmuṛi language is difficult (258, 6).
145. *tar-tū a-naṣīb ai sir hā*, thy luck is good (*id.* 7).
146. *tar-kuk mrīk ai hā*, whose slave is he? (*id.* 8).
147. *ta-khalq i-rāi inar dī zaṣṭī mak kēw<sup>n</sup>*, do not put thorns on (*i.e.* obstruct) the public road (*id.* 9).
148. *hā gōn ai zēṣṭran hā*, this stick is thorny (*id.* 11).
149. *bōi rī dzaī*, come near (*id.* 12).
150. *dūṇ ai bū chigī*, smoke is rising (*id.* 13).
151. *ta-ashnā dīdan ai ṣawāb dari*, visiting a friend gains the reward of a virtuous act (*id.* 14).
152. *tsūw, dzēw<sup>n</sup>-a rī*, go, bring him here (*id.* 15).
153. *hā wak khwāṣṭ<sup>a</sup> hā*, this water is sweet (259, 1).
154. *nōi bū khurī*, thou art eating bread (*id.* 2).
155. *gāk dī bēz<sup>n</sup>*, cook flesh (*id.* 3).
156. *ta-lak<sup>a</sup>-ṣṭ<sup>a</sup>wai kandak ai hā*, it is a herd of deer (*id.* 4).
157. *ta-tsēn k<sup>a</sup>lai mayā ai hā*, of what village is it a flock? (*id.* 5).
158. *gharma rī dzaī* or *gharmi likī rī dzaī*, come at noon (*id.* 6).
159. *hafō dal bū dawā-salām ghucēk-in*, he was saying (*i.e.* sending) blessings (? *du<sup>a</sup>*) (and) compliments to thee (*id.* 7).



160. *ta-nāwyī marzā ai hā*, he is the bride's brother (*id.* 8).  
 161. *a-barakat-at zyāt.sōn*, may thy prosperity increase (*id.* 9).  
 162. *hō kūwai ai krum hā*, this well is deep (*id.* 10).  
 163. *hā kūts<sup>a</sup> ai tang hā*, this lane is narrow (*id.* 11).  
 164. *a-kulanak gal hā, khwāw-al gastak-a*, the boy is lying down, he is asleep (*id.* 12).  
 165. *sāl<sup>a</sup> dzut hā*, or *sardī dzut hā*, there is much coldness (*id.* 13, 14).  
 166. *sāl<sup>a</sup>-m bū sa, r<sup>a</sup>wan bal ka*, there is coldness to me (*i.e.* I am cold); light a fire (*id.* 15).  
 167. *garmī suk*, heat became (*i.e.* it has become hot) (260, 1).  
 168. *tētsan-am bū sa*, heat is becoming to me (*i.e.* I am getting hot) (*id.* 1).  
 169. *a-dzut kkanī sr<sup>a</sup> nak hin*, excessive laughings are not good (*id.* 2).  
 170. *i-khalq girad sir kēw<sup>a</sup>n*, behave well with people (*id.* 3).  
 171. *a-patṭi ziyā<sup>a</sup> suk-in*, the leaves became yellow (*id.* 4).  
 172. *kū-tū lāst<sup>a</sup> dī marawur hā*, he is angry with thee (260, 5).  
 173. *pakhulī-wa kēw<sup>a</sup>n*, make him appeased (*id.* 6).  
 174. *i-kund<sup>a</sup>i izar raḥm kēw<sup>a</sup>n*, show mercy on widows (*id.* 7).  
 175. *wyūk<sup>a</sup> giyōy mak šṭr<sup>a</sup>n<sup>a</sup>*, do not buy a dry cow (*id.* 8).  
 176. *i-syāk<sup>a</sup> liki nāi*, sit into (*i.e.* in) the shade (*id.* 9).  
 177. *swār-a kēw<sup>a</sup>n*, cause him to mount (*id.* 10).  
 178. *zyātī kū-kuk girad mak kēw<sup>a</sup>n*, do not use excess with anyone (*id.* 11).  
 179. *ta-pēriyannī aṣar ai hā*, it is a sign (or indication) of demons (*id.* 12).  
 180. *a-ṣhwānn-al ta-ram<sup>a</sup> i-pēts<sup>a</sup> ts<sup>a</sup>ēk hā*, the shepherd has gone behind the flock (*id.* 13).  
 181. *darēṣṣī mak ghwats*, do not speak lies (*id.* 14).  
 182. *ghaibat mak kēw<sup>a</sup>n*, do not do backbiting (*id.* 15).  
 183. *a-ḍiw<sup>a</sup> bal kēw<sup>a</sup>n*, light the lamp (261, 1).  
 184. *ta-gunum a-mār sir hā*, wheaten flour is good (*id.* 2).  
 185. *a-rākh<sup>a</sup> ghwats*, speak the truth (*id.* 3).  
 186. *ishārat-a dāk*, he made a sign (*id.* 4).  
 187. *tsōn dal dī šṭaw<sup>a</sup>m*, how many shall I give thee? (*id.* 5).  
 188. *hōnn-ir dī ṣṭ<sup>a</sup>*, give me so many (*id.* 6).  
 189. *ta-nmāz waqt ai hā*, it is the time of prayer (*id.* 7).  
 190. *tsālāk sun*, be quick (*id.* 8).  
 191. *asal ai wadānī dzut hā*, this year the harvest is plentiful (*id.* 9).  
 192. *mihmān kī a-nōrī nīw*, set the bread for the guest (*id.* 10).

[No. I.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## ORMURĪ.

## SPECIMEN I.

*(Deputy Commissioner of Bannu.)*

1. Ta-s<sup>a</sup> sarai dyō kullān buk-in. 2. I-fāi lāst<sup>a</sup>-l a-zarī  
 1. Of-one man two son were. 2. ...them from-to-him the-little  
 i-piē kī ghwēk-in ka, 'ē piē, af<sup>a</sup> bakhr<sup>a</sup> ka tar-tū  
 ...father to said (words) that, 'O father, that share which of-thee  
 i-māl lāst<sup>a</sup> bū tar-mun rasa, šḥērī.' Wa hō i-fāi  
 ...property from ... of-me arrives, give-to-me.' And this-one ...those  
 dyō kullān izar a-khwai guzār<sup>a</sup> bayak. 3. I-tsōn ryūz lāst<sup>a</sup>  
 two son on the-his-own living divided. 3. ...some day from  
 i-pēts<sup>a</sup>, a-kishar kullān har-ts<sup>a</sup>-wa sar<sup>a</sup> jama' dōk, i-sō  
 after, the-younger son everything-he together collected made, ...one  
 pēts mulk liki rawān syōk, wa i-w<sup>a</sup> ō pa-bad-kharchī sar<sup>a</sup>  
 far country to departing became, and there he on-bad-expenditure with  
 a-khwai māl wustayēk. 4. Wa pa-f<sup>a</sup> waqt ka harr<sup>a</sup>-wa  
 the-his-own property caused-to-fly. 4. And at-that time that all-he  
 tamām dōk, wa i-f<sup>a</sup> mulk izar aī st<sup>r</sup> qaḥṭ syōk, wa  
 finished made, and ...that country on ... great famine became, and  
 ō muḥtāj syōk. 5. Wa ts'ēkk-al, wa ta-fō mulk i-sō  
 he poverty-stricken became. 5. And he-went, and of-that country ...one  
 sarai gad syōk. Wa afō i-khwai khai kī ta-nālatti ta-tsarāō pār<sup>a</sup>  
 man with became. And he ...his-own field to of-swine of-feeding for  
 šḥi-ts'ēk, 6. wa tar<sup>a</sup> zli bū-syōk ka, i-fāi paṭṭi lāst<sup>a</sup> ka  
 sent-him, 6. and his heart was-becoming that, ...those leaves from which  
 a-nālatti-wa bū-khwurin, khwai dzān ḍak ka, magar  
 the-swine-them are-eating, his-own self filled he-may-make, but  
 kukk-al dī bū nak šḥrūk-in. 7. Ka tang syōk,  
 anyone-to-him things ... not was-giving. 7. When hard-pressed he-became,  
 ghwēk-in ka, 'tar-mun ta-piē tsōn mazdūri hin, ka  
 he-said (words) that, 'of-me of-father how-many servants are, that  
 nōri-wa bū zyāt sa, wa az dī bū i-d<sup>a</sup> i-lwuzh<sup>a</sup>  
 bread-of-them ... superfluous becomes, and I ... (abl.) ... here ...hunger

lāst<sup>a</sup> mr<sup>a</sup>m. 8. Az sū-wust<sup>a</sup>m, i-khwai piē ki sū-tsaw<sup>a</sup>m, wa  
*from am-dying. 8. I will-arise, ...my-own father to I-will-go, and*  
ghwats<sup>a</sup>mm-al sū ka, “ē piē, az ai ta-āsmān wa tar-tū i-mukh  
*say-to-him will that, “O father, I ... of-heaven and of-thee ...face*  
inar khatā dāk ā; 9. az ai ta-p<sup>a</sup> lāiq nak <sup>a</sup>m ka tar-tū  
*in sin done have; 9. I ... of-this worthy not am that of-thee*  
kullān kī-ts’ēk s<sup>a</sup>m. Az pa-miṣāl ta-sō khwai mazdūri  
*son called I-may-be. Me by-likeness of-one thine-own servants*  
kēw<sup>a</sup>n.” 10. Chig syök, i-khwai piē ki dzök, wa  
*make.” 10. Arisen he-became, ...his-own father to he-arrived, and*  
mīn pēts byök ka a-piē ō d’ēk; wa a-zli-wa wizar  
*still far he-was that the-father him saw; and the-heart-of-him on-him*  
braṣhtak, trapp-al-a dāk, wa pa-yānghgh-al syök, wa  
*burnt, running-to-him-he made, and on-embrace-to-him he-became, and*  
pats-a dök. 11. A-kullānn-al ghwēk-in, ‘ē piē, az ta-āsmān wa  
*kiss-he made. 11. The-son-to-him said (words), ‘O father, I of-heaven and*  
tar-tū i-mukh inar khatā ai dāk ā; wa az ai hīts lāiq nak  
*of-thee ...face in sin ... done have; and I ... anything worthy not*  
<sup>a</sup>m ka tar-tū kullān kī-ts’ēk s<sup>a</sup>m.’ 12. Lēkin a-piē-l-a  
*am that of-thee son called I-may-be.’ 12. But the-father-to-them-of-him*  
i-khwai mradzi kī ghwēk-in ka, ‘sērā dī i-sr<sup>a</sup> sr<sup>a</sup>  
*...his-own slaves to said (words) that, ‘quickly ... (abl.) ...good good*  
ghündzi lāst<sup>a</sup> na-w<sup>a</sup>rai, wa kū-r<sup>a</sup> kī parghūnawai; wa angushtri  
*garments from bring-ye-out, and ...this-one to put-ye-on; and a-ring*  
i-dist, wa tsaplaī i-pārī kai; 13. wa tskhat ghwatsts-ir  
*on-hand, and shoes on-feet make-ye; 13. and fat calf...*  
w<sup>a</sup>rai, ḥalāl-a kai, ka khuryēn-a wa khwashī  
*bring-ye, slaughtered-it make-ye, that we-may-eat-it and happiness*  
kawyēn; 14. dzik<sup>a</sup> ka ō kullān-am mullak byök, wa biyē  
*we-may-make; 14. because that this son-of-me dead was, and again*  
zwandai ai syök; ghūn byök, wa biyē wök syök.’ Wa pa-khwashī  
*alive ... became; lost was, and again found became.’ And by-happiness*  
sar suk-in.  
(?) passing-time they-became.

15. Wa ta-fō a-st<sup>a</sup>r kullān i-khai inar byök. Ka dzök-rī.  
*15. And of-him the-great son ...field in was. When he-came,*  
wa i-nar kī bōi syök, tsaftari wa darzāō ai amar’ēk.  
*and ...house to near became, music and noise ... he-heard.*  
16. S<sup>a</sup>-wa ai i-naukari lāst<sup>a</sup> kī-ts’ēk, wa puṣht<sup>a</sup>n<sup>a</sup>-wa dī  
*16. One-he ... ...servants from he-called, and asking-he from-him.*

dāk ka, 'ō aī ts' hā?' 17. Af<sup>a</sup>-l ghwēk-in ka, 'tar-tū.  
*made that, 'this ... what is?' 17. He-to-him said (words) that, 'thy*  
 a-marzā rī-dzōk ā, wa tar-tū a-piē aī tskhat ghwats ḥalāl  
*the-brothér come is, and thy the-father ... fat calf slaughtered*  
 dōk ā, dzik<sup>a</sup> ka b<sup>1</sup>l jōr wōk ā.' 18. Wa ō  
*made has, because that well sound found-him he-has.' 18. And he*  
 pa-ghuṣṣa syōk, wa nak zayēk ka, 'winarr-al dzaw<sup>m</sup>.' Wa  
*by-anger became, and not wished that, 'within... I-may-go.' And*  
 a-piē-l pa-nisht<sup>a</sup> na-ghōk, wa tasallā-l aī šriyōk. 19.  
*the-father-to-him outside emerged, and consolation-to-him ... gave. 19.*  
 Wa afō-l i-jawāb inar i-khwai piē kī ghwēk-in ka,  
*And he-to-him ...answer in ...his-own father to said (words) that,*  
 'dzūn<sup>n</sup>, az ōn tsēnī tar-tū khidmat bū-kaw<sup>m</sup>, wa gudā tar-tū  
*'see, I so-many years thy service am-doing, and ever thy*  
 i-ḥukm lāst<sup>a</sup> ghīr<sup>ē</sup>ek-nak<sup>a</sup>m, wa tū kū-mun kī gudā-gān  
*...command from swerved-not-I, and thou ...me to ever*  
 saggarū gān šriyōk nak ā, ka i-khwai īmbāi gaḍ aī khwashī  
*kid ever given not hast, that ...my-own friends with ... happiness*  
 k<sup>m</sup>. 20. Wa ō kullān-att-ir ka dzōk ā, ka tar-tū.  
*I-may-make. 20. And this son-of-thee... when come he-is, who thy*  
 guzār<sup>a</sup>-wa i-kandzari girgaḍ khwālk ā, tskhat ghwats-at aī tar<sup>a</sup> pār<sup>a</sup>  
*living-he ...harlots with eaten has, fat calf-thou ... ...him for*  
 ḥalāl dōk ā.' 21. Ghwēk-al-a ka, 'ē kulanāka, tū  
*slaughtered made thou-hast.' 21. He-said-to-him that, 'O boy, thou*  
 hamēsha kū-mun girgaḍ hai, wa har-ts<sup>a</sup> ka tar-mun hā, tar-tū hā.  
*always ...me with art, and everything that of-me is, of-thee is.*  
 Wa khwashī wa shādī kayēk lāzim hā; kiyē ka tar-tū.  
*And happiness and merriment to-make necessary is; why that thy*  
 a-marzā mullak byōk, biyē zwandai aī syōk; ghūn byōk, wa  
*the-brother dead was, again living ... he-became; lost was, and*  
 biyē wōk syōk.  
*again found he-became.'*

[ No. 2.]

## ERANIAN FAMILY.

## EASTERN GROUP.

ORMURĪ.

## SPECIMEN II.

*(Ghulām Muḥammad Khān.)*

Sultān Maḥmūd i-s<sup>a</sup> lawanai liki ghwēk-in ka, 'i-ts<sup>a</sup> liki-t  
*Sultān Mahmūd ...one madman to said (words) that, '...what for-thy*  
 bū zli sa?' Hal-a ghwēk-in ka, 'ta-dzawān wrai  
*... heart becomes?' To-him-he said (words) that, 'of-young fat-tailed-sheep*  
 i-mund-ghal liki-mm-al bū zli sa.' Sultān i-s<sup>a</sup> sarai liki  
*... fat-tail for-my-for-it ... heart becomes.' Sultān ...one man to*  
 pa-tsami dāk ka, 'syi mūlai-l ai ṣṭrawai.' Ka  
*with-eyes made (a sign, fem.) that, 'one radish-to-him ... give-ye.' When*  
 mūlai-l ai w<sup>a</sup>lk, a-lawanai bū a-mūlai-a khwālk,  
*a-radish-to-him ... they-brought, the-madman ... the-radish-he was-eating,*  
 wa sar-a bū khwurtayēk, wa khani-wa bū dāk-in. Sultān  
*and head-he ... was-shaking, and laughs-he ... was-making. Sultān*  
 Maḥmūd-al ghwēk-in ka, 'ai lawanai-a, ki bū khan?'  
*Maḥmūd-to-him said (words) that, 'O madman, why ... dost-thou-laugh?'*  
 A-lawanai-l ghwēk-in ka, 'az bū ta-p<sup>a</sup> pār<sup>a</sup> khan<sup>m</sup>, ka  
*The-madman-to-him said (words) that, 'I ... this for am-laughing, that*  
 i-tsēn lāst<sup>a</sup> ka tū (or khan<sup>m</sup>, ka ka-sē tū) bādshāh syōk-ē,  
*...what from that thou (or am-laughing, that since thou) king becamest,*  
 i-mund-ghal inar ai ghwar nak handzyōk hā.  
*...a-fat-tail in even fat not remained has.'*

## FREE TRANSLATION OF THE FOREGOING.

Sultān Maḥmūd once said to a madman, 'for what doth thy heart long?' The madman replied to him, 'my heart longeth for the tail of a fat-tailed sheep.' The Sultān made a sign with his eyes to one of his men, and told him to give the madman a radish. When they brought the radish and gave it to him, the madman began to eat it, shaking his head and laughing the while. Said the Sultān to him, 'O madman, why dost thou laugh?' He replied, 'this is why I am laughing, that since thou becamest king, there has been no fat left even on the tail of a fat-tailed sheep.'

[ No. 3.]

## ERANIAN FAMILY.

## EASTERN GROUP.

ÖRMURĪ.

## SPECIMEN III.

*(Ghulām Muḥammad Khān.)*

S<sup>a</sup> sarai ai byök, ka i-s<sup>a</sup> faqir lāst<sup>a</sup>-wa dī pagrīy<sup>a</sup>  
*One man ... was, who ...one mendicant from-his ... turban*  
 tištawak. Haf<sup>a</sup> faqir rawān syök, wa i-maristōn inar  
*ran-away-with. That mendicant setting-out became, and ...cemetery in*  
 nastak. Kukk-al ghwēk-in ka, 'tū kī i-d<sup>a</sup> nastak-ē ?  
*sat-down. Someone-to-him said (words) that, 'thou why ...here sittest-down ?*  
 Haf<sup>a</sup> sarai-l i-bāgh liki ts'ek.' Faqirr-al ghwēk-in ka,  
*That man... ...the-garden to went.' Mendicant-to-him said (words) that,*  
 'ākhirr-ir sū i-d<sup>a</sup> liki tsa.'  
*'ultimately... ... here to he-will-come.'*

## FREE TRANSLATION OF THE FOREGOING.

There was a man once who ran off with a mendicant's turban. The mendicant set out, and seated himself in the cemetery. A certain man said to him, 'why art thou sitting here ? That fellow went off to the garden.' The mendicant replied, 'he'll come here in the end.'

[ No. 4.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## ORMURĪ.

## SPECIMEN IV.

*(Ghulām Muḥammad Khān.)*

A-s<sup>a</sup> khēla sarai i-rāi inar āin<sup>a</sup> wāk, wa hō aī  
*An ignorant man ...the-road in a-mirror found, and he ...*  
 gudā pa-‘umr khwai āin<sup>a</sup> d’ēk nak buk. Dzut  
*anywhere on-life his-own a-mirror seen not had. Very*  
 khwaṣṣ syōk, wa khanak-a; ka dūṣhakk-al-a, a-khwai  
*happy he-became, and laughed-he; when inspected-to-it-he, the-his-own*  
 shak<sup>a</sup>-l-a winar d’ēk, ka khana-bū. Ku-r<sup>a</sup> liki ma‘lūm  
*form-he in-it saw, that he-is-laughing. ...him to known*  
 suk ka, ‘hō aī kuk dīm sarai hā, wa ta-p<sup>a</sup>  
*it-became that, ‘this ... some second man is, and of-this*  
 shai taṣhtan aī hā.’ Mun hō-l a-sar khwurtayēk ka,  
*thing owner ... ‘he-is.’ Then he-to-him the-head shook that,*  
 ‘hō shai aī tar-tū hā; mun az-a dal-a sū zhay<sup>a</sup>m.’  
*‘this thing ... of-thee is; then I-it to-thee-it will abandon.’*  
 Mun i-f<sup>a</sup> dzāk izar-a hōtk, wa rawān syōk.  
*Then ...that place on-he abandoned-it, and setting-out he-became.*

## FREE TRANSLATION OF THE FOREGOING.

A certain ignorant fellow found a mirror lying on the road. Now he had never in his life seen a mirror before. He became much pleased, and laughed. When he looked at the mirror, he saw that his own form was reflected in it, and that it was laughing. He imagined that this was another man, who was the owner of this article. So he nodded his head to the other fellow (saying), ‘it is thee to whom this thing belongs; so I’ll leave it to thee.’ Then he left it where he found it, and went his way.



# STANDARD LIST OF WORDS AND SENTENCES IN ÖRMÜŖİ.

English.	ÖrmüŖi.	English.	ÖrmüŖi.
1. One . . . .	Sö, s <sup>a</sup> .	26. He . . . .	Hafö, afö.
2. Two . . . .	Dyö.	27. Of him . . . .	Ta-fö, ta-f <sup>a</sup> .
3. Three . . . .	Şhë.	28. His . . . .	Ta-fö, ta-f <sup>a</sup> .
4. Four . . . .	Tsâr.	29. They . . . .	Hafai, afai.
5. Five . . . .	Pëndz.	30. Of them . . . .	Ta-fai.
6. Six . . . .	Şh <sup>a</sup> h.	31. Their . . . .	Ta-fai.
7. Seven . . . .	Hö.	32. Hand . . . .	Dist, dis.
8. Eight . . . .	Hänsht.	33. Foot . . . .	Päri.
9. Nine . . . .	N <sup>a</sup> h.	34. Nose . . . .	Nint.
10. Ten . . . .	Das.	35. Eye . . . .	Tsöm.
11. Twenty . . . .	Jistü.	36. Mouth . . . .	Mukh.
12. Fifty . . . .	Pandzäshtü.	37. Tooth . . . .	Gas.
13. Hundred . . . .	Sü.	38. Ear . . . .	Göy.
14. I . . . .	Az, haz.	39. Hair . . . .	Dr <sup>a</sup> .
15. Of me . . . .	Tar-mun.	40. Head . . . .	Sar.
16. Mine . . . .	Tar-mun.	41. Tongue . . . .	Zbän.
17. We . . . .	Mäkh.	42. Belly . . . .	Dim.
18. Of us . . . .	Tar-mäkh.	43. Back . . . .	Pat ( <i>upper part</i> ), biyän ( <i>loins</i> ).
19. Our . . . .	Tar-mäkh.	44. Iron . . . .	Rö.
20. Thou . . . .	Tü.	45. Gold . . . .	Suşh-zar, sür-zar.
21. Of thee . . . .	Tar-tü.	46. Silver . . . .	Spiw-zar.
22. Thine . . . .	Tar-tü.	47. Father . . . .	Pië.
23. You . . . .	Tyüs.	48. Mother . . . .	Mäw <sup>a</sup> .
24. Of you . . . .	Tar-tyüs.	49. Brother . . . .	Marzä.
25. Your . . . .	Tar-tyüs.	50. Sister . . . .	Khwär.

English.	Ormuri.	English.	Ormuri.
51. Man . . . .	Sarai.	78. Eat . . . .	Khayurōn.
52. Woman . . . .	Zark*, dzark*.	79. Sit . . . .	Nai.
53. Wife . . . .	Nāk.	80. Come . . . .	Ri dzai.
54. Child . . . .	Wōrkai.	81. Beat . . . .	Dzan, zan.
55. Son . . . .	Kulān, kullān.	82. Stand . . . .	Ti.
56. Daughter . . . .	Dūw*.	83. Die . . . .	Mri.
57. Slave . . . .	Mrik, mrig.	84. Give . . . .	Şra, ra.
58. Cultivator . . . .	Yēvyēgar ( <i>ploughman</i> ).	85. Run . . . .	Trap ka.
59. Shepherd . . . .	Şwān.	86. Up . . . .	Bēzḥ.
60. God . . . .	Khudāē.	87. Near . . . .	Bōi.
61. Devil . . . .	Shaiṭān, dēō.	88. Down . . . .	Dzēm.
62. Sun . . . .	Mērḥr.	89. Far . . . .	Pēts.
63. Moon . . . .	Maryōk.	90. Before . . . .	I-mukh*.
64. Star . . . .	Stirrak.	91. Behind . . . .	I-pēts*.
65. Fire . . . .	R*wan.	92. Who ? . . . .	Kuk ?
66. Water . . . .	Wak, w*ak.	93. What ? . . . .	Ts* ?
67. House . . . .	Nar.	94. Why ? . . . .	Ki, kiyē ?
68. Horse . . . .	Yānsp.	95. And . . . .	Wa, biyā.
69. Cow . . . .	Giyōy.	96. But . . . .	Lēkin, magar.
70. Dog . . . .	Spuk.	97. If . . . .	Ka, agar.
71. Cat . . . .	Pus.	98. Yes . . . .	Hā.
72. Cock . . . .	Ping.	99. No . . . .	Na, nak.
73. Duck . . . .	Patakka	100. Alas . . . .	Armān.
74. Ass . . . .	Khar.	101. A father . . . .	Piē.
75. Camel . . . .	Ūṣḥ.	102. Of a father . . . .	Ta-piē.
76. Bird . . . .	Murghān.	103. To a father . . . .	I-piē ki.
77. Go . . . .	Teiw.	104. From a father . . . .	I-piē lāst*.

English.	Ormuzi.	English.	Ormuzi.
105. Two fathers . . .	Dyō piē.	132. Good . . .	Sir.
106. Fathers . . .	Piē.	133. Better . . .	(I- . . . lāst <sup>a</sup> ) sir.
107. Of fathers . . .	Ta-piē.	134. Best . . .	I-sir <sup>a</sup> lāst <sup>a</sup> sir.
108. To fathers . . .	I-piē ki.	135. High . . .	Chig.
109. From fathers . . .	I-piē lāst <sup>a</sup> .	136. Higher . . .	(I- . . . lāst <sup>a</sup> ) chig.
110. A daughter . . .	Dūw <sup>a</sup> .	137. Highest . . .	I-harr <sup>a</sup> inar chig.
111. Of a daughter . . .	Ta-dūw <sup>a</sup> .	138. A horse . . .	Yānsp.
112. To a daughter . . .	I-dūw <sup>a</sup> ki.	139. A mare . . .	Myāndēni.
113. From a daughter . . .	I-dūw <sup>a</sup> lāst <sup>a</sup> .	140. Horses . . .	Yānspi.
114. Two daughters . . .	Dyō dūw <sup>a</sup> .	141. Mares . . .	Myāndēni.
115. Daughters . . .	Dūwi.	142. A bull . . .	Skhwandar, giyōy.
116. Of daughters . . .	Ta-dūwi.	143. A cow . . .	Giyōy.
117. To daughters . . .	I-dūwi ki.	144. Bulls . . .	Skhwandarī, gawī, gwāi.
118. From daughters . . .	I-dūwi lāst <sup>a</sup> .	145. Cows . . .	Gawī, gwāi.
119. A good man . . .	Sir saṛai.	146. A dog . . .	Spuk.
120. Of a good man . . .	Ta-sir saṛai.	147. A bitch . . .	Spuk.
121. To a good man . . .	I-sir saṛai ki.	148. Dogs . . .	Spuchi.
122. From a good man . . .	I-sir saṛai lāst <sup>a</sup> .	149. Bitches . . .	Spuchi.
123. Two good men . . .	Dyō sir <sup>a</sup> saṛai.	150. A he goat . . .	Buz.
124. Good men . . .	Sir <sup>a</sup> saṛai.	151. A female goat . . .	Wz <sup>a</sup> .
125. Of good men . . .	Ta-sir <sup>a</sup> saṛai.	152. Goats . . .	Bzi, wzī.
126. To good men . . .	I-sir <sup>a</sup> saṛai ki.	153. A male deer . . .	Lak <sup>a</sup> -ṣḥ <sup>a</sup> waī.
127. From good men . . .	I-sir <sup>a</sup> saṛai lāst <sup>a</sup> .	154. A female deer . . .	Lak <sup>a</sup> -ṣḥ <sup>a</sup> waī.
128. A good woman . . .	Sir <sup>a</sup> zark <sup>a</sup> .	155. Deer . . .	Lak <sup>a</sup> -ṣḥ <sup>a</sup> waī.
129. A bad boy . . .	Ghandz kwalanak.	156. I am . . .	Az h <sup>a</sup> m, ( <i>I exist</i> ) az-a h <sup>a</sup> m.
130. Good women . . .	Sir <sup>a</sup> zēli.	157. Thou art . . .	Tā hai, ( <i>thou existest</i> ) tu-wa hai.
131. A bad girl . . .	Ghandz dūk <sup>a</sup> .	158. He is . . .	Afō hā, ( <i>he exists</i> ) afō-wa hā.

English.	Ormuzi.	English.	Ormuzi.
159. We are . . .	Mākh hyēn, ( <i>we exist</i> ) mākh-a hyēn.	186. Thou beatest ( <i>Past Tense</i> ).	Tū dzōk.
160. You are . . .	Tyūs hai, ( <i>you exist</i> ) tyūs-a hai.	187. He beat ( <i>Past Tense</i> ).	Afō dzōk.
161. They are . . .	Afai hin, ( <i>they exist</i> ) hafai- wa hin.	188. We beat ( <i>Past Tense</i> )	Mākh dzōk.
162. I was . . .	Az byōk-am, ( <i>I existed</i> ) az-a byōk-am ( <i>and so on</i> ).	189. You beat ( <i>Past Tense</i> )	Tyūs dzōk.
163. Thou wast . . .	Tū byōk-a or byōk-ē.	190. They beat ( <i>Past Tense</i> )	Afai dzōk.
164. He was . . .	Afō byōk.	191. I am beating . . .	Az bū dzan <sup>m</sup> .
165. We were . . .	Mākh buk-yēn.	192. I was beating . . .	Az bū dzōk.
166. You were . . .	Tyūs buk-ai.	193. I had beaten . . .	Az dzōk byōk.
167. They were . . .	Afai buk-in.	194. I may beat . . .	Az dzan <sup>m</sup> .
168. Be . . .	Bi.	195. I shall beat . . .	Az sū dzan <sup>m</sup> .
169. To be . . .	Byōk.	196. Thou wilt beat . . .	Tū sū dzan.
170. Being . . .	I-byōk inar ( <i>in being</i> ).	197. He will beat . . .	Afō sū dzana.
171. Having been . . .	Nil.	198. We shall beat . . .	Mākh sū dzanyēn.
172. I may be . . .	Az b <sup>m</sup> .	199. You will beat . . .	Tyūs sū dzanaī.
173. I shall be . . .	Az sū b <sup>m</sup> .	200. They will beat . . .	Afai sū dzanin.
174. I should be . . .	Az byōkan <sup>a</sup> .	201. I should beat . . .	Az dzōkan <sup>a</sup> .
175. Beat . . .	Dzan.	202. I am beaten . . .	Az bū dzōk s <sup>m</sup> .
176. To beat . . .	Dzōk.	203. I was beaten . . .	Az bū dzōk syōk-am.
177. Beating . . .	I-dzōk inar ( <i>in beating</i> ).	204. I shall be beaten . . .	Az sū dzōk s <sup>m</sup> .
178. Having beaten . . .	Nil.	205. I go . . .	Az bū tsaw <sup>m</sup> .
179. I beat . . .	Az bū dzan <sup>m</sup> .	206. Thou goest . . .	Tū bū tsāw.
180. Thou beatest . . .	Tū bū dzan.	207. He goes . . .	Afō bū tsawa.
181. He beats . . .	Afō bū dzana.	208. We go . . .	Mākh bū tsawyēn.
182. We beat . . .	Mākh bū dzanyēn.	209. You go . . .	Tyūs bū tsawaī.
183. You beat . . .	Tyūs bū dzanaī.	210. They go . . .	Afai bū tsawin.
184. They beat . . .	Afai bū dzanin.	211. I went . . .	Az ts <sup>o</sup> ek-am.
185. I beat ( <i>Past Tense</i> ) . . .	Az dzōk.	212. Thou wentest . . .	Tū ts <sup>o</sup> ek-ē.

English.	Ormuri.	English.	Ormuri.
213. He went . . .	Afō ts'ek.	228. I have beaten his son with many stripes.	Az ta-fō a-kwalān dzut pa-bēt dzōk.
214. We went . . .	Mākh tsawak-yēn.	229. He is grazing cattle on the top of the hill.	Afō bū ta-grī i-sar izar a-malli pat.
215. You went . . .	Tyūs tsawak-ai.	230. He is sitting on a horse under that tree.	Afō bū i-yānsip izar ta-f' w'n' i-dzēm' anyi.
216. They went . . .	Afai tsawak-in.	231. His brother is taller than his sister.	Ta-fō a-marzā ai ta-fō i-khwār lāst' dī chig hā.
217. Go . . .	Tsiw.	232. The price of that is two rupees and a half.	Ta-fō a-qimat ai dyō nim rupiya hā.
218. Going . . .	I-ts'ek inar ( <i>in going</i> ).	233. My father lives in that small house.	Tar-mun a-piē bū i-f' zari nar inar anyi.
219. Gone . . .	Ts'ek.	234. Give this rupee to him.	Hā rupiya kū-fō liki ra.
220. What is your name ? .	Tar-tū ts' nām hā ?	235. Take those rupees from him.	Afai rupiya dī kū-fō lāst' nis.
221. How old is this horse ?	Hō yānsip ai tar-tsōn 'umr hā ?	236. Beat him well and bind him with ropes.	Afō sir dzan, wa pa-rasai-wa tē'n.
222. How far is it from here to Kashmir ?	I-d' lāst' ai a-Kashmir tsōn pēts hā ?	237. Draw water from the well.	Wakk-ir dī kūwai lāst' na-w'r.
223. How many sons are there in your father's house ?	Tar-tū ta-piē i-nar inar dī tsōn kullannī hin ?	238. Walk before me .	Tar-mun i-mukh' tsiw.
224. I have walked a long way today.	Azz-al ts'n dzut pēts ts'ek byōk-am.	239. Whose boy comes behind you ?	Tar-kuk a-kwalān bū tar-tū i-pēts' tsawa ?
225. The son of my uncle is married to his sister.	Tar-mun ta-tā kwalān ta-fō sarai a-khwār tsalak hā.	240. From whom did you buy that ?	Afō dī tū kū-kuk lāst' shiyek hā ?
226. In the house is the saddle of the white horse.	I-nar inar ai ta-spiw yānsip zin hā.	241. From a shopkeeper of the village.	Ta-k'lai i-dōkandār last'.
227. Put the saddle upon his back.	Ta-fō i-pat izar a-zin nīw.		



## VOCABULARY.

In the following Vocabulary words are arranged in the order of their consonants without any regard to their vowels. The latter come into consideration only in cases in which the same consonant or consonants are followed or separated by different vowels. Thus the different words containing the consonants *tr* will be found in the succession *trī*, *tar*, *tār*, *tarā*, *tārā*, *tīrī*, *tōr*, and *tūr*. On the other hand, all words beginning with vowels are arranged together at the commencement of the Vocabulary, their mutual order being determined by their consonants. Long vowels are not distinguished in alphabetical order from short ones, except where the difference between two words depends only on such variations. The inverted comma indicating the letter 'ain is not taken into consideration as affecting the order of words, and a similar principle has been followed in the case of diacritical marks. Thus, *t* and *ṭ*, and *r* and *ṛ*, are in each case considered as the same letter, so far as alphabetical order is concerned.

The vocabulary contains all the words found in the preceding grammar, and also all those mentioned in Ghulām Muḥammad Khān's *Qawā'id-ē-Bargistā*. A reference is given to every place in which each word occurs. An Arabic number, by itself, indicates a section of the grammar. Thus, for *a-nasīb*, in article *a-*, we have 'luck, fortune, 143, 169 (145).' This indicates that the word, with these meanings, will be found in sections 143 and 169 (sentence 145) of the grammar. A Roman numeral indicates the number of a specimen. Thus (see *i-d'*, under *i*, 1) I (7), III, indicates that the word is found in the 7th verse of the first specimen, and in the third specimen. If an Arabic numeral is preceded by 'No.,' the reference is to the List of Words and Sentences on pp. 247ff., the numeral being the number in that list. If an Arabic numeral is preceded by "Gh.," the reference is to the page and line of Ghulām Muḥammad Khān's *Qawā'id-ē-Bargistā*.

So far as is possible, I have stated the gender and have given the plural of every substantive and adjective noun quoted, and have given the principal parts of every verb. As regards transitive verbs ending in *aw'ēk* or *ayēk* (see Grammar, §§ 29, 30) the feminine of the past participle ends in *awak* or *ayak*. In his list of Verbs on pp. 184ff. of his *Qawā'id*, Ghulām Muḥammad Khān gives only the feminine forms in *awak*. For the sake of completeness I have throughout added the forms in *ayak*, though it should be remembered that these latter are rarely used (see Grammar, § 37). Also, as authorized by Ghulām Muḥammad Khān (p. 184, l. 9) when he gives only one form in *aw'ēk* or *ayēk*, I have added the corresponding alternative form in *ayēk* or *aw'ēk* respectively.

A large portion of the Vocabulary of Ōrmūri is common to it and to Paṣhtō. Those words that also occur in the latter language I have indicated by the letter P. It is not to be inferred that words so marked are necessarily Paṣhtō in origin. For instance, the letter P. after the word *qalam* indicates merely that the word also occurs in Paṣhtō and has been borrowed from that language, although, of course, it is Arabic in its ultimate origin.



The following is a list of the principal contractions employed in the following pages :—

ab., above.	intr. or intrans., intransitive.
abl., ablative.	loc., locative.
adj., adjective.	m. or masc., masculine.
adv., adverb.	No., number in the List of Words and Sentences on pp. 247ff.
aor., aorist.	onomat., onomatopoea.
Ar., Arabic.	ord., ordinal numeral.
bel., below.	P., Paṣṭō.
card., cardinal numeral.	pass., passive.
cf., compare.	perf., perfect.
com. gen., of common gender.	pers., person.
cond., conditional.	pl., plural.
conj., conjunction.	plup., pluperfect.
def., definite.	postpos., postposition.
dim., diminutive.	p.p., past participle.
f. or fem., feminine.	prepos., preposition.
fut., future.	pres., present.
gen., genitive.	pron., pronoun.
Gh., reference to page and line of Ghulām Muḥammad Khān's <i>Qawā'id-ē-Bargistā</i> .	pronom., pronominal.
imperf., imperfect.	Prs., Persian.
impve., imperative.	sg., singular.
interj., interjection.	s.v., under such and such a word.
interrog., interrogative.	s.vv., under such and such words.
	tr. and trans., transitive.

### Words beginning with a vowel or 'ain.

-a, in *na a*, no, see *na*, 1.

-a, the prefix of the definite article, 5, 97, et passim. For its force when used with the genitive of a demonstrative pronoun, see 97. Used with *sō* or *s'*, one, 5, IV. Used with names of cities, 5. This article is often employed with abstract nouns, and is then usually not translated in English. Thus, *a-bēdārī*, wakefulness, 82; *a-kharts*, expenditure, 87; *a-nēkī*, virtue, 26, 87, 143, 169 (116); *a-nasīb*, luck, fortune, 143, 169 (145); *a-pētsuf*, abstemiousness, 79, 81, 82; *a-rākh'*, the truth, truth, 77, 104, 169 (185) (see, however, *rākh'*); *a-tōb'*, contrition, 148, 169 (134); *a-ṭama'*, greed, 83.

-a, 1, for *wa* after a consonant, postulates existence, see *wi* or *wa*.

-a, 2, or -ē, pronominal suffix of the second person singular, indicating the subject of the past tense of an intransitive verb, or the object of the past tense of a transitive verb, 20a, 45, 46, et passim.

-a, 3, or, after a vowel, *wa*, pronominal suffix of the 3rd person singular, see *wa*, 2.

-a, 4, or -ā, suffix of vocative, 10, 95.

- ā*, for *hā*, 3, q.v.
- ā* or -*a*, suffix of vocative, 10.
- ai*, interj. calling attention. *ai lawanai-a*, O madman, 95, II. Cf. *ē*, 2.
- ai*, particle of emphasis used with singular nouns, the corresponding word used with plural nouns and singular nouns of multitude being *dī*, passim. For the rules as to the use of these particles, see 78, 79, 99-102, 141-154. Used by itself, *ai* represents an indefinite object (of a transitive verb) not mentioned, 100, 125A.
- ai*, pronominal suffix of the second person plural, indicating the subject of the past tense of an intransitive verb, and the object of the past tense of a transitive verb, 20a, 45, 46, et passim.
- ē* or -*a*, see -*a*, 2.
- ē*, 1, interj. calling attention, O ! 95, I (2, 8, 11, 21). Cf. *ai*, 2.
- ē*, 2, or *i*, suffix of vocative of feminine nouns, 10.
- i*, 1, preposition of locative, on, 10, 12, 108, et passim. This preposition is not used with proper names of persons, or with substantive pronouns indicating persons. In such cases *ku* or *kū* is used instead, 10, 17, etc.
- With a noun the preposition often forms an adverb or a postposition. Such are *i-bēzḥ*, up, above, 74; outside, externally, 74, 108; *i-dā*, here, 27, 74, 122, 123, 169 (136), I (7), III; hither, 27, 74; *i-dā-l*, here to it, in this direction, 74, 122, 169 (135); *i-dzēmā*, below, beneath, 74, 230; *i-khwarintsā*, on the right, 74; *i-mukhā*, first, 16; in front, 74; before, Nos. 90, 238; *i-mukh inar*, before, I (8, 11); *i-nar*, in the house, at home, 74, 85, 108, 120, 132; inside, in, 74, et passim; *i-nīshṭā*, outside, 74, 108; *i . . . palau*, in such and such a direction, 27, 74; *i-pētsā*, after, behind, 25, 74, 83, 107, 142a, 169 (180), I (3), No. 91, No. 239; *i-rāstā*, beginning from, 82, 84; *i-tsangā*, near, 6, 74, 81, 94; *i-wā*, there, 27, 74, 123, 136F, I (3); thither, 27, 74, 169 (110); *i-wā-l*, there to it, in that direction, thither, 74, 77.
- i*, 2, or *ē*, see *ē*, 3.
- ō*, 1, see *hō*.
- ō*, 2, in *ō-hō-hō*, interj. used in grief, alas ! 95.
- ābād*, adj. inhabited, 29. P.
- ‘*Abdullāh*, m. N.P. 11.
- ‘*ibādat*, piety; *minā pa-‘ibādat kēwān*, feel affection for piety, 104. P.
- ābādawēk* or *ābādayēk* (p.p. f. *ābādawak* or *ābādayak*), to make inhabited, to populate, 29.
- ābādēk* [p.p. f. *ābādek*; aor. 3, *ābād sa* (59)], to be inhabited, 59.
- ābādayēk*, see *ābādawēk*.
- ‘*īd*, a festival; *zarī ‘īd*, the little ‘*īd*, N. of the Arabic month Shawwāl, 165; *stā ‘īd*, the great ‘*īd*, N. of the Arabic month *Zīl-hijja*, 165. P.

*i-d\**, see *i*, 1; *i-d\*-l*, here to it, in this direction, 74, 122, 169 (135); *i-d\* lāst\**, from here, No. 222.

*adab*, politeness, manners. *ta-adab pār\**, for the sake of politeness, in order to teach (so and so) manners, 81. P.

*'adl*, justice, 94. P.

*ādmī*, m. (pl. *ādamyannī*), a man, 9 (8). P.

*ādam*, m., in *ādam-zād* (f. *ādam-zād\**), a human being, P.; *banī-ādam* (f. *banī-ādam\**), human beings, men. P.

*af\**, *afō*, *afai*, *afāi*, see *hafō*.

*aghōk* (p.p. f. *aghak*; aor. sg. 2, *awas*; 3, *awasa*; impv. sg. 2 *awas*, 38, 62B, 71), to adjoin, to reach, 38, 62B, 71; (of a missile), to hit (the mark), 34, 85, 147; to be born, 38, 62B, 71; *pōi aghōk*, to understand, 24, 144; *sir aghōk*, to seem good (to), to be pleasing to (Hindī *achchhā lagnā*), 24. This verb, in its various uses, closely follows the use of the Hindī *lagnā*. Gh. 74 (11), 185 (4); *pōi aghok*, Gh. 73 (15), 189 (9). Cf. *na-ghōk*, *waghyōk*.

*agar*, conj. if, No. 97. (Usually *agar ka*, 92, also 135A, 135C, 144.) P.

*ākhir*, adv. lastly, finally, III. P. *ākhiran*.

*ākhīrat*, futurity, the future state, the next world, 143, 169 (117). P.

*ākshai*, m. a brother-in-law, a wife's brother, a sister's husband, 23, 118, 142d. Cf. *khshīnī*. P.

*ikhtiyār*, m. authority, power, 79, 86, 89, 92. P.

*akhwara-nak*, adj. hungry, 169 (77). Cf. *tra-nak*.

*-al*, used instead of *hal*, q.v., when following a word ending in a consonant, which consonant is then doubled, 19, passim.

*'m*, for *h'm*, I am, see *hā*, 3.

*-am*, pronominal suffix of the first person singular indicating the subject of an intransitive verb in the past tense, the subject or object of a transitive verb in the past tense, or, when suffixed to a noun, the genitive, 20, 45, 46, 98, 120. It can also indicate the dative, as in *khwaṣh-am*, pleasing to me, 169 (28).

After a vowel, the vowel *a* is omitted, as in *a-piē-m*, my father.

*imbāi*, pl. friends, I (19). The nominative singular of this word is not found in any of the materials. It is probably *imbā*.

*ambār*, a pile, heap. — *kayēk*, to pile up, Gh. 185 (12). P.

*'amal*, action, act, carrying out, effect. *i-hukmī izar 'amal kēw'n*, do carrying out on orders, obey orders, 86. P.

*imāmyīyī*, in *sr' shīw ta-imāmyīyī*, the good night of the *imāmyīyī*, N. of the *āshūrā*, or first ten days of the month Muḥarram, 165.

*'Amr*, m. N.P., 77, 89, 91. P.

*'umr*, age, life. *pa-'umr*, (never saw) in his life, IV; *'umr-at*, thy life, 94, 169; *tar tsōn 'umr*, how old? 27, 107, No. 221. P.

*amaraw'ēk* or *amarayēk*, (p.p. f. *amarawak* or *amarayak*, 37), to cause to hear, 30B, 37.

*amar'ēk* (p.p. f. *amarak*, 58; aor. sg. 2, *amār*, 61B2; 3, *amara*, 30B, 58, 61B2, 69; entire aor. conjugated, 56), to hear, I (15), Gh. 185, 5 (where the aor. sg. 3 is written *amarra*). P. *awrēd'ēl*.

*amarayēk*, see *amarāw'ēk*.

*-an*, pronominal suffix of any person in the plural. It is used to indicate (1) the object of a transitive verb in an aorist tense, but in this case only in the first or second person, 20b, 66, 98 (2); (2) the subject of a transitive verb in a past tense, in this case for all three persons, 20c, 47, 98 (3), 169 (97); or, when added to a substantive, the genitive, in this case also for all three persons, 20d. If this suffix is attached to a word ending in a vowel, it becomes *n*.

*ān'*, f. a mirror, IV. P.

*ēn*, see *in*.

*in* or *ēn*, pronominal suffix of the third person plural, indicating the subject of an intransitive verb in a past tense, or the object of a transitive verb in a past tense, 20a, 45.

*ōn*, see *hōn*.

*indza*, in *indza sal*, adv. next year but one, after two years, 75.

*indzān*, adv. the day before yesterday, 75; *indzān ta-mīn bī ryūz*, two days before yesterday, 75.

*angusht* (pl. *angushtī*), a finger; *angushtī-t*, thy fingers, 120, 129, 150, 168 (26). P.

*angushtri*, f. a ring, a finger-ring, 146, 169 (103), I (12). Prs.

*injīr* (pl. *injī'rī*), m. a fig, 9 (7). P.

*inēl'*, postpos. governing gen. (use of, 81, 117, 120), in possession (of), belonging (to), 12, 74, 81, 107, 126, 150, 169 (31, 32); *inēl'-m*, in my possession, 81, 117, 120; *inēl'-t*, in thy possession, 81, 117, 120; *inēl'-wa*, in his possession, 81, 120.

(With *dī*, 1) from him, from her, from it, from them, 81, 117; hence, from, 81, 117, 126; *inēl'-m dī*, from me, 81, 117, 122; *inēl'-t dī*, from thee, 81, 117, 122.

*inar* (for *i-nar*, see *i*, 1), adv. in the house, at home, within (85).

Postpos. governing loc. in (use of, explained, 85), 12, et passim; used to form a superlative, 15, 148, 169 (34). It sometimes means 'on,' as in *i-rāi inar*, on the road, 144, 169 (147), IV; esp. in forming a gerund, as in *i-wust'ēk inar*, on flying, 34; *i-ts'ēk inar*, on going, 34. Other idiomatic uses are *i-mukh inar*, before, I (8, 11), cf. *i-mukh'*, s.v., *i*, 1; *i-mandz inar*, in the middle, 74; *i-khwai inar*, mutually, 21; *inar-di* or *inar-da*, in me, in us, in thee, or in you, 85; *inar-wi* or *inar-wa*, in him, in her, in it, or in them, 85; on it, 85, 147. Cf. *winar*.

*unēs*, card. nineteen, 16.

*anyî, ênyî, anyêk*, see *hanyêk*.

*'aql*, sense, wisdom, 56, 144, 169 (73), P.; *bê-'aql*, stupid, 164. P.

*-îr*, used instead of *hir*, q.v., when following a word ending in a consonant, which consonant is then doubled, 19, et passim.

*arâkh<sup>a</sup>*, see *râkh<sup>a</sup>*.

*armân*, m. sorrow, regret. Used as interj. *armân*, alas! 100; *armân ka*, would that! 54, 95. P.

*i-râst<sup>a</sup>*, postpos. governing loc. from, beginning from, 82, 84. See *i*, 1.

*ârat*, adj. (f. the same), wide, broad, 13, 150, 169 (70). — *kayêk*, to loosen, make wide, expand, Gh. 185 (14). P.

*araṭ* (pl. *araṭî*), m. a Persian wheel (for irrigation), Gh. 218 (14). P. *arhaṭ*.

*'arz*, a petition, 56, 144, 169 (83). P.

*ûsh*, m. pl. *ûshî*; f. *ûsh<sup>a</sup>*, pl. *ûsh<sup>a</sup>î*, a camel, 7, 21, 152, 169 (33). P.

*ashnâ*, m. an acquaintance, friend, 169 (151). P.

*ishârat*, f. a sign, wink, hint, signal, 135B, 146, 169 (186). P.

*îsht*, see *asht<sup>a</sup>êk*.

*ashtês*, card. eighteen, 16.

*asht<sup>a</sup>êk* (p.p. f. *ashtak*; aor. 2 and impv. 2, *îsht*, 61B2; aor. 3, *ashta*, 58), to remain standing, to be standing, to stand, to be upright, 89, Gh. 158, 9.

*asal*, adv. this year, 75, 148, 169 (191).

*âsmân*, m. the sky, heaven, I (8, 11). P.

*ispêk* (pl. *ispichî*), m. barley, 9 (9).

*aşar*, m. a mark, sign, trace, indication, 148, 169 (179). P.

*asrîk*, adj. fresh, freshly made (of *ghî*), 169 (121). (The meaning of this word is doubtful.)

*ustâd*, m. a teacher, a preceptor, 15, 83. P.

*-at*, pronominal suffix of the second person singular, indicating (1) the object of a transitive verb in an aorist tense, 20b, 66, 98 (2); (2) the subject of a transitive verb in a past tense, 20c, 47, 98 (3); or (3), when added to a substantive, the genitive (20d). Passim in all three uses. If the suffix is added to a word ending in a vowel it becomes *t*.

*aṭâl*, adj. unemployed, out of work. — *kayêk*, to stop a person at work, Gh. 185 (13). P.

*awa*, occasionally used for *a*, 3, instead of *wa*, 2, after a consonant, 20b.

*awâî*, card. seventy, 16.

*i-w<sup>a</sup>*, see *i*, 1. *i-w<sup>a</sup> kî*, thither, 169 (110); *i-w<sup>a</sup>-l*, there to it, in that direction, thither, 74, 77.

*awrêdûnkai* or *awrêdûnai*, m. a hearer, 33E. P.

*âwrîz*, ? m. a privy, 159.

*awas*, *awasa*, see *aghôk*.

*awês*, card. seventeen, 16.

*awwal*, ord. first. *awwal khwâr*, N. of the month Rabi'û'l-awwal, 165. *awwal nim-ryûz*, a certain time of the day, 2 P.M., 167; *awwal nmâ shâm*, the hour after sunset, 167; *awwal khutan*, early bedtime, 167; *awwal pahar*, the first watch of the night, 167. P.

*az* or *haz*, pron. 1st pers. I, passim. Declined, 17. Sing. instr. *pa-mun*; loc. *kū-mun*, 17, 80, 88; *kū-mun girgāḍ*, with me, I (21); *kū-mun izar*, on me, 86; *kū-mun liki*, for me, 6, 169 (114); (angry) with me, 169 (62); *kū-mun ki*, to me, 82, 116, I (19); *kū-mun lāst*, from me, 18, 83; gen. *tar-mun*, of me, my, 6, 17, 78, 81, 94, 107, 118, I (2, 7, 21); *tar-mun khwai*, my own, 21, 152, 169; pl. nom. *mākh*, we, 17, 39, 79, 100, 113, 122, 125, 126, 129, 130, 132, 135A, 142c; loc. *kū-mākh ki*, to us, 82, 116; *bē kū-mākh*, except us, 80; gen. *tar-mākh*, 107, 118. The genitive preposition of this pronoun is *tar*, not *ta*, and the locative preposition is *kū*, not *i*, 1.

*ōzḥ*, f. a necklace, a necklet, 144, 168 (15). P.

*azhan* (pl. *azhanī*), m. a certain millet, *chīnā*, Gh. 223 (6).

*izar*, postpos. governing loc. (use explained, 86), on, passim. *izar-di* or *izar-da*, on me, on us, on thee, or on you, 86. *izar-wi* or *izar-wa*, on him, on her, on it, or on them, 86. Cf. *wizar*.

## B

*ba*, *bai*, see *byōk*.

*bai*, price, value, cost, 118, 169 (115). P.

*bē*, 1, prepos. without, except (use explained, 80). It is prefixed directly to a noun substantive, as in *bē saṛai*, except a man. With a demonstrative pronoun, the latter is put into the oblique form, as in *bē f*, without that. With a personal pronoun, the latter is put into the locative, as in *bē kū-mun*, without, or except, me, 86. Cf. 26, 99, 125. *bē* may be combined with *pa-sa*, except, as in *bē Khudāe pa-sa*, except God, 88.

*bē*, 2, privative particle. P. Used as a prefix, it converts a noun substantive into a negated adjective. A short *i* is generally added to the noun in such cases, as *bē-fikri*, without anxiety, from *fikr*, anxiety (164), but this seems not to be done when the compound is borrowed ready-made from another language. Gh. 32 (4) is by no means clear on the point. The following examples of the use of this particle appear in the foregoing pages:—*bē-aql*, without sense, stupid, 164. *bē-bari*, doorless, 164. *bē-dīn*, irreligious, 82. *bē-fikri*, free from anxiety, 164. *bē-gham*, without sorrow, free from sorrow, 164. *bē-ḥāshili*, fruitless, 164. *bē-pariwā*, unconcerned, 26, 79. *bē-rahmi*, merciless, 164. *bē-shaki*, adv. without doubt, certainly, 77, 164. *bē-shām*, fasting, Gh. 106 (9). *bē-sūr*, fasting, Gh. 106 (9, 10). *bē-waki*, waterless, 164.

*bī*, 1, see *byōk*.

*bī*, 2, *bihē*, or *biyē* (plur. *lyi*, 26), pronom. adj. other, 26, 78; another, 75; *bī kuk*, anyone else, 26, 75, 78, 79, 99; this compound takes *dī*, not *ai*, as an emphatic particle, 99. *bī makhlūq*, other people, other persons, 26, 99; *bī sabā*, the day after tomorrow, 75; *indzān ta-mān bī ryūz*, the day before yesterday of yet another day, two days before yesterday, 75.



- As adv. (account of use, 89), in the second place, also, moreover, *bī*, 89, 152, 169 (11); *bihē*, 89, 143, 169 (51); again, *biyē*, 89, I (14, 21).
- bōī*, adv. near, 74, 87, No. 87; *bōī rī dzaī*, come near to me, i.e. come here, 122, 169 (149); *i-nar kī bōī*, near the house, I (15).
- bū*, verbal particle used to form the imperfect (28, 48), and the present (28, 64). It may be optionally omitted in the case of nominal verbs in *awēk* or *ayēk* (29). Regarding its use in the imperfect when it follows the verb, see 48. An example of this will be found in 169 (121). The particle occurs passim.
- bad*, adj. bad, evil, 24, 95, 144, 156. *bad-khōī*, unmannered, ill-tempered, 150, 169 (38); *bad-kharchī*, evil expenditure, debauchery, I (3); *bad-nām*, of bad reputation, 26. P.
- bād*, wind, 147, 169 (54). P.
- badī*, badness, 156. P.
- baḍē-khōī*, a bribe-taker, one who takes bribes, 148, 169 (54). P.
- buḍ*, concealed. — *kayēk*, to conceal, hide, Gh. 187 (4).
- badal*, exchange, Gh. 186 (11). P.
- badalēk*, to exchange; to twist, be rolled up, Gh. 186 (11).
- bē-dīn*, see *bē*, 2.
- bēdārī*, f. wakefulness, 82. P.
- bādshāh*, m. a king, 75, 79, II. P.
- bēdiyā*, f. a wilderness, 8 (4). P.
- bāgh*, a garden, 162, III. P.
- bāgh-gīṛai*, m. a small garden, dim. of *bāgh*, 162.
- baghair*, prepos. governing loc. without, except, 80. P.
- bagar-wāl*, impetuous for the mare (of a horse), 157.
- bēgār-wāl*, a forced labourer, 157. P. *bēgār*.
- bihē*, see *bī*, 2.
- buk*, see *byōk*.
- būk*, see *ṣṭī-būk*.
- bakhr*<sup>a</sup>, f. a share, a portion, I (2); used to form fractions, as in *ṣṭaim bakhr*<sup>a</sup>, a third; *tsār<sup>a</sup>m bakhr*<sup>a</sup>, a fourth, a quarter, 16. P.
- bukhārāī*, adj. of or belonging to Bukhārā, 163.
- bakhsh*, m. N.P. 134, 142b. P.
- bukan*<sup>a</sup>, see *byōk*.
- bakr*, m. N.P. 77, 89, 122. P.
- b<sup>al</sup>*, adj. in good health, well, 1, 17; *a-b<sup>al</sup> ṣrat*, the condition of good health, 143, 169 (140).
- bal*, kindled, burnt. — *kayēk*, to kindle, set alight, light (a lamp, fire, etc.), 146, 169 (4, 166, 183). P.
- bulbul* (pl. *bulbulī*), m. a nightingale, Gh. 282 (10). P.
- balki*, moreover; nay rather, but, on the contrary, 91. P.
- balkhī*, adj. of or belonging to Balkh, 163.
- balawēk* or *balayēk* (p.p. f. *balawak* or *balayak*), to set alight, to kindle, Gh. 186 (12). P. *balawul*.



*blazh'ek* (p.p. f. *blazhak*; aor. 2, *blēzhē*; 3, *blazhē*), to make over, to give in charge; to instigate, Gh. 186 (9).

*b'm*, see *byōk*.

*bambaraī* (pl. the same), f. a wasp, Gh. 235 (2). P. *bambara*.

*būmmā* (pl. *būmmāi*, 9 (2)), (for spelling, see Gh. 12 (11)), f. the earth, the ground, 8 (3), 9 (2); *i-būmmā*, on the ground, 108. P. *būm*.

*bīmār*, adj. sick, indisposed, ill, 98 (1). P.

*bāṇā* (pl. *bāṇi*, 9 (2)), f. an eyelash, 9 (2), 168 (30). P.

*banī* in *banī-ādam*, m. (f. *banī-ādamā*, 7), human beings; a human being (pl. *banī-adamī*, Gh. 226 (3)). P. human beings.

*bin*, *bōn*, see *byōk*.

*būny* (probably *būy*), a scent, a smell, Gh. 187 (3). P. *būē*.

*band* (pl. *bandi*), m. a large stream, Gh. 218 (13).

*ban'ek* (p.p. f. *banak*; aor. sg. 2, *bēnē*; 3, *banē*), to throw down, to throw, fling; to insert, Gh. 186 (5).

*būnyaw'ek* or *būnyayek* (p.p. f. *būnyawak* or *būnyayak*), to smell, scent, snuff, Gh. 187 (3).

*bar*, a door, 162; *bē-bari*, doorless, 164. P. *war*.

*bār*, a load, 148, 169 (43). P.

*bārai* (pl. *bārai*), m. a half-grown calf, Gh. 227 (10).

*barī*, in the following:—*sūrī mahā barī zar*, a certain hour of the day, 8 or 9 A.M., 167; *Hindū sūrī māl klak barī zar*, 10 or 11 A.M., 167.

*baurā* (pl. *baurāi*, 9 (3)), m. a humble bee, 8 (4), 9 (3). P.

*bōr* (pl. *bārī*, 9 (7)), m. a kind of soup, 9 (7). P.

*barābar*, adj. level, equal, 168 (27), P.; *gaḍ barābar*, proportionate, 61 (5, footnote), 87, 122; *i-hāṣil girāḍ barābar*, proportionate to one's income, 87.

*bragai* (f. *bragiā*, pl. m. *bragai*, f. *bragiāi*), spotted, piebald, 14 (2). P. *brag*.

*bargistā*, the name of the language, so called by its speakers, while other people call it *Ormūrī*, Gh. 6 (3); *ta-bargistā a-zbān*, the Bargistā language, 142a, 169 (144). For the vocalization of this word, see Gh. 1 and 258, 6.

*barkak*, m. a little door, dim. of *bar*, 162.

*barakat*, m. prosperity; *a-barakat-at*, thy prosperity, 169 (161). P.

*bārān*, m. rain. P. *bārān syōk*, rain fell, 92, 136C, 151.

*bārī*, see *bōr*.

*bras*, *brasī*, see *braṣhtak*, 1.

*braṣhtak*, 1 (p.p. f. *brūṣhk*, 38; aor. sg. 2, *bras*, 38, 62A; 3, *brasī*, 38, 62A; impve. sg. 2, *bras*, 38, 71), to burn (intrans.), I, 10, Gh. 186 (6); *braṣhtak syōk*, became burnt, was burnt up, 99.

*braṣhtak*, 2 (p.p. f. *brūṣhk*, 38; aor. sg. 2, *brēzi*, 38, 62A; 3, *brazī*, *brazzi*, 38, 62A; impve. sg. 2, *brēz*, *brēz'n*, 38, 71), to burn (trans.), to set on fire, Gh. 186, 7.

*brushaw'ek* or *brushayek* (p.p. f. *brushawak* or *brushayak*), to cause to glitter, Gh. 186 (4).

*brush'ek* (p.p. f. *brushak*; aor. sg. 2 and impve. sg. 2, *brush*; aor. sg. 3, *brushi*), to glitter, 32, Gh. 186 (4). P. *brēṣhēd'l*.

*brushayek*, see *brushaw'ek*.

*barwā*, m. a pimp, a wittol, 156 (this word is doubtful). P.

*barwītōb*, the trade of a pimp, pimping, 156.

*brazī*, *brēz*, *brēz<sup>n</sup>*, *brazzī*, see *braštak*, 2.

*brazaw<sup>ek</sup>* or *brazayēk* (p.p. f. *brazawak* or *brazayak*), to cause to set on fire, caus. of *braštak*, 2, Gh. 186 (7).

*bāṣh*, *bāṣhī*, see *bāṣh<sup>ek</sup>*, and *b<sup>ek</sup>*.

*bāṣh<sup>a</sup>* (pl. *bāṣhī*), f. a sparrow-hawk, 9 (2); *pak<sup>a</sup> bāṣh<sup>a</sup>* (pl. *pak<sup>ai</sup> bāṣhī*), f. a kind of kite or falcon, Gh. 232 (5). P.

*bāṣhaw<sup>ek</sup>* or *bāṣhayēk* (p.p. f. *bāṣhawak* or *bāṣhayak*), to cause to give, to cause to distribute, 30B, Gh. 186 (3).

*bāṣh<sup>ek</sup>* (p.p. f. *bāṣhak*; aor. sg. 2, *bāṣh*, 61A 3; 3, *bāṣhī*, 30B, 61A3), to grant, give, distribute. P. *bāṣh<sup>l</sup>*. Cf. *b<sup>ek</sup>*.

*bāṣhayēk* (30B), see *bāṣhaw<sup>ek</sup>*.

*bat<sup>a</sup>* (pl. *bat<sup>ai</sup>*), f. a duck, Gh. 233 (5). P. *baṭ*, a duck, *bata*, a heron.

*bēt*, a cane, a rattan. *pa-bēt dzōk*, to hit with a cane, to flog, No. 228. P.

*batkīy<sup>a</sup>* (pl. *batkīyī*), f. a wild duck, 9 (2).

*baṭēr<sup>a</sup>* (pl. *baṭēr<sup>ai</sup>*), f. a quail, Gh. 233 (12).

*byī*, *biyē* or *bihē*, see *bī*, 2.

*būy*, see *būny*.

*b<sup>ek</sup>* (p.p. f. *bayak*, 37, 59; the aorist tenses are taken from *bāṣh<sup>ek</sup>*, q.v. aor. sg. 2, *bāṣh*; 3, *bāṣhī*, 59), to grant, to give; to distribute, divide out, 86, I (2).

*byōk* or *biyōk* (p.p. f. *buk*, 38; aor. sg. 2, *bī*, 38, 62B, 68 (2); 3, *ba*, 38; impv. sg. 2, *bī*, 38, 68 (2), 71; 3, *bōn*, 71. This verb is conjugated in full in 40), to be (the copula), passim; (with *di* or *wa*, etc.) to exist (125) (as in *az-a byōk-am*, I was, I existed, 125; *wa byōk*, he was (there), 169 (11); *di buk*, there was a fem. thing, 94, 136G); to exist, to continue, to remain (*b<sup>m</sup>*, 75); to become, 130, 142c, passim. The present tense commonly indicates nature or habit, like Hindi *hōtā hai*, as in *bū ba*, 24, 40, 64, 73, 151 (*bū* omitted). The past tense is used (1) as the past tense of the verb substantive, 39, 129, passim; and (2) to form the pluperfect, 50, 77, 90, 134, IV. The future imperfect (*sū byōk*, 51), with the p.p. of another verb, forms a future perfect conditional, as in *ts<sup>ek</sup>ek-al sū byōk*, he would have gone, 136. The present conditional is used to form the past conditional of another verb, as in *wust<sup>ek</sup> byōkan<sup>a</sup>*, (if) . . . had arisen, 54; *khwālk bukan<sup>a</sup>*, might have eaten a fem. thing, 94, 136; *armān ka azz-al ts<sup>ek</sup>ek byōkan<sup>a</sup>*, would that I had gone, 95. The future is used to form the future perfect of another verb, as in *wust<sup>ek</sup> sū ba*, he will have arisen, 52; *hir sū dzōk ba*, he will have come, 73.

In addition to the forms given above and in 40, the following forms of this verb appear in the grammar:—

past sg. masc. 1, *byōk-am*, 20a, 50, 129, 134; 2, *byōk-a*, 20a, 77; *byōk-ē*, 20a, 129, 143; 3, *byōk*, 6, 19, 21, 24, 26, 29, 90, 129, 151, 152, 169 (21, 23, 55, 56, 90), I (10, 14, 15, 21), III; fem. 3, *buk*, 24, 28, 129, 144; pl. 1, *buk-yēn*, 20a; 2, *buk-aī*, 20a, 129; 3, *buk-ēn*, 20a; *buk-in*, 20a, 26, 78, 99, 129, 142c, 151, 152, 168 (10), 169 (11), I (1); pres. cond. *byōkan<sup>a</sup>*, 136.

Aor. sg. 1, *b'm*, 62B; 2, *bī*, 38, 61B3, 62B, 68 (2); 3, *ba*, 38, 61B3, 62B, 73, 75, 148, 169 (92); pres. sg. 3, *bū ba*, 73.

Impve. sg. 1, *b'm*, 71; 2, *bī*, 38, 68 (2), 75; 3, *bōn*, 71.

*biyān*, the lower part of the back, the back of the waist, the loins, 168 (22), No. 43.

*biyān* (pl. *biyanī*, ? *biyanī*, 9 (7)), m. a colt, a foal, Gh. 227 (2). P. *bīān*, *bihān*.

*biyanī*, 1, pl. of *biyān*.

*biyanī*, 2 (pl. the same), f. a she colt, a filly, 8 (5), Gh. 227 (3). P. *bīāna*, *bihāna*.

*byēn*, aor. and impve. pl. 1 of *byōk*, q.v.

*bāz* (pl. *bazī*, ? *bazzī*), m. a falcon, 9 (7). P.

*bēzī*, see *pakh'ēk*.

*buz* (pl. *bzī* or *b'zī*), m. a he-goat, Nos. 150, 152, Gh. 228, 5; a hill goat, Gh.

231 (3). The fem. of this word is *wz'*, q.v. P.

*bēzh*, the place above or outside, 57 (12), 74; adv. up, No. 86; *i-bēzh*, above, outside,

externally, 74, 108; *pa-bēzh'*, to above, upwards, to outside, 74.

*bōzh*, picking, choosing, Gh. 186 (10).

*bōzh'ēk* (p.p. f. *bōzhak*), to pick, to choose; to collect one by one, Gh. 186 (10).

*bēz'n*, see *pakh'ēk*.

*bazar*, the arm from the elbow to the wrist, the fore-arm, 168 (28).

*bāzār* (pl. *bāzarri*), m. a market, 9 (7). P.

*buzwā* (pl. *buzwāi*), f. a spider, 9 (3).

*bizzī*, see *pakh'ēk*.

## Ch

*chiai*, see *chīw*, 2.

*chauchī*, see *chauk*.

*chig*, adj. high, No. 135; tall, 148, 169 (35), No. 231; *chig dyō shutī*, a certain time of the day, about 4 P.M., 167; *chig syōk*, he arose, I (10), Gh. 195 (12).

*chigwaw'ēk* or *chigwayēk* (p.p. f. *chigwawak* or *chigwayak*), caus. of *chigaw'ēk* and double caus. of *chig'ēk*, to cause to raise, 30C, Gh. 195 (5).

*chigaw'ēk* or *chigayēk* (p.p. f. *chigawak* (57) or *chigayak*; aor. sg. 3, *chigawī* (57)), caus. of *chig'ēk*, to cause to rise, to raise, 30C, Gh. 195 (5, 6).

*chig'ēk* (p.p. f. *chigak*; aor. sg. 2, *chig*; 3, *chigī*), nominal verb from *chig*, high (trans. or causal *chigaw'ēk* or *chigayēk*, double causal *chigwaw'ēk* or *chigwayēk*, 30C), to become high, to rise; pres. sg. 3, *bū chigī*, (smoke) is rising, 147, 169 (150).

*chigayēk*, see *chigaw'ēk*.

*chauk* (pl. *chauchī*), m. the yard of a village guest-house, a courtyard, 9 (9). P.

*chal'ēk* (p.p. f. *chalak*; aor. sg. 2, *chal*; 3, *chala*), to move, proceed, go, 58; to avail, be of service, Gh. 195 (7). P. *chalēd'l*.

*chār*, for *tsār*, four, in *wī māi chār shamba*, the last Wednesday in the month, 165.

*chār shamba* is borrowed from Prs., the Ōrmurī form is *tsār samba*, 166.

*charmaṣhkī* (pl. *charmaṣhkaī*), a chameleon, 8 (5), 9 (4). P. *charmushkaī*.

*chashm*, in *sufīd-chashm*, white-eyed, *syāh-chashm*, black-eyed, 164. Borrowed from Prs.

*chīw*, 1 (pl. *chīwī*), f. a hollow or cave in a precipice, 8 (7), 9 (10).

*chīw*, 2 (pl. *chiai*), f. a roof, 8 (7), 9 (10).

## D

*d°*, see *i-d°*.

*da*, 1, another form of *di*, q.v.

*da*, 2, see *dzōk*, 3.

*dāz*, f. a nurse, 156. P.

*dēō*, m. a demon, a devil, No. 61. P.

*di* or *da*, contracted pron. of the pronouns of the first and second persons, indicating the locative case in either number, in or on me, us, thee, or you, 19. For an account of its use, see 123-5. *winar* (or *inar*) *di* or *winar* (or *inar*) *da*, in me, us, thee, or you, 85; *wizar* (or *izar*) *di* or *wizar* (or *izar*) *da*, on me, us, thee, or you, 86, 123. Used to emphasize the subject of a verb in the first or second person which is connected with a locative, 124. With a verb substantive, indicates existence (only *di*, not *da*, being thus used), 125, 120, 150; *di hā*, there is, 125, 26, 169 (49); *di byōk* (*buk*), there was, 125, 94, 136G; *di hā*, he is here, 125, 99; *di hin*, they are here, 80.

*dī*, 1, contracted pronoun of the third person singular or plural, from him, her, it, or them, 19. An account of its use will be found in 126. *puṣṭan°-wa dī dāk*, he asked from him, I (16); *dī pa-khabar*, acquainted with him, 104, 169 (17, 18); *dī*, from here, 122, 132.

With a few exceptions this word must be introduced into a sentence which contains an ablative. It is thus used as a particle indicating the presence of an ablative in the sentence, see 12, 83, 126. Other examples, 15, 25, 26, 79, 81, 86, 89, 117, 122, 142d, 169 (58, 130), I (7, 12), III. For instance of the omission of this *dī*, see 83, I (3, 6).

*dī*, 2, particle of emphasis used with plural nouns and with (99) singular nouns of multitude, the corresponding particle used with other singular nouns being *āi*, q.v. For the rules as to the use of these particles, which occur passim, see 78, 79, 99-102, 141-154. Cf. 26, 135B.

Used by itself, *dī* represents an indefinite plural object (of a transitive verb) not mentioned, 100, 102, 122, I (6).

Used with the following singular nouns of multitude, in addition to the sentences given in 99, we have, *sharbat*, sherbet, and *wak*, water, 90, *ghwāsī*, grass, 92, 136C; *yānak*, ashes, 169 (126); *kuk*, anyone, 24, 26, 78; *ts°*, anything, 24, 80; *hōn*, this much, 169 (188); *tsōn*, how much? several, 26, 169 (187).

Regarding the use of *dī*, when it follows a verb in a past tense, see 101. Cf. *khwālk-a dī-n*, 140.

*dī*, 3, see *dzōk*, 3.

*dū*, for *dyō*, two, in the following:—*dū-gaḍ* or *dyō-gaḍ*, the two, both, 16; *dū-jīstū*, card. twenty-two, 16; *dū sōh*, two hundred, 16; *dū samba*, Monday, 166.

*du'ā*, a blessing, benediction. *du'ā salām*, pl. salutations, 122, 169 (159). Gh.

259, 7, in this passage has *dawā salām*, which appears to be a misprint. P.

*qūb*, adj. sunk, immersed. *qūb syōk*, he sank, 152, 169 (46), Gh. 197 (12). P.

*qūb°* (pl. *qūb°i*), f. a pit, a water-hole, 9 (2). Cf. P. *ṭublai*.

*dabar°* (pl. *qabar°i*), f. a kind of pigeon, Hindōstānī *fākhta*, Gh. 232, 14.

- ḡabaw'ēk* or *ḡabayēk* (p.p. f. *ḡabawak* or *ḡabayak*; aor. 2, *ḡabēwī*; 3, *ḡabawī*), to strike violently; to pound, Gh. 197, 9. P. *ḡabawul*.
- dūchī*, see *dūk*.
- dīdan*, seeing, sight, interview, 169 (151). P.
- ḡōḡīy* (pl. *ḡōḡīyī*), f. maize bread, Gh. 221 (12). P. *ḡōḡaī*, bread.
- dōdzār* (pl. *dōdzarrī*), m. maize (*jōwār*), 9 (7).
- dēg*, a cauldron, a cooking-pot, 162. P.
- dēgdān* (pl. *dēgdannī*), f. a fireplace for cooking, 8 (1), 9 (7), 159. P.
- dēgrai*, m. a small cooking-pot, a little cauldron, dim. of *dēg*, 162.
- dāk*, see *kayēk*.
- dak*, adj. full, filled; — *kayēk*, to fill, I (6), Gh. 197 (11). P.
- dōk*, see *kayēk*.
- dūk*, see *dūs'ēk*.
- dūk* (pl. *dūchī*, 9 (9), 11; sg. voc. *dūkē* or *dūkī*, 10), f. 7, 79, 118, a girl. The diminutive of this word is *dūkarīy*, 162. Cf. *dūw*.
- dōkān* (pl. *dōkannī*, 9 (7)), a shop. P.
- dōkāndār*, m. a shopkeeper, 157, No. 241. P.
- dūkarīy*, f. a little girl, diminutive of *dūk*, 162.
- dal*, contracted pronoun of the second person, indicating the dative case, singular or plural, to thee, to you, 19. An account of its use will be found in 122. Cf. 19, 122, 144, 169 (159, 187), IV; *dal w'r*, carry to thyself, i.e. take, 24, 90; so *dal wrūk*, thou didst (not) take a fem. thing, 144. Regarding the position of this word in a sentence, see 139.
- dilak* (p.p. f. *dalk*, 38; aor. and impv. sg. 1, *dīr'm*, 62A, 71; 2, *dīr*, 38, 62A, 68 (3), 71; aor. sg. 3, *dīrī*, 58, 62A; impv. sg. 3, *dīrōn*, 71), to reap.
- dālān* (pl. *dālannī*), m. a vestibule, 9 (7). P.
- d'm*, see *dzōk*, 3.
- dīm*, ord. second, 16, 165, IV.
- ḡīm*, f. the belly, No. 42; *a-ḡīm-a*, his belly, 168 (20).
- ḡūm* (pl. *ḡūmī*), a musician, a player, 26, 83, 109. P.
- dūm'ēk* (p.p. f. *dūmak*; aor. and impv. sg. 2, *dūm*; aor. 3, *dūmī*), to ache, be painful; pres. sg. 3, *bū dūmī*, 120, 132, 139 (1), 168 (1, 4, 34).
- dūmayēk* (p.p. f. *dūmayak*), to cause to ache, to hurt (trans.), Gh. 197 (9).
- dānā*, adj. wise, learned, 103. P.
- dīn*, religion; *a-dīn*, religion, 82, cf. *a-*. Cf. *bē-dīn*, under *bē*, 2. P.
- dōn*, see *dzōk*, 3.
- dūn*, smoke, 147, 169 (150). P. *lū*, *dūd*.
- ḡand* (pl. *ḡandī*), a pool in running water, 8 (1), 9 (1). P. *ḡand*, a pond.
- dīndār*, adj. religious, 82. P.
- ḡang*, onomat. the sound of a single beat of a drum, a drum-beat, 161. P. *ḡang*, the sound of a musical instrument.
- ḡangaw'ēk* or *ḡangayēk* (p.p. f. *ḡangawak* or *ḡangayak*), to cause a drum to sound, 161.
- ḡang'ēk* (p.p. f. *ḡangak*), to give forth a drum-beat, 161.
- ḡangayēk*, see *ḡangaw'ēk*.

*dunyā*, the world; this present world, as opposed to the hereafter, 82, 143, 169 (117). P.

*dōpyāz*<sup>a</sup> (pl. *dōpyāzi*), f. a kind of stew, 9 (2).

*dr<sup>a</sup>* (pl. *drī*), f. a hair, 9 (2), No. 39; *a-drī-wa*, his hairs, his hair, 130, 168 (5, 31).

*dar<sup>a</sup>* (pl. *dar<sup>a</sup>i*), f. a board, a plank, Gh. 224 (13). P. *darā*, a splinter.

*darī*, see *dranak*.

*dārū*, medicine, 90. P.

*dēr*, *dērī*, see *dranak*.

*dēr<sup>a</sup>*, f. a tent, a camp, 19, 82-5, 122, 126. P.

*dir*, *dirī*, see *dīlak*.

*drāgh* (Gh. 239 (7)) or *dāragh* (Gh. 42 (8)), (f. *drāgh<sup>a</sup>*, Gh. 239 (7)), adj. long, *drāgh*, *drāgh<sup>a</sup>*, 109; *dāragh*, 156. Cf. Prs. *darāz*; P. *lārg<sup>a</sup>*, Avesta, *darēgha-*, Sanskrit *dīrgha-*.

*dāraghāwī*, length, 156.

*dirōn*, see *dīlak*.

*dramak* (p.p. f. *drōnk*, 38; aor. sg. (62A), 1, *dar<sup>a</sup>m*; 2, *dērī*; 3, *darī*; Impve. sg. (71), 1, *dar<sup>a</sup>m*; 2, *dēr*, *dēr<sup>a</sup>n* (87); 3, *darōn*), to own, possess, have, 79, 86, 87, 89, 92, 133, 168 (7). The present often appears in the grammar, but in only one case (*bū darī*, he possesses, 90) is the particle *bū* used. In every other case (*dar<sup>a</sup>m*, I have, 56, 144, 169 (83); *dērī*, thou hast, 56, 132, 144, 169 (73); *darī*, he has, 169 (151)), the particle *bū* is omitted. Cf. Prs. *dāram*, I have; Wakhi, *wa-dhūr-am*, I keep.

*darēshī*, pl. lies, 146, 169 (181). The nom. sg. of this word is not given in Gh. It may be *darōsh* or (?) *darōgh*.

*durust*, adj. straight, straightforward, right, right-minded, just, 24. Prs. (P. *drast*).

*dērāwāl*, adj. of or belonging to Dēra, 163.

*daryāb* (pl. *daryābbī*), m. a large river, a river, 8 (1), 9 (7); *i-daryāb likī*, (immerse) in the river, 169 (107). P.

*darzāō*, m. noise, sound, I (15).

*das*, card. ten, 16.

*dis*, = *dist*, q.v.

*dūsh<sup>a</sup>ēk*, see *dzūsh<sup>a</sup>ēk*.

*dūshkī*, a little, somewhat, 169 (45).

*dūshman*, m. an enemy, 87, 152, 169 (142). P.

*dasam*, ord. tenth, 16.

*dist* or (No. 32) *dis* (pl. *distī*), m. a hand, 97, 107, 118, 119, 122, 142a, 168 (23, 27), 169 (49), I (12), No. 32; *dist-am*, in my hand, in my possession, 125, 150; *a-distī-wa*, 120, *a-distī-wa*, 168 (24), his hands; *dist kēw<sup>a</sup>n*, put (a ring) on the hand, 146, 169 (103). P. Prs. *dast*, Sāriqōli *āhūst*.

*dōst*, m. a friend, 87, 152, 169 (142). P.

*dūs<sup>a</sup>ēk* (p.p. f. *dūs<sup>a</sup>ēk* or *dūk*; aor. 2, *dūs*; 3, *dūsi*), to milk (a cow, etc.), 37, Gh. 197 (4).

*dawā*, see *du<sup>a</sup>ā*.

*dīw<sup>a</sup>*, f. a lamp, 169 (183). P.



*dūw*<sup>a</sup> (pl. *dūwī*, 9 (2)), f. a daughter, 79, 118, 120, 150, No. 56, No. 100.

*dānwālī*, the condition or profession of a nurse (*dāī*), 156.

*dīwāl* (pl. *dīwallī*), m. a wall, 9 (7), 162. P.

*dīwālgai* or *dīwālgōtai*, m. a small wall, dim. of *dīwāl*, 162.

*dwās*, card. twelve, 16.

*dwāsam*, ord. twelfth, 16.

*dyō*, card. two, 16, 78, 86, 112, 120, 145, 150, 168 (14), I (1, 2). In every case it is in agreement with a singular noun, cf. No. 114; *dyō-gaḍ* or *dū-gaḍ*, both, 16; *dyō wa nīm* or *dyō nīm*, two and a half, 16; *dyō shutī*, a certain time of the day, 4.30 or 5 P.M., 167; *chig dyō shutī*, about 4 P.M., 167; *qazā dyō shutī*, about 5.30 P.M., 167.

*daya*, N. of the first ten days of the month Šafar, 165.

*d'ēk* (p.p. f. *d'ēk*, 37, 59; aor. sg. 2, *dzūnī*, 68 (1); 3, *dzūna*, 59, 68 (1); impv. sg. 2, *dzūn'n*, 68 (1)), to see, 103 (with two objects), 138, I (10, 19), IV; plup. f. *d'ēk buk*, IV. The causal of this verb is *dzūnayēk*, Gh. 197 (8).

*dyūr*<sup>a</sup> (pl. *dyūr'i*), f. dry twigs, firewood, Gh. 224, 12.

*dza*, *dzaī*, *dzāī*, see *dzōk*, 1.

*dazhāō*, loading, the act of loading, 155.

*dazhaw'ēk* or *dazhayēk* (p.p. f. *dazhawak* or *dazhayak*), to cause to load, to get loaded, Gh. 197 (6).

*dazh'ēk* (p.p. f. *dazhak*; aor. sg. 2, *dēzhī*; 3, *dazhī*), to load, Gh. 197 (6).

*dazhayēk*, see *dazhaw'ēk*.

*dzak* (f. *dzaka*), adj. lamed, wounded, hurt, 169 (50).

*dzāk*, 1, m. a place, 5, IV; *i-s' dzāk*, in one place, together, 129.

*dzāk*, 2, see *dzōk*, 1.

*dzik*<sup>a</sup>, conj. for this reason, on this account, because, 27, 76; P. *dzik' ka*, because that, because, 169 (9), I (14, 17).

*dzōk*, 1, or *zōk*, 1 [p.p. f. *dzāk*, 38, 113, 134; past m. sg. 1, *dzōk-am*, 75, 78, 91, 121; pl. 3, *dzāk-in*, 26, 78, 80, 91; perf. m. sg. 3, *dzōk hā*, 75; *dzōk ā*, I (17, 20); f. sg. 3, *dzāk hā*, 120, 134; pluperf. m. sg. 2, *dzōk byōk-a*, 77; fut. perf. m. sg. 3, *sū dzōk ba*, 73.

Aor. sg. 1, *dz'm*, 62B; *dzaw'm*, 93, 122, 136A, I (18); 2, *dzaī*, 3, 61B4, 62B, 73, 94; 3, *dza*, 24, 38, 61B4, 62B, 73, 92, 122, 136A.

Impv. sg. 1, *dz'm* or *dzaw'm*, 71; 2, *dzaī*, 71, 122, 169 (135, 136, 149, 158); pl. 2, *dzaī* or *dzāī*, 70, 71.

This verb is often spelt with an initial *z* instead of *dz*. Thus, *zōk*, *zāk*, *za*, etc., to arrive, I (10). Generally used with the contracted pronouns *hir* or *rī*, *dal*, or *hal*, 122; *hir dzōk* (19, 24, 26, 73, 75, 78, 81, 83, 89, 90, 91, 99, 117, 122, 126, I (20)), or *rī dzōk* (24, 26, 73, 77, 78, 80, 83, 89, 91, 92, 93, 99, 113, 120-2, 134, 136A, C, F, 142, 169 (135-6, 149, 158), I (15, 17)), to come, to come here; *i-d'-l rī dzaī*, come (*rī dzaī*) here (*i-d'*) to it (*hal*), i.e. come hither, 122, 169 (135); with *hal*, to go, to go there, 73, 75, 86, 91, 93, 94, 117, 122, 126, 136A, I (18); *tū-l ga i-w'-l dzōk byōk-a*, hadst thou gone (*tū-l dzōk byōk-a*) also (*ga*) there to it (*i-w'-l*), i.e. gone thither, 77.



This verb and *ts'ēk* are very similar in their meanings. The difference consists in the fact that the root meaning of *dzōk* contains the idea of arrival (*pahūchnā*), while that of *ts'ēk* contains the idea of mere motion (*chalnā*).

*dzōk*, 2, or *zōk*, 2 (p.p. f. *dzak*, 38; past sg. m. *dzōk*, 26, 81, 89, 104, 115, No. 228; perf. sg. m. *dzōk hā*, 91, 135A, 145; aor. sg. 1, *dzan'm*, 62B; 2, *dzan*, 38, 62B; 3, *dzana*, 38; 62B; pres. sg. 1, *bū zan'm*, 169 (9); 2, *bū zan*, 169 (8); 3, *bū zana*, 169 (7); impv. sg. 1, *dzan'm*, 71; 2, *dzan*, 38, 71, No. 236; *zan*, 169 (65); 3, *dzanōn*, 71. All these forms may be spelt with *z* instead of *dz*. Thus, *zak*, *zan'm*, etc. The whole verb is conjugated in Nos. 175ff.), to beat, to strike. Cf. *wazyōk*.

*dzōk*, 3, or *zōk*, 3 (p.p. f. *dzak* or *zak*, 38; aor. sg. 1, *d'm*, 62B; 2, *dī*, 38, 62B, 68 (2); 3, *da*, 38, 62B; impv. 1, *d'm*; 2, *dōn*, 38, 68 (2), 71, 168 (33); 3, *dōn*, 71), to propel, throw. *pa-pünd'-wa dōn*, propel him with the heel, kick him with the heel (i.e. of a horse, urge him on by kicking with the heel), 168 (33).

*dzēm*, the place below; below, down, No. 88; *i-dzēm'*, below; beneath (governs genitive), 74, No. 230; *pa-dzēm'*, to below, downwards, 74.

*dzan*, *dzana*, see *dzōk*, 2.

*dzān*, m. life, soul, spirit; self, oneself, 21, 135A, 169 (63). *a-khwai dzān*, self, oneself, 21, 135A, 169 (59, 123); *khwai dzān*, id., I (6). P.

*dzūna*, *dzūnī*, 1, see *d'ēk*.

*dzūnī*, 2, in *dzūnī khutan*, N. of a certain time of the night, sleeping time, 167.

*dzūn'n*, see *d'ēk*.

*dzūnaw'ēk* or *dzūnayēk* (p.p. f. *dzūnawak* or *dzūnayak*), to cause to see, to show, causal of *d'ēk*, Gh. 197 (8). Cf. 30. The aor. sg. 3 of *d'ēk* is *dzūna*.

*dzīr*, sight, contemplation, regard. *dzīr kayēk*, to look at, Gh. 201 (5). P. *zīr* or *dzīr*.

*dzark'*, see *zark'*.

*dzauraw'ēk* or *dzaurayēk* (p.p. f. *dzaurawak* or *dzaurayak*), to cause to fret.

*dzaur'ēk* (p.p. f. *dzaurak*; aor. sg. 2, *dzaur*; 3, *dzaura*), to fret, be annoyed, 58, Gh. 200 (9).

*dzaurayēk*, see *dzauraw'ēk*.

*dzūsh'ēk* or (IV) *dūsh'ēk* (p.p. f. *dzūshak* or (IV) *dūshak*; aor. sg. 2, *dzūsh*, *dush*; 3, *dzūshī*, *dūshī*), to look at, see, inspect (IV); to seek, search; to seek for, search for, Gh. 200 (11). The impv. sg. 2, *dzūsh*, is used as an interjection, look! behold! 95.

This verb usually takes one of the contracted pronouns *hir* or *rī*, *dal* or *hal*, 122. In IV it takes *hal*.

*dzut* or *zut*, adj. (f. and pl. the same), much, very much, 83, 99, 109, 134, 150, 169 (126, 165, 169); (of a harvest) plentiful, 148, 169 (191).

Adv., very, 15, 150, 169 (38, 109), IV.

*dzawān* (pl. *dzawānī*, ? *dzawānnī*, 9 (7)), m. a youth, a young man, 148, 169 (118, 119); adj. young, adolescent, II. Fem. *dzawān'*, f. a girl, 7. P. *dzwān*.

*dzēw'n*, see *dzayēk*.

*dzaw'ēk* or *dzayēk* (p.p. f. *dzawak* or *dzayak*; aor. sg. 2, *dzēwī*; 3, *dzawī*; impv. sg. 2, *dzēw*, *dzēw'n*), to lead, conduct, fetch. This verb is used with the contracted pronouns *hir* or *rī*, *dal*, *hal*, 122; *rī dzayēk*, to bring, 122, 142c, 169 (152), Gh. 200 (6). This verb is the causal of *dzōk*, 1. Cf. *tsaw'ēk*, causal of *ts'ēk*.

## F

*f'*, *faī*, *fō*, see *hafō*.

*fahm*, see *nā-fahm*, unintelligent, 164, s.v. *nā*, 1.

*fīkr*, thought, consideration, 83. P.

*falānai*, a certain person, such and such a person, so and so, 30B, 81, 125. P.

*faqīr*, m. a beggar, a darwesh, a mendicant, III. P.

*faṣl*, m. a crop, 152, 169 (66). P.

## G

*ga*, conj., see 89, also, 75, 77, 78, 83, 89, 99, 148, 169 (92); even, 75, 79, 92, 86, 89.

*gāi*, m. a bedstead, 8 (6).

*gāchī*, see *gāk'*.

*gaḍ*, 1, numeral definite suffix, as in *dyō-gaḍ* or *dū-gaḍ*, the two, both; *ṣṭē-gaḍ*, the three; *pēndz-gaḍ*, the five, and so on, 16.

*gaḍ*, 2, postpos. governing loc. See 82, 87. With, together with, and various derived meanings given in 87. With, together with, 12, 26, 78, 82, 87, 99, I (5, 19); *gunāh gaḍ barābar*, proportionate to the fault, 61 (5, note), 122; *gaḍ-da*, with me, us, thee, or you, 123; *gaḍ-wa*, with him or them, 123.

Adv. together; *gaḍ buk-in*, they were together, they were collected, 26.

Cf. *giraḍ* and *girgaḍ*. P. *gaḍ*, mingled.

*gaḍ*, 3, adj. mixed, mingled, Gh. 209 (9). P.

*gudā*, adv. where? in what place?, 27, 74, 120; *gudā-gān . . . nak*, never, I (19); *gudā kī*, to where? whither?, 120, 134; *gudā . . . nak*, nowhere, never, I (19), IV; *har gudā*, everywhere, 26; *hīts gudā . . . nak*, never at all, never at any time, 26, 135A, 145.

*gudai-chargai* (pl. *gudai-chargai*), m. the hoopoe, Gh. 233 (14).

*gīdar* (pl. *gīdrī*), m. a jackal, 9 (1). P.

*gīd'ā* (pl. *gīd'rā*), f. a she-jackal, Gh. 230 (3).

*gaḍ'ēk* (p.p. f. *gaḍak*), nominal verb from *gaḍ*, 3, to be united, mixed, mingled, inserted; to dance, Gh. 209 (7). P. *gaḍēd'l*.

*gudz*, adv. merely, only, used to particularize a condition, 73, q.v. for examples of its use.

*ghaibat*, backbiting, calumny, slander, 146, 169 (182). P.

*ghafin'*, f. weaving, the art of weaving, the act of weaving, 155.

*ghafwunkai*, m. one who weaves, a weaver, 33A.

*ghafaw'ēk* or *ghafayēk* (p.p. f. *ghafawak* or *ghafayak*), to cause to weave, to get woven, 30B.

*ghaf'ēk* (p.p. f. *ghafak*, 57; aor. conjugated, 56; aor. sg. 2, *ghēfī*; 3, *ghafī*; aor. conjugated with suffixes, 66; impv. conjugated, 67; impv. sg. 2, *ghēf* or *ghēf'n*; pres. conjugated, 64; fut. conjugated, 65), to weave, plait, 30B, 32, 33A, 57, 61A1, 68 (1), 72, 155.

*ghafayēk*, see *ghafawēk*.

*ghōk*, see *na-ghōk*; cf. *aghōk* and *waghyōk*.

*ghal*, see *gardzai-ghal* and *mund-ghal*.

*gh<sup>o</sup>lai*, adj. silent, 169 (45). P. *ghalai*.

*ghōlai* (pl. the same), m. a courtyard, 9 (6), 154, 169 (105). *kand-ghōlai*, a pit, a chasm, 9 (6). P.

*ghilāmī*, a horse's bridle, 107.

*ghalaṭ*, an error, Gh. 206 (10). P.

*ghalaṭayēk* (p.p. f. *ghalaṭayak*), to cause to be in error, to deceive, cheat, Gh. 206 (12).

*gham*, sorrow, grief, 83, 109. P. Cf. *bē-gham*, s.v. *bē*, 2.

*ghama*, see *ghamayēk*.

*ghamjan*, adj. grieved, sorrowful, 150, 169 (109). P.

*ghamawēk* (p.p. f. *ghamawak*), to cause to fret, etc., caus. of *ghamayēk*, q.v., Gh. 205 (7).

*ghamayēk* (p.p. f. *ghamawak*, 59; aor. sg. 2, *gham*, Gh. 205 (7); 3, *ghama*, 59), to fret, chafe, worry (intr.); to be overcome; to be heavy, 59, Gh. 205 (7). P. *ghamēd<sup>l</sup>*.

*ghūn* (sg. f. and pl. *ghūn<sup>a</sup>*, 14 (1), 113, 130), hidden, 14 (1), 85, 113, 130, 133; lost, I (14, 21); *ghūn kī*, please hide, 70.

*ghūnd*, a detached hill, 83, 84, 124. P. *ghunḍa*.

*ghūndai* (pl. *ghūndaī*), m. a hillock, 8 (2), 9 (6). P. *ghunḍai*.

*ghōndak*, postpos. governing the gen., like, 81. P. *ghundi*, adj. like.

*ghandz* (f. *ghandz*, 13, No. 131; pl. *ghandzī*), adj. bad; *ghandzī ghwēk*, to say bad things, to abuse (*hir*, me), 92, 135C, 144.

*ghūndz* (pl. *ghūndzī*), a garment; pl. 169 (143), I (12).

*ghmwān* (pl. the same, Gh. 218 (12)), f. a watercourse, stream, canal; *i-p<sup>a</sup> ghmwān izar*, (leap) over this canal, 86, 146, 169 (36).

*ghap*, onomat. 161, the bark of a dog, barking, 125, 150, 161, 169 (68). P.

*ghapawēk* or *ghapayēk* (p.p. f. *ghapawak* or *ghapayak*), to cause (a dog) to bark, 161, Gh. 205 (10). P. *ghapawul*.

*ghap<sup>a</sup>ēk* (p.p. f. *ghapak*; aor. sg. 2, *ghap*; 3, *ghapa*), to bark (like a dog), 58, 161, Gh. 205 (10). P. *ghap<sup>a</sup>l*.

*ghapayēk*, see *ghapawēk*.

*ghār* (pl. *gharri*), m. a cave, 8 (1), 9 (7). P.

*ghrai* (pl. *ghr<sup>a</sup>i*), f. a fireplace, 8 (2), 9 (6), 99, 169 (126). P. *ngharai*, m.

*gharma*, noontime, midday, 167. adv. at noon, 169 (158); *gharmi liki*, at noon, 169 (158). P.

*ghrās* (f. *ghrās<sup>a</sup>*; pl. *ghrēsī*), adj. black, 14 (2), 78, 90, 109, 156, 168 (31), 169 (41); subst. m. a black man, a black, a negro, 109, 162.

*ghrāsakai*, m. a little black man, dim. of *ghrās*, 162.

*ghrāsālai*, m. blackness, 156.

*ghrāsawēk* or *ghrāsayēk* (p.p. f. *ghrāsawak* or *ghrāsayak*), to make black, to blacken, Gh. 206 (12).

*ghartsanai* (pl. *ghartsanaī*), m. a hill goat, Gh. 230 (14). P.

- The fem. is *ghartsanaīyā* (pl. *ghartsanāī*), Gh. 231 (2).
- gharawēk* or *gharayēk* (p.p. f. *gharawak* or *gharayak*; impv. 2, *gharēwān*, 133, 168 (2, 3)), to open (the eyes), Gh. 205 (9).
- ghirawēk* or *ghirayēk* (p.p. f. *ghirawak* or *ghirayak*), to cause to roar, Gh. 206 (5).
- ghirawēk* or *ghirayēk* (p.p. f. *ghirawak* or *ghirayak*), to cause to swerve, Gh. 205 (10).
- ghōrawēk* or *ghōrayēk* (p.p. f. *ghōrawak* or *ghōrayak*; aor. sg. 2, *ghōrēwī*; 3, *ghōrawī*), to throw, propel, Gh. 206 (3). P. *ghōrzwul*.
- gharēk* (p.p. f. *gharak*; aor. sg. 2, *ghar*; 3, *ghara* or *gharra*), to have open eyes, 58, Gh. 205 (8). P. *ghurēdāl*.
- ghirēk* (p.p. f. *ghirak*; aor. sg. 2, *gir*; 3, *ghirī*), to roar (like a tiger, etc.), Gh. 206 (5), cf. *ghwardēk*. Cf. P. *gharēdāl*, to chatter.
- ghirēk* (p.p. f. *ghirak*; aor. sg. 2, *ghir*; 3, *ghirī*), to swerve, to go to one side, (P. *gharēdāl*) I (19); to be concealed, hidden, Gh. 58, Gh. 205 (10).
- ghōrēk* (p.p. f. *ghōrak*; aor. sg. 2, *ghōr*; 3, *ghōra*), to rain (intrans.), 58, Gh. 206 (4). Cf. P. *ōrēdāl*, Balōchi *gwāragh*.
- gharayēk*, see *gharawēk*.
- ghirayēk*, see *ghirawēk*.
- ghirayēk*, see *ghirawēk*.
- ghōrayēk*, see *ghōrawēk*.
- ghāṣh-tumbūnai*, m. a toothpick, 158. P.
- ghuṣṣa*, anger. *pa-ghuṣṣa syōk*, to become angry, I (18). P.
- ghūṭī*, the act of running; — *kayēk*, to run, Gh. 206 (12).
- ghitsā* (pl. *ghitsāī*), f. the Indian badger, Gh. 231 (10).
- ghwēk* (p.p. f. *ghwēk*, 37; aor. sg. 2, *ghwats*, 61A3, 68 (3); 3, *ghwatsī*, 59, 61A3; impv. sg. 2, *ghwats*, 61A3, 68 (3)), to speak, say, 19, 24-6, 73, 79, 82, 86, 92-3, 116, 122, 132, 136A, 146, 169 (131, 181, 185), I (8, 21). For 'he said,' the verb is usually put in the third person plural, *ghwēk-in*, the word 'words' being understood, (i.e. 'he said words'), 135C, 144, 146, 169 (74-5, 96-7, 159), I (2, 7, 11-2, 17, 19), II, III.
- ghwar*, m. fat (the subst.). Cf. *ghwat*. P.
- ghwardawēk* or *ghwardayēk* (p.p. f. *ghwardawak* or *ghwardayak*), to cause to roar, Gh. 206 (6).
- ghwardēk* (p.p. f. *ghwardak*; aor. sg. 2, *ghward*; 3, *ghwardī*), to roar (like a tiger, etc.), Gh. 206 (6). Cf. *ghirēk*.
- ghwar-dēk*, to cause to swear, causal of *ghwar-ghwazhēk*, Gh. 206 (8).
- ghwardayēk*, see *ghwardawēk*.
- ghwar-ghwazhēk* (p.p. f. *ghwar-ghwazhak*; aor. sg. 2, *ghwar-ghwazh*; 3, *ghwar-ghwazhī*), to take an oath, to swear, Gh. 206 (8). The causal of this verb is *ghwar-dēk*.
- ghwarshēk* (p.p. f. *ghwarshak*; aor. sg. 2, *ghwarsh*; 3, *ghwarshī*), to appear good, look nice, Gh. 205 (4).
- ghwāsī* (pl. the same, Gh. 223, 11), m. grass. Even when singular, this word takes the emphatic particle *dī*, not *ai*, 92, 136C, 151. Cf. P. *wāṣhā*.
- ghwāṣhk*, see *ghwāṣhtak*.

- ghwaṣṭraw'ēk* or *ghwaṣṭrayēk* (p.p. f. *ghwaṣṭrawak* or *ghwaṣṭrayak*; aor. sg. 2 and 3, *ghwaṣṭrai*), to wash, Gh. 205 (6).
- ghwaṣṭrēw'ēk* or *ghwaṣṭrēyēk* (p.p. f. *ghwaṣṭrēwak* or *ghwaṣṭrēyak*), to cause to fear, to make afraid, to frighten, Gh. 205 (7).
- ghwaṣṭ'ēk* (p.p. f. *ghwaṣṭrak*; aor. sg. 2, *ghwaṣṭ*; 3, *ghwaṣṭra*), to fear, 58, 61B5, 79.
- ghwaṣṭrayēk*, see *ghwaṣṭraw'ēk*.
- ghwaṣṭrēyēk*, see *ghwaṣṭrēw'ēk*.
- ghwaṣṭ* (pl. *ghwaṣṭi*), m. a certain millet, *Panicum Italicum*, Gh. 223 (7). P.
- ghwaṣṭak* (p.p. f. *ghwāṣṭh*, 38; aor. sg. 2, *ghwaz*, 38, 62B; 3, *ghwaza*, 38, 62B; impv. sg. 2, *ghwaz*, 38, 71), to fall. This verb usually takes one of the contracted pronouns *hir* (or *rī*), *dal*, or *hal*, 122; with *hal*, 82, 104, 122.
- ghwaṭ* (f. *ghwaṭ'*), adj. fat, stout, 15, 85, 148, 169 (34), (all fem.). Cf. *ghwaṭ*.
- ghwats*, 1 (pl. *ghwatsi*, 1), com. gen., 8 (1), a calf, I (17, 13, 20).
- ghwats*, 2, *ghwatsi*, 2, see *ghwēk*.
- ghwaz*, *ghwaza*, see *ghwaṣṭak*.
- gāk*<sup>a</sup> (pl. *gāchī*, 9 (9), Gh. 222 (12)), flesh, 9 (9), 64. This word, even in the singular, takes the emphatic particle *dī*, not *ai*, 99, 144, 169 (155). Cf. P. *ghwaṣṭha*.
- glī*, see *gastak*.
- gal*, adj. recumbent, lying down, 169 (137, 164).
- gaigh*, the shoulder, 142c, 168 (29).
- gilak* (pl. *gilachchī*, 9 (9)), m. a rat, Gh. 234 (7).
- gl'm*, *g'l'm*, *glōn*, see *gastak*.
- glastak*, see *gastak*.
- glaw'ēk* (p.p. f. *glawak*), to cause to transport, caus. of *gastak* or *glastak*, q.v.
- gōliy'*, f. a bullet, 34, 85, 147. P. *gōlāi*.
- gilaw'ēk* or *gilayēk* (p.p. f. *gilawak* or *gilayak*), to tickle (trans.), Gh. 208 (5).
- gal'ēk* (p.p. f. *galak*; aor. sg. 2, *gēli*; 3, *gali*), to twist, spin, roll up (intrans.), Gh. 208 (6).
- gil'ēk* (p.p. f. *gilak*; aor. sg. 2, *gil*; 3, *gili*), to be tickled, to feel tickling, Gh. 208 (5).
- gilayēk*, see *gilaw'ēk*.
- gumān*, imagination, opinion. P. — *kayēk*, to imagine (a person to be so and so), 86, 123.
- gān* (27, I (19)), see *kān*.
- gōn* (pl. *gannī*, 9 (7)), m. a stick, 47, 109, 119, 148, 169 (148).
- gōn'-mirg'* (pl. *gōn'-mirdzī*), f. a kind of skylark, Gh. 232 (12). Cf. *mirg'* and *tāk-mirg'*.
- ganḍaw'ēk* or *ganḍayēk* (p.p. f. *ganḍawak* or *ganḍayak*; aor. sg. 2, *ganḍēwī*; 3, *ganḍawī*), to sew, Gh. 208 (10). P. *ganḍ'l*.
- gingiṭ* (pl. *gingiṭi*), m. the dung-beetle, the scarabæus, Gh. 235 (10). P. *gūngaṭ*.
- gunāh*, a fault, a crime, 61 (5, note), 87, 122. P.
- gunum* (pl. *gunumī*, Gh. 222 (15)), m. wheat, 125, 169 (39); *ta-gunum*, of wheat, made of wheat, wheaten, 169 (184). This word, even in the singular, takes the emphatic particle *dī*, not *ai*, 99.
- gannī*, see *gōn*.

- gin'ek* (p.p. f. *ginak* ; aor. sg. *gipē*, 79 ; impv. sg. 2, *gin'en*, 15), to consider, estimate, know, look upon, 79, 103 ; to look upon with respect, to show respect to, honour, 15, 83. This verb sometimes has a double object, 103. P. *gin'l*.
- gap* (pl. *gapē*, 9 (1)), m. a stone, 8 (1), 9 (1), 47, 80, 88, 99, 125, 152, 169 (141).
- grī* (pl. the same, 9 (4)), m. a hill, a mountain, 8 (5), 86, 120, 229 ; *ta-grī*, of a mountain, of or belonging to a mountain, 163 ; *ta-grī i-sar izar*, on the top of the hill, No. 229.
- gurū* (pl. *guraī*, 9 (5)), com. gen. 8 (7), a kid.
- girad*, postpos. governing the loc. See 82, 87. With, together with, and various derived meanings given in 87. With, together with, 12, 87 ; *i-khalag girad*, (behave well) with people, 145, 169 (170) ; *kū-kuk girad*, (do not use excess) with anyone, 169 (178) ; *kū-har kuk girad*, in everyone's opinion, 26, 143, 169 (116). Cf. *gad*, *girgad*.
- gardan*, the neck. P. *gardan*. *gardan ka*, put (a necklace) round, or on, the neck, 144, 168 (15).
- girgad*, postpos. governing loc. See 82, 87. i.q. *gad*, *girad*, q.v., with, together with, 12, 87, I (20, 21).
- gardzai-ghal* (pl. *gardzai-ghalī*), m. a kite, a bird of prey, Gh. 232 (4).
- girgish'* (pl. *girgishī*), f. a centipede, 9 (2).
- gurūkai*, m. a small kid, dim. of *gurū*, 162.
- gram*, adj. censured, reproached, rebuked, 169 (62). P.
- garm*, adj. hot, 156. P.
- garmī*, f. heat, warmth, 152, 156, 169 (167). P.
- grān* (pl. *grēnī*, 129), adj. precious, dear ; difficult to acquire (of a language), 142, 169 (144) ; difficult to get, dear, costly, 156 ; heavy, important, momentous, 129. P.
- grānī*, f. difficulty of attainment ; dearness, cost, 156. P.
- granaw'ek* or *grany'ek* (p.p. f. *granawak* or *ganayak*), to cause to chew, Gh. 208 (7).
- granyī*, f. a knot, 146, 169 (124).
- gran'ek* (p.p. f. *granak* ; aor. sg. 2, *grēnī* ; 3, *granī*), to chew, masticate (Indian corn or the like), Gh. 208 (7).
- granay'ek*, see *granaw'ek*.
- giraw'ek* or *giray'ek* (p.p. f. *girawak* or *girayak* ; aor. sg. 2, *girēwī* ; 3, *girawī* ; impv. sg. 2, *girēw'n*, 168 (21)), to scratch. P. *garawul*.
- girzaw'ek* or *girzay'ek* (p.p. f. *girzawak* or *girzayak*), to cause to turn round, to revolve (trans.), to cause to wander, Gh. 209 (3).
- girz'ek* (p.p. f. *girzak* ; aor. sg. 2, *girz* ; 3, *girzī*), to turn round, to revolve (intr.), Gh. 209 (3) ; to wander about, to roam, 26, 79, 169 (128). P. *grzēd'l*.
- girzay'ek*, see *girzaw'ek*.
- gas*, f. a tooth, 134, 168 (11), No. 37. P. *ghāsh*.
- gōshai*, adj. alone, 129. P. *gōsh'a*.
- gāsk*, see *gastak*.
- gastak* or *glastak* (p.p. f. *gāsk*, 38 ; aor. sg. 1, *gl'm*, 62A, or *g'l'm*, 62A, 132, 168 (6) ; 2 and 3, *glī*, 38, 61A4, 62A, 68 (2) ; impv. sg. 1, *gl'm* or *g'l'm*, 71 ; 2, *glōn*, 38, 68 (2), 169 (106) ; 3, *glōn*, 71), to take away, transport, carry (a thing without life), 38, 61A4, 62A, 68 (2), 71, 169 (106) ; to arrange the hair, 132,



168 (6), Gh. 209 (4); this verb commonly takes the contracted pronouns, *hir* (or *rī*), *dal*, or *hal*, 122; with *hal* (in a special meaning) *khwāw-al gastak-a*, he has fallen asleep, he is asleep, 122, 169 (164). The causal of this verb is *glaw'ēk*.

*gistaw'ēk* or *gistayēk* (p.p. f. *gistawak* or *gistayak*), to cause to return, to turn (so and so) back, Gh. 209 (5).

*gist'ēk* (p.p. f. *gistak*; aor. sg. 2, *gist*; 3, *gistī*), to turn, turn back, Gh. 209 (5).

*gistayēk*, see *gistaw'ēk*.

*gatak* (? p.p. f.), to be fallen, to lie (upon), 168 (18). Except this sentence, there is no other mention of this verb in Ghulām Muḥammad Khān's Grammar.

Cf. *ghwaṣhtak*.

*gatēs*, in *zawāl gatēs*, a certain time of the day, 12.30 p.m., 167.

*gaṭaw'ēk* or *gaṭayēk* (p.p. f. *gaṭawak* or *gaṭayak*; aor. sg. 2, *gaṭēwī*; 3, *gaṭawī*), to cause to defeat; hence, to be defeated, to loose a wager or a battle, 30B, Gh. 208 (4).

*gaṭ'ēk* (p.p. f. *gaṭak*; aor. sg. 2, *gēṭī*; 3, *gaṭī*) to earn, acquire; to defeat, worst, checkmate, 30B, 61A1, Gh. 208 (3). P. *gaṭ'l*.

*gaṭayēk*, see *gaṭaw'ēk*.

*gawāi*, *gawī*, see *giyōy*.

*gwāṣhaw'ēk* or *gwāṣhayēk* (p.p. f. *gwāṣhawak* or *gwāṣhayak*), to cause to chide, Gh. 208, 8.

*gwāṣh'ēk* (p.p. f. *gwāṣhak*; aor. sg. 2, *gwāṣh*; 3, *gwāṣha*), to chide, reproach, blame, 58, Gh. 208 (8). P. *gwāṣh'l*.

*gwāṣhayēk*, see *gwāṣhaw'ēk*.

*gōy* (pl. the same, 168 (4)), an ear, No. 38; *a-gōy-a*, his ear, 142a, 169 (52); *a-gōy-am*, my ear, 132, 168 (4); my ears, 168 (4).

*gōyā*, adv. as though, as if, as one would say, 73. P.

*giyōy* (pl. *gawī* or *gawāi*, 9 (10)), f. a cow, 15, 85, 146, 148, 169 (34, 175), Nos. 69, 143-5; also m. a bull, No. 142.

*gazhōi*, m. a plough-bullock, Gh. 209 (9).

*guzār*, f. living, means of livelihood, property, 86, I (2, 20). Prs. *guzāra*.

## H

*h*, this letter is often dropped when initial, thus, we have *ā* for *hā*, he is; *ō* for *hō*, this; *am* for *ham*, I am; *ōn* for *hōn*, so much; and *anyēk* for *hanyēk*, to remain.

On the other hand we have an initial *h* added in *haz* for *az*, I; cf. Avesta *azəm*, Kurdish and Tālīsh *az*, Ossetic *āz*, Paṣhtō *za*.

*hā*, 1, *hā hā*, or *hō ya*, adv. yes, 77; *hā*, 152.

*hā*, 2, see *hō*.

*hā*, 3, or *ha*, or *ā*, verb substantive, used only in the present; conjugated, 39; how used, 129. This verb is only a copula. By itself it does not predicate existence. If it is required to predicate existence then one of the contracted pronouns *wā*, *wi*, or *dī* must be used with it, 125. It is also used to form the perfect tense, 49.

sg. 1, I am, *ham*, 39, 79, 113, 125-6, 129, 142c, 169 (18, 48, 77-8); *am*, 39, I (9, 11); 2, thou art, *hai* (or *hē*), 39, 79, 104, 107, 118, 124, 125, 126, 129, 143,



149, 169 (1, 3, 6, 17, 62), I (21); 3, he, she, or it is, *hā*, 125, 129, et passim. pl. 1, we are, *hyēn*, 39, 49, 79, 113, 125, 129, 142c; 2, ye are, *hāi*, 39, 125, 129, 142c; 3, they are, *hin*, 39, 78, 80, 111-2, 120, 125, 129, 143, 150, 168 (26-8, 31), 169 (88, 132, 143, 169), I (7).

For examples of the use of the verb substantive predicating existence, see 125. For the conjugation of the perfect, see 49.

The following examples also occur:—sg. 3, *hā*, 21, 23, 25, 39, 75, 86, 91, 120, 134-5A, B, 142a, 145, 147, 169 (95, 98, 180), II; *ā*, I (8, 11, 17, 19, 20); pl. 3, *hin*, 147.

The past tense of the verb substantive is supplied by *byōk*, q.v.

*hāi* or *hē*, see *hā*, 3.

*hāi*, 1, or *hāi*, see *hō*, 1.

*hāi*, 2, see *hā*, 3.

*hāi*, 3, in *hāi-hāi*, interj. alas!, 95.

*hāi*, see *hō*, 1.

*hē*, see *hā*, 3.

*hō*, 1, or *ō*, proximate demonstrative pronoun, this. Also used as proximate personal pronoun, he, she, it (near by). Declined, 23. Its nom. pl. is *hāi* or *hāi*. When used as an adjective its oblique form singular is *p<sup>a</sup>*, pl. *paī*. When used as a substantive referring to animate beings its oblique form sg. is *r<sup>a</sup>*, pl. *raī*, with a genitive sg. *tar<sup>a</sup>*, pl. *taraī*. As a substantive referring to inanimate things its oblique form sg. is *p<sup>a</sup>*, pl. *paī*, with gen. sg. *ta-p<sup>a</sup>*, pl. *ta-paī*. The nominative singular is *hō*, which is always masculine, or *hā*, which as an adjective may be either masculine or feminine. The use of *hā* as a masculine substantive is doubtful. See below. In either case, the initial *h* may be dropped, so that we may also have *ō* or *ā*. The following instances of the use of this pronoun occur in the grammar:—

sing. nom. masc. subst. this, he, she, it, *hō*, 15, 19, 78, 86, 92, 118, 129, 135C, 142d-3, 152, 169 (11, 58, 137), I (2), IV; opposed to *hafō*, that, 90, 143, 169 (80); *hō-l*, he to him, IV; *hō-r*, this to me, 19, 144; *ō*, I (3, 4, 10, 16, 18); *hā*, 90, 142d. It is doubtful whether *hā* in these cases is masculine. It can equally well be feminine. There is nothing in the context to show the gender.

adj. *hō*, 21, 27, 79, 93, 95, 107, 135A, 136C, 146, 148, 152, 168 (19), 169 (35, 43, 54, 66, 91, 95, 111, 139, 162); *hō waqt*, at this time, now, 27, 75; *ō*, I (20); *hā*, 23, 77, 79, 90, 104, 107, 118, 148, 169 (19, 34, 37, 148).

fem. subst. *hā*, this, she, it (fem.), 24, 79, 89, 118, 120, 143, 144, 169 (30, 51). Cf. remarks above regarding 90 and 142d.

adj. *hā*, 15, 79, 85, 122, 147, 148, 150, 169 (70, 98, 119, 152).

obl. an. subst. *r<sup>a</sup>*, I (12), IV; gen. *tar<sup>a</sup>*, 81, 118, 142d, 150, 169 (32), I (6, 20). *bē kū-r<sup>a</sup>*, without, or except, him, 80.

obl. inan. subst. *p<sup>a</sup>*, 80; *pa-p<sup>a</sup>*, here, 27, 74; gen. *ta-p<sup>a</sup>*, 27, 118, 169 (115), I (9); *ta-p<sup>a</sup> pā-r<sup>a</sup>*, for this reason, on this account, 76, II.

obl. adj. (an. and inan.) *p<sup>a</sup>*, 86, 146, 148, 169 (15, 36, 119), IV; *i-p<sup>a</sup>* *palau*, in this direction, 27, 74; *pa-p<sup>a</sup> rang*, in this manner, 27, 73.

pl. nom. subst. *hāi*, 129, 143, 146, 150, 169 (29); *hāi*, 129.

obl. an. subst. *raî*, 23 ; gen. *taraî*, 23, 118, 169 (90).

obl. inan. gen. *ta-paî*, 118.

*hō*, 2, card. seven, 16 ; *hō-jistū*, twenty-seven, 16.

*hō*, 3, in *ō-hō-hō*, interj. alas !, 95.

*hō*, 4, in *hō ya*, see *hā*, 1.

*hadd*, a boundary, limit ; *i-hadd lāst<sup>a</sup>*, (passed) beyond the boundary (83). P.

*hafō*, *afō*, *haf<sup>a</sup>*, or *af<sup>a</sup>*, remote demonstrative pronoun (22), also used as a pronoun of the third person (18). That, he, she, it. Declined, 18. The nom. plur. is *hafāî* or *afaî*. The oblique singular is *fō* or *f<sup>a</sup>*, and the oblique plural *faî*. Gender is distinguished only in the sing., in which *hafō*, *afō*, and *fō* are always masculine, while *haf<sup>a</sup>*, *af<sup>a</sup>*, may be either masculine or feminine.

The following instances of the use of this pronoun occur in this grammar :—

sing. nom. masc. subst. *hafō*, that, 83 ; opposed to *hō*, this, 90, 143, 169 (80) ; he, 6, 35, 39, 78, 81, 85, 94, 98 (2), 100-1, 113, 122, 125, 129, 134-5A, 142c, 169 (159) ; *afō*, that, 25 ; he, I (5) ; *afō-l*, he to him, I (19) ; *haf<sup>a</sup>*, that, 90 ; he, 24, 75, 90, 92-3, 103, 122, 136A, C, D, F, 138, 169 (92) ; *af<sup>a</sup>*, he, 24, 136, 137, 144 ; *af<sup>a</sup>-l*, he to him, I (17).

adj. that, *hafō*, 22, 129, 152 ; *haf<sup>a</sup>*, 24, 74, 83, 85-6, 92, 130, 135A, 148, III ; *haf<sup>a</sup> waqt*, at that time, then, 27, 75 ; *af<sup>a</sup>*, 34, 64, 130.

fem. subst. she, *haf<sup>a</sup>*, 78, 113, 134, 142d.

adj. *haf<sup>a</sup>*, 22, 111, 129, 130, 152 ; *af<sup>a</sup>*, I (2).

sg. obl. masc. subst. that, him, it, *fō*, 86, 118-9, I (15) ; *f<sup>a</sup>*, 15, 78, 82-3, 86, 104, 116, 118-9, 121-2, 134, 139 (3), 142d, 169 (58) ; *bē f<sup>a</sup>*, without that, 80 ; *baghair i-f<sup>a</sup>*, without that, except that, 80 ; *pa-f<sup>a</sup>*, there, 27, 74 ; *ta-f<sup>a</sup> pār<sup>a</sup>*, for that reason, 27, 76.

adj. *fō*, that, 22, I (5) ; *f<sup>a</sup>*, 34, 85, 147, I (4), IV ; *i-f<sup>a</sup> palau*, in that direction, 27, 74 ; *pa-f<sup>a</sup> rang*, in that manner, 27, 73 ; *pa-f<sup>a</sup> waqt*, at that time, then, I (4).

fem. subst. *ta-f<sup>a</sup>*, of her, her, 143.

adj. *f<sup>a</sup>*, that, 22, 104.

pl. nom. subst. *hafāî*, they, 39, 111, 113, 129, 130, 134, 135C, 142c, 146, 169 (96) ; *faî*, 83, 118 ; *fāî*, I (2).

adj. *hafāî*, those, 22 ; *faî*, 86, I (2, 6).

*hafta*, Saturday, 166. P. *hafta*, a week.

*hākim*, m. a ruler, commander, 169 (130). P.

*hukm* (pl. *hukmî*, 86), an order, command, 82, 86, 169 (130), I (19). P.

*hal*, contracted pronoun of the third person indicating the dative case, singular or plural, to him, to her, to it, to them, 19. An account of its use will be found in 122. When not the first word in a sentence it is suffixed to the preceding word. If that word ends in a vowel, then the *ha* of *hal* is dropped, and all that is suffixed is the letter *l*. Thus, *hafō hal*, that to him, becomes *hafō-l*. If the preceding word ends in a consonant that consonant is doubled, and only the *h* of *hal* is dropped. Thus, *ts<sup>a</sup>n hal*, to-day to him, becomes *ts<sup>a</sup>nn-al*. Regarding the position of this word in a sentence, see 139.

Examples of the use of this word are, *trapp-al-a dāk*, he made running to him, he ran to him, I (10); *hal khūrtayēk*, he shook (his head) at it, IV; *pa-yānghgh-al syōk*, he became with an embrace to him, he embraced him, I (10); *i-mund-ghal liki-mm-al bū zli sa*, my heart is becoming for a fat tail for it, *i.e.* I long for a fat tail, II. In *marīy<sup>a</sup>-l-a dī kapak*, he (A) cut his (B's) throat, and *a-maghzai-l-a dī kap<sup>a</sup>ēk syōk*, his neck was cut, 126, the *hal* has the force of a *dativus commodi*, *quasi* his throat was cut for him.

Other examples are *hal dzōk*, to go away, 73, 74, 75, 77, 86, 91, 93-4, 117; but *rī dzōk*, to come, as in *i-d<sup>a</sup>-l rī dzai*, come here to him (*hal*), 74, 122, 169 (135); *hal ghwēk*, to say to him, 19, 24, 135C, I (2, 8, 11, 12, 17, 21), II, III; *hal ghwaštak*, to fall down (against or into something), 82, 104, 122; *khwāw-al gastak*, he has fallen asleep, 169 (164); *hal na-ghōk*, he went out to him, 126, I (18); *hal šriyōk*, to give to him, 61A5, 87, 92, 136A, I (6, 18); *hal tsal<sup>a</sup>ēk*, to take away, 139 (3); *hal ts<sup>a</sup>ēk*, to go (opp. to *rī ts<sup>a</sup>ēk*, to come), 35, 54, 81-3, 89, 90, 95, 104, 117, 120, 129, 134, 142a, I (5), III; *hal w<sup>a</sup>lak*, to bring to him, II.

*haluk*, adj. light, not heavy, 148, 169 (43). P. *halak*.

*halāl*, adj. lawful; *halāl kayēk*, to make lawful, in the prescribed form, to slaughter an animal for food, I (13, 17, 20). P.

*halwā* (pl. *halwāi*), f. a kind of sweetmeat, 8 (4), Gh. 222 (10). P.

*h<sup>a</sup>m*, see *hā*, 3.

*hām*, adj. unripe, Gh. 215 (6.) Cf. Prs. *khām*.

*hōm*, ord. seventh, 16.

*hamēsha*, adv. always, at all times, continually, 64, I (21). P.

*h<sup>a</sup>n*, interj. of warning or reproof. Ah!, 95.

*hin*, see *hā*, 3.

*hōn* or *ōn* (pl. the same), pron. adj. this much, that much, so much (27); pl. this many, that many, so many, 27, 122, 144, 169 (188) (*hōn*), I (19) (*ōn*).

*hēndī*, see *hōnd*.

*hindū*, m. a Hindū, voc. *wō Hindū*, 10; *hindū sūrī māl klak barī zar*, N. of a certain time of the day, 10 or 11 A.M., 167.

*hōnd* (f. *hōnd<sup>a</sup>*, pl. *hēndī*, 14 (2)), adj. blind, sightless, 111, 129, 130.

*handzyōk* or *hanzyōk* (p.p. f. *handzuk*, 38, 120, 134, or *hanzuk*, 38; aor. sg. 2 and impv. sg. 2, *hazn*, 38, 62A, 71; aor. sg. 3, *haznī*, 38, 62A), to remain behind, be left behind, 120, 134; to be left over and above, to be left over; perf. sg. m. *handzyōk hā*, 75, 79, II.

*hinlaw<sup>a</sup>ēk* or *hinlayēk* (p.p. f. *hinlawak* or *hinlayak*), to grind, 31, Gh. 214 (9).

*hinl<sup>a</sup>ēk* (p.p. f. *hinlak*; aor. sg. 2, *hinl<sup>a</sup>ēk sū*, 59; 3, *hinlyēk sa*, 59), to be ground, Gh. 214 (9). Note the irregular aorist of this verb.

*hinlayēk*, see *hinlaw<sup>a</sup>ēk*.

*hīns* (pl. *hīnsī*, Gh. 230 (5)), m. a bear; *n<sup>a</sup>r hīns*, a he-bear; *šhadz<sup>a</sup> hīns*, a she-bear, 7. P. *khirs*.

*hānsht*, card. eight, 16; *hānsht nīm*, eight and a half, Gh. 39 (1).

*hēntschī*, pl. tears, 169 (125).

The singular of this word does not occur in Ghulām Muḥammad Khān's Grammar. It is probably *hōntsk*, or some such word, cf. 9 (7, 9).

*hīnt<sup>s</sup>ēk* (p.p. f. *hīntsak*; aor. sg. 2, *hēntsī*, Gh. 214 (11); 3, *hīntsi*), to be able to do, 137; to be able, to can (forming potential compound verbs), 137 (where the use of this verb is described).

*hanwalk* (pl. *hēnlchī*, Gh. 222 (14)), f. an egg, 8 (1), 9 (9).

*hīṇaw<sup>s</sup>ēk* or *hīṇayēk* (p.p. f. *hīṇawak* or *hīṇayak*), to cause to bray, Gh. 214 (12).

*hēnyī*, see *hanyēk*.

*hanyēk* or *anyēk* (p.p. f. *hanyak*, 37, 57; aor. sg. 1, *hany<sup>m</sup>*, 73; 2, *hēnyī*, 61A1; 3, *hanyī*, 6, 30B, 57, 61A1, 81, 94, 120, 132, 154, 169 (105); pl. 3, *hanyin* 56, 74. The *n* of this verb is *nūn ghunna*, and gives merely a nasal sound to the preceding vowel. A better spelling would be *hāyēk*; see 32, note), to remain, to continue in one place, 57; to abide, dwell, 120, 132, No. 233; to remain seated, be seated, be sitting, 6, 56, 73-4, 81, 94, 154, 169 (105, 108), No. 230. The initial *h* of this verb is often dropped, as in Nos. 230, 233.

*hīṇ<sup>s</sup>ēk* (p.p. f. *hīṇak*; aor. sg. 2, *hīṇ*; 3, *hīṇī*), to bray (like an ass), 58, Gh. 214 (12). P. *hanēd<sup>s</sup>l*.

*hanyaw<sup>s</sup>ēk* or *hanyayēk* (p.p. f. *hanyawak* or *hanyayak*), caus. of *hanyēk*, q.v. to cause to remain; to cause to dwell; to cause to be seated, to seat, 30B.

*hīṇayēk*, see *hīṇaw<sup>s</sup>ēk*.

*hanyayēk*, see *hanyaw<sup>s</sup>ēk*.

*hanzyōk*, see *handzyōk*.

*har*, 1 (pl. *harr<sup>a</sup>*), adj. every, 26. The pl. *harr<sup>a</sup>* means 'all,' 26, 83, 109; or, as a substantive, all men, everyone, 80, 91, 150, 169 (88, 132), or all things, everything, I (4); so, to form a superlative, *i-harr<sup>a</sup> inar*, among all, 15, 85, 148, 169 (34). P.

*har gudā*, everywhere, 26; *har kuk*, everyone, 26, 87, 99, 133, 143, 147, 168 (7), 169 (116); *har kuk ka*, whoever, 24; *har kār*, at every time, at each time, 26; *har sō*, each, 26; *har ts<sup>a</sup>*, everything, 6, 77, 80 (with pl. verb), 99, 125, I (3, 21); *har ts<sup>a</sup> ka*, whatever, 24; *har waqt*, always, at all times, 148, 169 (134).

Note that *har-kuk* and *har ts<sup>a</sup>* take the emphatic particle *dī*, not *ai*, even in the singular, 99.

*har*, 2, in the following phrases:—*har ka*, *har kēw<sup>n</sup>*, both meaning 'God knows,' 73.

*harai*, see *sarai-harai*, s.v. *sarai*.

*hir* or *rī*, contracted pronoun of the first person indicating the dative case, singular or plural, to me, to us, 19. An account of its use will be found in 122. When not the first word in a sentence, *hir* (but not *rī*) is suffixed to the preceding word. If that word ends in a vowel, then the *hi* of *hir* is dropped, and all that is suffixed is the letter *r*. Thus, *hō hir*, this to me, becomes *hō-r*. If the preceding word ends in a consonant, then that consonant is doubled, and only the *h* of *hir* is dropped. Thus, *ts<sup>n</sup> hir*, today to me, becomes *ts<sup>n</sup>nn-ir*. On the other hand *rī* is not suffixed, and never changes its form. With this

exception *hir* and *rī* are interchangeable and have exactly the same meaning, but *rī* is most commonly used with the verb *dzōk*, see below.

Regarding the position of these words in a sentence, see 139.

Examples of the use of these words are, *hir dzōk*, to come, 24, 26, 73, 75, 78, 81, 83, 89, 90-1, 99, 117, 122, 126, I (20); *rī dzōk*, to come, 24, 26, 68 (3), 73, 77-8, 80, 83, 89, 91-3, 99, 113, 120-2, 134, 136A, C, F, 142b, 169 (135-6, 149, 158), I (15, 17); but *hal dzōk*, to go, see *hal*. *hir ghwēk*, to say to me, 19, 92, 135, I (13); *hir šriyōk*, to give to me, 142a, 144, 168 (23); *hir ts'ēk*, to come, 94, 146, 169 (138), III; *hir w'lak*, to bring, to bring here, 90, 99, 144.

*hir* (pl. *hirī*), m. a ram, Gh. 228 (3). P. *hērāi*.

*hir<sup>a</sup>* (pl. *hir<sup>a</sup>i*), f. a ewe, Gh. 228 (4). P. *hērāi*.

*hargāh ka*, conj. if, 93. Use explained, 92, 93.

*hargiz*, adv. used to strengthen a negative, as in *hargiz nak*, not at all, 77. P.

*hairān* (pl. the same, 113), adj. worried, perplexed, 113, 125, 129, 142c. P.

*har<sup>a</sup>*, see *har*, 1.

*hirs*, greed, covetousness, 12, 83. P.

*hisāb*, an account, a reckoning, 94, 146, 169 (138). P.

*hishk*, see *hishtak*.

*hashtāi*, card. eighty, 16.

*hashtī-jistū*, card. twenty-eight, 16.

*hishtak* (p.p. f. *hishk*, 38; aor. sg. 1, *haw<sup>m</sup>*, 62B; 2, *wīw*, 38, 61B5, 62B; 3, *hawā*, 38, 61B5, 62B; impv. sg. 1, *haw<sup>m</sup>*, 71; 2, *wīw*, 71; 3, *hawōn*, 71), to read. The causal of this verb is *nicalaw'ēk*, Gh. 214 (13).

*hashtam*, ord. eighth, 16.

*hušhyār* (f. and pl. *hušhyarrī*, 14 (2), 82, 129, 142c), adj. intelligent, clever, 14 (2), 79, etc., as ab. P.

*hāšil*, income, profit, 87. P. Cf. *bē-hāšili*, s.v. *bē*, 2.

*hasan*, N.P. in *ta-Hasan Husain a-māi*, N. of the month Mōhartram, 165.

*haṭ* (pl. *haṭī*), m. a market, Gh. 221 (3). P. *haṭāi*.

*hātī* (pl. *hatyannī*), m. an elephant, 8 (5), 9 (8). P.

*hatak* (p.p. f. *hōtk*, 38, IV; aor. sg. 1, *zh<sup>m</sup>* or *zhay<sup>m</sup>*, 62B, IV; 2, *zhī*, 38, 61B3, 62B, 68 (2); 3, *zha*, 38, 69B3, 62B; impv. sg. 1, *zh<sup>m</sup>* or *zhay<sup>m</sup>*, 71; *zhōn*, 38, 68 (2), 71; 3, *zhōn*, 68 (2), 71), to leave, abandon, IV.

*hōtk*, see *hatak*.

*hīts*, indef. pron. adj. any, 146, 169 (129); subst. something, 26, anything, 26.

*hīts*, nothing. *hīts gudā nak*, never at any time, 135A, 145; *hīts kuk*, anyone, 26, 83, 125; *hīts nak*, nothing, 26, 73, 79, 125, 144, 146, 169 (61, 97); (adverbially) not at all, in no way, I (11). P.

*hatyannī*, see *hātī*.

*hawā*, *haw<sup>m</sup>*, *hawōn*, see *hishtak*.

*hō ya*, see *hā*, 1.

*hāyēk*, see *hanyēk*.

*hyēn*, see *hā*, 3.

*haz*, see *az*.

*hazn*, *haznī*, see *handzyōk*.

*hāzīr*, adj. present, ready at hand. *hāzīr kayēk*, to make present, to bring before (a person), 82. P.

## J

*jagaṛ*<sup>a</sup>, f. a fight. — *kayēk*, to fight, 169 (72). P.

*jallād*, m. an executioner, 82. P.

*jama'*, collection. — *kayēk*, to collect, gather together, amass, I (3). P.

*jum'a*, Friday, 166. P.

*jīṇau*, onomat. the tinkling of ornaments, 161.

*jōng* (pl. *jōngaī*; f. *jōng<sup>a</sup>*, pl. *jōng<sup>a</sup>i*), m. a young camel, 7, Gh. 228 (15), 229 (2). P.

*jōr*, 1, adj. sound, well, in good health, 129, 136F, 152, 169 (55), I (17). Cf. *nā-jōr* and *nā-jōrai*, s.v. *nā*. P.

*jōr*, 2, prepared, accomplished. — *kayēk*, to build (a house), 135B, 144, 169 (86); cf. Gh. 195 (4). P.

*jurmāna*, m. a fine (the penalty), 75. P. *jarīmāna*.

*jōṛ<sup>a</sup>ēk* (p.p. f. *jōṛak*), to be made, Gh. 195 (3).

*jīstū*, card. twenty, 16. Cf. Balōchi *gīst*.

*jawāb*, an answer, I (19). P.

## K

*ka*, 1, rel. pron. who, which, what. Use explained, 24. Cf. 75, 144, 148, 169 (92), I (2, 6, 7, 20), III; *ka kuk*, whoever, 24; *har kuk ka*, whoever, 24, 26; *ts<sup>a</sup> ka*, whatever, 24; *har ts<sup>a</sup> ka*, everything which, whatever, 24, I (21).

*ka*, 2, adv. when. Use explained, 75. Cf. 34, 75, I (4, 7, 10, 15, 20), II, IV; *ka sē*, since, ever since, from the time that, 75, 79, II.

*ka*, 3, conj. or. Use explained, 90. Cf. 78, 90, 143, 169 (6, 41, 80, 121); *ka . . . ka*, whether . . . or, 90; *ka naī*, or otherwise, 90.

*ka*, 4, conditional conj. if. Use explained, 92, 136. Cf. 79, 86, 89, 92-3, 122, 136, 151, 135A, C, 144, 169 (22); *hargāh ka*, if, 92, 93; *mun ka*, if, 92, 93; *agar ka*, although, 92, 93, 135A, C, 144.

*ka*, 5, final conj. that, in order that. Use explained, 94. Cf. 94, 146, 169 (94, 138), I (13, 20).

*ka*, 6, consecutive conj. that, so that. Use explained, 94. Cf. 79, 94, I (9, 11); used to give the force of an imperative, 94, 144; *tsēn waqt ka*, at the time that, 24; *tsōn ka*, as long as, 75.

*ka*, 7, causal conj. that, because that, because, as, 169 (93), II; *dzik<sup>a</sup> ka*, because, 169 (9), I (12, 14); *kiyē ka*, because, I (21).

*ka*, 8, conj. used like the Greek *ὅτι*, to introduce a statement or thought, after a verb of speaking, wishing, etc., 6, 81, I (2, 6, 7, 8, 12, 13, 16), II, III, IV; *armān ka*, would that, 54, 95.

*ka*, 9, in *har ka* or *wār ka*, God knows, 73. This is probably the same as *ka*, 10.

*ka*, 10, see *kayēk*.

*kī*, 1, polite impv. of *kayēk*, q.v.

*kī*, 2, or *kīyē*, interrog. adv. why? 27, 76. Cf. *kī* in 136F, 169 (87, 128), II, III.



*kī*, 3, postposition governing the loc., interchangeable with *likī*, to, into, for, 12. Use explained, 82. Cf. *i-grī kī*, (went) to the mountain, 120; *i-khwai khaī kī*, (sent him) to his own fields, I (5); *i-k<sup>a</sup>lai kī*, to the village, 122, 147, 169 (5, 98); *kū-mākh kī*, to us, 116; *kū-mun kī*, to me, 116, I (19); *i-khwai mradzī*, (said) to his own slaves, I (12); *i-nar kī*, to the house, 120, 134; into the house, 169 (106); *i-nar kī bōz*, near to the house; *i-har sarai kī*, (spoke) to every man, 26; *i-piē kī*, (said) to the father, I (2, 19); (go) to the father, I (8, 10); *kū-tū kī*, to thee, 79; *i-w<sup>a</sup> kī*, thither, 169 (110).

Sometimes the locative preposition is omitted (82), as in *gudū kī*, whither? 120, 134; *mihmān kī*, (set bread) for the guest, 169 (192); *sarai kī*, (necessary) for a man, 79. Cf. *likī*.

*kī*, 4, in *kī-tsaw<sup>o</sup>ēk*, *kī-ts<sup>o</sup>ēk*, qq.v.

*ku* or *kū*, preposition of locative, on, used only with proper names of persons, or with substantive pronouns indicating persons. In other instances *i*, 1, is used instead, 10, 11, 17, 18, 23, 24, 25, 26. In the following instances the locative is almost always governed by a postposition, so that the translation of *kū* by 'on' is seldom correct:—

Proper names.—*ku-* or *kū-*‘*Abdullāh*, on ‘*Abdullāh*, 11; *kū-Makālī Shāhib*, on Mr. Macaulay, 83, 122, 126; *kū-Zaid*, on Zaid, 26, 78, 99.

Pronouns.—*kū-f<sup>a</sup>*, on him, 18, 82, 116, 122; *kū-fai*, on them, 18; *kū-har kuk*, on everyone, 26, 87, 133, 143, 147, 168 (7), 169 (116); *kū hīts kuk*, on anyone, 26, 83; *kū-kuk*, on whom? 25, 82; on anyone, 83, 86, 146, 169 (131, 178); *kū-mākh*, on us, 80, 82, 116; *kū-mun*, on me, 6, 18, 80, 82-3, 86, 88, 116, 169 (62, 114), I (19, 21); *kū-r<sup>a</sup>*, on this person, on him, 80, I (12), IV; *kū-tū*, on thee, 26, 79, 80, 83, 86, 89, 92, 122, 126, 169.

*kabāb* (pl. *kababbī*), m. roasted meat, 9 (7). P.

*kablai* (pl. *kablaī*), m. a male fawn, Gh. 230 (12). P.

*kābul*, N. of a town, Kābul, 85.

*kābulī*, adj. of or belonging to Kābul, 163.

*kablīy<sup>a</sup>* (pl. *kablīyī*), f. a female fawn, 9 (2), Gh. 230 (13).

*kuch-mayak* (pl. *kuch-mayachī*), m. a crab, 9 (9).

*kaf* (pl. *kafī*), m. chaff, 125 (footnote), 169 (64), Gh. 223 (12).

*kaiḡī*, adj. drunk, intoxicated, 40. P.

*kaftar<sup>a</sup>* (pl. *kaftar<sup>a</sup>ī*), f. a female pigeon, Gh. 231 (14). P. *kautara*.

*kiftar* (pl. *kiftarī*), m. a male pigeon, Gh. 231 (15). P. *kautar*, Prs. *kaftar*.

*khaī* (pl. *khaī*, 9 (4)), f. 8 (5), a field, 169 (37), I (5, 15).

*khō*, conj. but (use explained, 91), 26, 78, 91, 99, 169 (23); still, nevertheless (use explained, 92, 93; used in apodosis after *agar ka*, although, 93), 135A; *yā khō*, or, 90; *ya khō . . . yā*, either . . . or, 90.

*khōī*, in *bad-khōī*, unmannerly, ill-tempered, 150, 169 (38). P.

*kūhai* (pl. *kūhai*), m. a well, 107. Cf. P. *kūwai*.

*khabar*, news, intelligence. *pa-khabar*, cognizant (of, abl.), 104, 126, 169 (17); *khabar* (with *hā*), (to be) cognizant of, acquainted with, 104, 126, 169 (18) (in this *khabar* is treated as an adjective). P.



*Khudāē*, m. God, 10, 60, 88, 143, 169 (140). Voc. *wō Khudāē-a* or *wō Khudāē-ā*, O God!, 10. P.

*khidmat*, service, I (19). P.

*khafa*, adj. angry, 129, 142c, 148, 169 (47, 48). P.

*khālī*, 1, adj. empty, void, free (from), 12, 83. P.

*khālī*, 2, N. of the month *Zī'l-qāda*, 165. P. The eleventh month of the Örmürî calendar.

*khēla*, adj. ignorant, 79, 129, IV.

*khalq*, people, mankind, 24, 86, 123, 144-5, 169 (147, 170). P.

*khalāş*, adj. free, liberated. — *kayēk*, to release, 21, 135A, 169 (123). P.

*khūlaw'ēk* or *khūlayēk* (p.p. f. *khūlawak* or *khūlayak*), to cause to fall, Gh. 195 (11).

*khūl'ēk* (p.p. f. *khūlak*; aor. sg. 2, *khūl*; 3, *khūlī*), to fall (as leaves from a tree), Gh. 195 (11).

*khūlayēk*, see *khūlaw'ēk*.

*khan*, 1 (pl. *khanī*), a laugh; pl. laughter, 34, 169 (169), II. P. *khandā*.

*khan*, 2, *khana*, see *khanak*.

*khān*, m. a lord, a prince, an Afghān title, 148, 169 (20). P.

*khāna*, a house, a room. *ṭahārat-khāna*, a bathroom, 159. P.

*khūn*, murder. — *kayēk*, to commit murder, 94, 144, 169 (93). P.

*khanak* (aor. sg. 1, *khan'm*, 62B, II; 2, *khan*, 38, 62B, II; 3, *khana*, 38, 62B, IV; impv. sg. 1, *khan'm*, 71; 2, *khan*, 38, 71; 3, *khanōn*, 71), to laugh, IV, and as above. This verb is not mentioned in Ghulām Muḥammad Khān's list of verbs, and he nowhere gives the p.p. f. P. *khand'l*.

*khp'l*, reflexive pron. own, 156. This word is borrowed from P. The corresponding Örmürî word is *khwaī*. P.

*khp'lawī*, relationship, family connexion, 156. Cf. *khwaigīrī*. P.

*khra*, *khri*, see *khwalak*.

*khri* (pl. *khari*), f. a she-ass, a jenny-ass, 8 (7), 9 (5), Gh. 227 (5). P. *khara*.

*khar* (pl. *khari*), m. an ass, 8 (7), 162, No. 74. The f. of this word is *khri* (pl. also *khari*), and the diminutive *khargai*, 162. P.

*khir* (f. the same), drab, dust-coloured, 13. P. *kh'r*.

*khīrai*, dirt, 163. P.

*khōr*, 1, an eater, in *baḍī-khōr*, an eater of bribes, a bribe-taker, 169 (54); *sarai-khōr*, a man-eater, a cannibal, 160. Prs.

*khōr*, 2, open, expanded, loose, Gh. 169 (9, 11). P.

*khura*, *khurī*, see *khwalak*.

*khārāb*, adj. bad, 148, 169 (139). P.

*khārbūz* (pl. *khārbūzī*), f. a musk-melon, 6, 9 (2), 144, 169 (122), Gh. 224 (3). P. *khārbūza*.

*kharchī*, expenditure, in *bad-kharchī*, evil expenditure, debauchery, I (3). Cf. *kharts*. P. *kharts*.

*khargai*, m. a little ass, a young ass, dim. of *khar*, 162. P.

*kharkhūntai* (pl. *kharkhūntai*; f. *kharkhūntiy*, pl. *kharkhūntiyī*), an ass's colt or filly, 7, 9 (2), Gh. 227 (6, 7).

*khur<sup>m</sup>*, *khur<sup>m</sup>*, *khur<sup>m</sup>*, *khur<sup>m</sup>*, *khur<sup>m</sup>*, *khur<sup>m</sup>*, see *khwalak*.

*khiran*, adj. dirty, 163. P.

*kharts*, expenditure, 87. P.

*khartsawunkai*, m. a spender, 33E. Borrowed from P.

*khuraw<sup>ēk</sup>* or *khuray<sup>ēk</sup>* (p.p. f. *khurawak* or *khurayak*), to feed. Causal of *khwalak*, to eat. Also written *khuraw<sup>ēk</sup>*.

*khryēn* or *khuryēn*, see *khwalak*.

*khiryānī* (pl. the same), f. a gutter, 8 (5), Gh. 221 (7).

*khshīnī*, f. a wife's sister, 120. P. *khwaṣhīna*. Cf. *ākshai*.

*khsir*, m. a father-in-law, 120. P. *skhar*; Prs. *khutar*.

*khaṭā*, a sin, a fault, I (8, 11). P.

*khīt* (pl. *khittī*), m. a sheet, 9 (7), 109.

*khutan*, N. of a certain time of the day, bedtime, 167. *awwal khutan*, early bedtime, 167; *dzūnī khutan*, sleeping time, 167. P. *mākhustan*.

*khaṭṭ*, an epistle, a letter, 6, 169 (114). P.

*khittī*, see *khīt*.

*khwā*, in *khwā syōk*, to fall, 99, 130, 168 (5), 169 (125), Gh. 196 (3, 10).

*khwai*, reflexive pron. (corresponding to P. *khpl* and Hindī *apnā*), own, use explained, with examples, 21, cf. 156; my own, my, I (19); thine own, thy, I (9); his own, his, 21, 86-7, 169 (95), I (2, 3, 5, 8, 10, 12, 19), IV; *i-khwai inar*, mutually, 21; *pa-khwai*, by oneself, by means of oneself, 79, 104; of one's own accord, 21; *khwai dzān*, one's own soul, oneself, 21, 135A, 169 (59, 123), I (6); *tar-mun khwai*, my own, 21, 152, 169 (33).

*khwaigirī*, relationship, family connexion, 156. Cf. *khplawī*.

*khwalak* (p.p. f. *khwālk*; aor. sg. 2, *khurī* or *khri*; 3, *khura* or *khra*, 38, 63; impv. sg. 2, *khurōn* or *khron*; 3, *khurun*, *khurun*, *khurōn*, or *khron*, 71. In *khurī*, etc. of the aor. and impv. the *u* is *wāwūl-mā'dūla*, and is not pronounced, 38. Past conjugated, 46, with double suffixes, 20a, c, 47; imperf. 48; perf. 49; pluperf. 50; fut. imperf. 51; fut. perf. 52; pres. cond. 53; past cond. 54; aor. 62; with suffixes, 20b, 66; impv. 71), to eat, 31, 32, 36, 44. P. *khwar<sup>al</sup>*. Other occurrences of this verb, in addition to those mentioned above, are:—

Verbal noun, *khwalak*, the act of eating, 32; p.p. *khwalak*, 31, 36; f. *khwālk*, 36; passive, *khwalak syōk* (f. *khwālk suk*), 31.

Past, m. *khwalak*, ate, (in various persons), 5, 6, 77, 92, 97, 98 (2), 100-1, 135, 135A, 136C, 138; f. *khwālk*, 6, 12, 75, 99, 100-1, 135; pl. *khwālk*, 98 (2), 100-1, 135, 135C; imperf. m. 136D, 140; f. II; perf. f. *khwālk ā*, I (20); m. *khwalak ba*, 136E (in conditional sentence); pres. cond. masc. 136D, F; past. cond. m. 136D, G; f. 94, 136G.

Aor. sg. 1, *khur<sup>m</sup>*, 62B; 2, 61B3, 62B, 68 (2); 3, 61B3, 62B, 69, 136A; pl. 1, *khuryēn*, 1 (13); pres. 1, *khur<sup>m</sup> bū*, 100, 132; *khur<sup>m</sup>-at bū*, I eat thee, 100; 2, 169 (154); sg. 3, 64, 77, 98 (2), 136B; pl. 1, *khuryēn bū*, 100; 3, *khurin bū*, 100, I (6); fut. sg. 1, *khur<sup>m</sup> sū*, 136C.

Impv. sg. 2, *khurōn*, 68 (2), 90; *khron*, 26, 38, 68 (2), 69, 77; *khurun*, 69.

The causal of this verb is *khuraw'êk* or *khuraw'êk*.

*khwār*, 1, f. a sister, 78, 118, 148, 169 (14), No. 50, No. 225. P. *khōr*.

*khwār*, 2, in the following names of Musalmān months, 165 :—

*awwal khwār* = Rabī' u'l-awwal.

*dim khwār* = Rabī' u's-sānī.

*ṣṣāim khwār* = Jumādu'l-awwal.

*tsār'm khwār* = Jumādu's-sānī.

The third, fourth, fifth, and sixth months of the Örmürî calendar.

*khwārî*, labour. — *kayêk*, to labour, to work hard, 94, 146, 169 (94). P. *khwārî*, poverty; *khwārî kaw'l*, to strive, to take pains.

*khurāk*, food, eating. P. — *kayêk*, to eat food, to eat, perform the act of eating, 145, 168 (14).

*khurakai*, m. a sister's son, a nephew, 7, 120, 134. P. *khōrayai*.

*khurakiyî*, f. a sister's daughter, a niece, 7, 120, 143. P. *khōrdza*.

*khwarints*, in *i-khwarints*, on the right (not left); *pa-khwarints*, towards the right, 74.

*khurtaw'êk* or *khurtayêk* (II, IV) (p.p. f. *khurtawak* or *khurtayak*; impv. sg. 2, *khurtêw'n*), to cause to shake, to shake, wag (trans.), 77, 133, 168 (12), II, IV.

*khurt'êk* (p.p. f. *khurtak*; aor. sg. 2, *khurt*; 3, *khurtî*), to shake (intrans.), Gh. 195 (9). ? P. *ṣṣōrêd'l*, to shake.

*khurtayêk* (II, IV), see *khurtaw'êk*.

*khuraw'êk* or *khurayêk*, see *khuraw'êk*.

*khucasai*, adj. idle, free, without occupation or employment, 169 (128). P. *khūshai*.

Perhaps the *khucasai* of Gh. 257 (5) is a misprint for *khwashai*.

*khwaṣṣ* (pl. the same, 129), adj. pleased, happy, 129, IV; pleasant, pleasing; *khwaṣṣ-am*, pleasing to me, 20d, 148, 169 (28). P.

*khwashî*, happiness, gaiety, I (13, 19, 21); *pa-khwashî*, happily, I (14). P. *khwaṣṣî*.

*khwaṣṣ* (f. *khwaṣṣ'a*), adj. sweet, (m.) 156, (f.) 89, 143, 150, 169 (51, 153). P. *khōzḥ*. Cf. *khwāzḥāwî*.

*khwasraw'êk* or *khwasrayêk* (p.p. f. *khwasrawak* or *khwasrayak*; aor. sg. 2, *khwasrêwî*; 3, *khwasrêwî*), to open, unfold (trans.), Gh. 195 (8).

*khwāw*, m. a dream, 82; sleep. *khwāw kayêk*, to sleep, 135A, 144, 169 (60); *khwāw-al gastak-a*, he has fallen asleep, he is asleep, 122, 169 (164). P. *khūb*, Prs. *khwāb*.

*khwāzḥāwî*, sweetness, 156. See *khwaṣṣ*.

*kuk*, 1, interrog. pron., referring to persons, who? 25; cf. 107, 143, 148, 169 (1, 7, 47); loc. *kū-kuk likî*, to whom? 82; gen. *tar-kuk*, of whom? whose? 23, 107, 118, 148, 149, 169 (3, 10, 14, 19, 37, 91, 120, 146); *tar-kuk inêl*, in whose possession? belonging to whom? 81, 150, 169 (31).

*kuk*, 2, indefinite pron., see 26; anyone, 26, I (6); someone, 6, 26, 151, III; loc. *kū-kuk izar*, on anyone, 86, 146, 169 (131), *kū-kuk girad*, with anyone, 169 (178).

As adj. any, some, a certain, a, or an, 6, IV.

*bī kuk*, anyone else, 26, 78-9, 99; *har kuk*, everyone, 99; loc. *kū-har kuk girad*, in everyone's opinion, 26, 87, 143, 169 (116); *kū-har kuk liki*, to everyone, 26, 133, 147, 168 (7); *har kuk ka*, whoever, 24; *hīts kuk*, anyone, 125; loc. *kū-hīts kuk lāst*, from anyone, 26, 83; *ka kuk*, whoever, 24.

Note that *bī kuk* and *har kuk*, even when singular, take the emphatic particle *dī*, not *ai*, 99.

*kūkraī* (pl. *kūkraī*), m. a puppy dog, 7, Gh. 229 (6). P. *kūtarai*.

*kūkrīy* (pl. *kūkrīyī*), f. a puppy bitch, 7, Gh. 229 (7).

*k'lai* (pl. the same, 9 (6)), m. a village, 25, 122, 147-8, 169 (5, 98, 157). P. *kalai*.

*klak*, in *hindū sūrī māl klak barī zar*, N. of a certain time of the day, 10 or 11 A.M., 167.

*kulān* (pl. *kulannī*, Gh. 243 (6)), *kullān* (pl. *kullannī*, No. 223), or *kwalān* (pl. *kwalannī*, 9 (7)), m. a son; *kulān*, 79, 107, 118, 120, 149, 169 (3), No. 55; *kullān*, 86, I (1-3, 9, 11, 14-5), No. 55; *kwalān*, 9 (7), 25, 107, Nos. 225, 228, 239; *kullān-at*, thy son, I (20); *a-kulanni-t*, thy sons, 79, 120.

*kulanāchī*, see *kulanak*.

*kulanachī*, see *kulanak*.

*kulanak* (pl. *kulanāchī*), com. gender, a kitten, 8 (3), 9 (9), Gh. 229 (9).

*kulanak*, *kulanāk* (see voc. below), or *kwalanak* (pl. *kwalanachī*, 9 (9)), m. a male child, a boy; *kulanak*, 21, 79, 118, 135A, 146, 168 (19), 169 (95, 164); *kwalanak*, 7, 9 (9), 81; voc. *ē kulanāka*, I (21); *a-kulanak-a*, his child, 168 (18).

*kilīy* (pl. *kilīyī*, 9 (2)), f. a field-bed, Gh. 219 (5).

*k'm*, see *kayēk*.

*kamar* (pl. *kammarrī*, 9 (7)), m. a precipice, Gh. 219 (11). P.

*kān* or (I (19)) *gān*, adv. when? 27, 75, 169 (24); *har kān*, at every time, each time, 26; *gudā-gān*, ever, at any time, I (19); *gān*, ever, I (19), the *gān* being repeated in the same sentence.

*kaṇa*, see *kaṇa-wragh*.

*kin*, see *kayēk*.

*kīn*, *kīna*, *kīnī*, see *kiculak*.

*kūn*, adj. deaf, 142a, 169 (52). P. *kūn*.

*kand* (pl. *kandī*, 9 (2)), f. a watercourse, ditch, 8 (3), 9 (2), Gh. 218 (2). P.

*kund* (pl. *kundī*, 9 (2)), a widow, 146, 169 (174). P.

*kand-ghōlai* (pl. the same), m. a pit, chasm, 8 (2), 9 (6), 159. P.

*kandak*, a herd (of deer or the like), 148, 169 (156). P.

*kundak*, adv. indicating hope or uncertainty, perhaps, 73. Cf. *kaska*.

*kandzar*, a harlot; pl. *kandzarī*, I (20).

*kaṇ-wragh* (pl. *kaṇ-wraghī*), f. a kind of crow, 9 (2), Gh. 232 (3). Cf. P. *kār-gh*.

*kap'ēk* (p.p. f. *kapak*; aor. sg. 2, *kēpi*; 3, *kapī*), to cut, sever, 126, 135B, 139 (3), 168 (16); pass. *kap'ēk syōk*, 126, 139 (3), 168 (17).

*kār*, m. an action, deed, 23-4, 26, 77, 79, 95, 104, 144, 148, 169 (139); a work, a business, 35, 93, 118, 136C, 146, 152, 169 (9, 129). P.

*kōr*, anger. — *kayēk*, to make anger, to be angry, 146, 169 (82).

*karbōrai* (pl. the same), m. a kind of lizard. P.

*kradzī*, see *krāgh*.

*krādzī*, see *krāg*.

*krāg* (pl. *krātsī*, 9 (9)). So Gh. 230, 6; ? a misprint for *krādzī*, f. a hyena. P. *kōzh*.

*krāgh* (pl. *kradzī*), com. gen., a crow, 9 (9). P. *kārga*.

*krik*, aversion, loathing. — *kayēk*, to show aversion (to = abl.), 26, 83. P. *kraka*.

*karal*, m. a mat, 148, 169 (111).

*krum*, adj. deep, of great depth, 148, 169 (162) (of a well).

*kirmaī*, f. a hen, 8 (5).

This word occurs only in Gh. 47 (12), and the writing is not clear. The word is therefore doubtful.

*krātsī*, see *krāg*.

*kartsī*, adj. split, torn, rent asunder. — *syōk*, to become rent asunder, 83, Gh. 207 (10, 11).

*kirwās* (pl. *kirwasī*, (?) *kirwassī*), m. a kind of lizard, 9 (7), Gh. 234 (8).

*kar<sup>o</sup>ēk* (p.p. f. *karak*; aor. sg. 2, *kērī*; 3, *karī*), to sow seed, Gh. 207 (6). P. *kar<sup>o</sup>l*.

*ka-sē*, see *ka*, 2.

*k<sup>a</sup>sī*, plural, in *a-k<sup>a</sup>sī*, the wazīrs, 56, 74. The singular of this word is not found.

The plural occurs only once, in Gh. 137 (5).

*kishar*, adj. junior, younger, I (3). P. *kashr*.

*kaska*, adv. indicating hope or uncertainty, perhaps, 73. Cf. *kundak*.

*kitāb* (pl. *kitabbī*, 9 (7)), a book, 25, 162, 169 (13); with pronominal suffixes of the genitive, 20d; *a-kitāb-am*, my book, 120. P.

*kitābak*, m. a small book, a pamphlet, dim. of *kitāb*, 162.

*kōṭkīyī* (pl. the same), f. a room of a village guest-house, Gh. 220 (14).

*kōtal<sup>a</sup>* (pl. *kōtal<sup>a</sup>ī*), f. (?) a pelican, (?) a wild goose, Gh. 233 (6). P. *kōtaṇa*, *kōtān* (Bellew, a pelican; Raverty, a wild goose).

*kūts<sup>a</sup>*, a lane, 148, 169 (163). P.

*kī-tsaw<sup>o</sup>ēk* or *kī-tsayēk* (p.p. f. *kī-tsawak* or *kī-tsayak*), to cause to call, 30A.

*kī-ts<sup>o</sup>ēk* (p.p. f. *kī-tsawak*, Gh. 207 (4); aor. sg. 2, *kī-tsēwī*, 61A1; 3, *kī-tsawī*, 61A1), to call, to summon, 30A, 61A1, I (16); pass. *kī-ts<sup>o</sup>ēk syōk*, to be called, to be addressed as, I (9, 11). Cf. *ts<sup>o</sup>ēk*.

*kī-tsayēk*, see *kī-tsaw<sup>o</sup>ēk*.

*kōṭwāl*, m. the chief police officer of a town or city, 86, 123. P.

*kawāī*, *kawī*, *kēw*, *kēwī*, see *kayēk*.

*kūwai* (pl. *kūwaī*, Gh. 219 (6)), m. a well, 8 (2), 107, 148, 169 (162), No. 237; *i-kūwai likī*, (fell) into the well, 82, 122. Cf. *kūhai*.

*kwulak* (p.p. f. *kwalak*, 38; aor. sg. 1, *kīn<sup>a</sup>m*, 62B; 2, *kīnī*, 38, 62B; 3, *kīna*, 38, 62B; impv. sg. 1, *kīn<sup>a</sup>m*, 71; 2, *kīn*, 38, 71; 3, *kīnōn*, 71), to copulate.

*kwalān*, see *kulān*.

*kwalanachī*, *kwalanak*, see *kulanak*.

*kwalannī*, see *kulān*.

*kaw<sup>m</sup>*, *kawin*, *kawōn*, *kawun*, *kēw<sup>n</sup>*, see *kayēk*.

*kwas*, interrog. pronoun, what? see 25; cf. 169 (113).

*kawyēn*, see *kayēk*.

*kīyē*, adv. why? 27, 76; *kīyē ka*, why that, = because, I (21). Cf. *kī*, 1.

*kayēk* (p.p. m. *dōk*, 36; f. *dāk*. This verb is conjugated throughout in 42. The principal parts are therefore not here given. Omitting the occurrences in 42, the following forms appear in the grammar:—

Past sg. m. *dōk*, 21, 25, 35, 37, 73, 77, 79, 82, 86, 95, 104, 135A, 144, 169 (60, 63, 113, 123), I (3, 4, 10, 17); f. *dāk*, 26, 37, 59, 83, 86-7, 135B, 144, 146, 169 (69, 86, 186), I (10, 16), II; pl. (obj. 3rd. pers.) *dāk-in*, II. Perf. m. *dōkhā*, 21, 23, 39, 135A, 169 (95); *dōk ā*, I (8, 11, 20).

Aor. sg. 1, *kaw<sup>m</sup>*, I (19); *kay<sup>m</sup>*, 81, 95; *k<sup>m</sup>*, I (19); 2, *kēwī*, 61A1, 68 (1), 95, 144; *ka*, 61A1, A5, 68 (13); 3, *kawī*, 26, 59, 61A1, 69; *ka*, 59, 61A1, A5, I (6); *kī*, 59, 61A5; pl. 1, *kawyēn*, I (13); *kayēn*, 94, 146, 169 (138); pres. sg. 2, *bū kēwī*, 25-6; 3, *bū kawī*, 144, 146, 169 (9, 61); *bū ka*, 24, 144-5, 168 (14); pl. 2, *bū kaī*, 95; 3, *bū kawin*, 146, 169 (29); fut. pl. 3, *sū kawin*, 86, 123.

Impve. sg. 2, *kēw*, 68 (1); *kēw<sup>n</sup>*, 6, 12, 26, 68 (1), 77, 83, 86-7, 94, 104, 144-6, 169 (4, 72, 82, 89, 93-4, 103, 107, 124, 129, 133, 147, 170, 173-4, 177-8, 182-3), I (9); *ka*, 68 (1, 3), 86, 133, 144, 146, 168 (9, 15), 169 (4, 6, 9, 36, 99, 166); 3, *kawun* or *kawōn*, 69; pl. 2, *kaī*, I (12-3); polite impve. *kī*, 70, 133. In the phrases *har ka* or *har kēw<sup>n</sup>*, God knows, 73, we probably have impve. sg. 2.

to do, to make, 32, 36, 42, 59, 61A1, A5, 68 (1, 3), 69, 70; to do, 23-6, 35, 37, 69, 73, 77, 79, 94-5, 104, 144, 146, 169 (9, 29, 61, 94, 113), I (8, 11, 19); to make, 81, 82-3, 86-7, 123, 133, 135A, B, 146, 169 (69, 86, 99, 124, 138, 173, 182-3, 186), I (6, 9, 10, 13, 19, 20-1), II; to do, to act, 145, 169 (89); to put (clothes on the body), I (12); *har ka* or *har kēw<sup>n</sup>*, God knows (73), see above.

This verb is very frequently used to make nominal transitive verbs, 29. The following are some of those occurring in the grammar:—*amal kayēk*, to carry out (an order), 86; *bal k.*, to light, set alight, 146, 169 (4, 166, 183); *dist k.*, to put on a person's hand, 146, 169 (103); *gardan k.*, to put on, or round, a person's neck, 144, 168 (15); *halāl k.*, to slaughter (an animal) in the prescribed way, I (13, 17); *hisāb k.*, to make up an account, 146; *jagar<sup>a</sup> k.*, to fight, 169 (72); *jama<sup>c</sup> k.*, to collect, bring together, I (3); *jōr k.*, to build, 135B, 144; *khālī k.*, to empty, 12, 83; *khalāš k.*, to release, 21, 169 (123); *khanī k.*, to laugh, II; *khūn k.*, to be a murderer, to murder, 144, 169 (93); *kharts k.*, to expend, spend, 87; *khurāk k.*, to eat food, 145, 168 (14); *khurāw k.*, to sleep, 144, 169 (60); *kōr k.*, to make anger, to be angry, 169 (82); *krik k.*, to show aversion, 26; *lūt k.*, to rob, plunder, 21, 169 (63); *mihrbānī k.*, to show kindness, 86; *pušt<sup>n</sup> k.*, to inquire, 26, 83, I (16); *rahm k.*, to show pity, 169 (174); *šabr k.*, to wait, 6, 169 (133); *sūn k.*, to blow



(the nose), 168 (9); *sir k.*, to act or behave well, 145, 169 (170); *srum k.*, to immerse, 169 (107); *sustī k.*, to show laziness, 169 (129); *swār k.*, to cause (a person) to mount, 169 (177); *tamām k.*, to finish, I (4); *top k.*, to jump, 86, 146, 169 (36); *trap k.*, to run, I (10); *yād k.*, 21, 135A, 169 (95); *zulm k.*, to show tyranny, 86; *zāshī k.*, to put thorns (on a road), 169 (147); *zyātī k.*, to display excess, 169 (178).

## L

-l, the form taken by *hal* (q.v.) when used as an enclitic after a word ending in a vowel.

*lau*, reaping, see *lau-garai*. P.

*lagand'ēk*, to pull, 168 (32). This word occurs only once (in the impv. sg. 2, *lagand*) in Gh. 247 (13), and the form is doubtful.

*lau-garai*, m. a reaper, 157. P.

*lōgarī*, adj. of or belonging to the valley of Lōgar, 163.

*lagaw'ēk* or *lagayēk* (p.p. f. *lagawak* or *lagayak*; pres. sg. 3, *bū lagawī*, 24), to apply; (of earnings) to spend, 24.

*ligaw'ēk* or *ligayēk* (p.p. f. *ligawak* or *ligayak*), to cause to wallow, to cause to roll, Gh. 210 (6).

*lag'ēk* (p.p. f. *lagak*; aor. sg. 3, *laga*, 147, 169 (76)), to be applied, 58; to befall, happen, 147, 169 (76) (of wind beginning to blow). P. *lagēd'l*. This verb is not included in the list in Gh. 210.

*lagayek*, see *lagaw'ēk*.

*lig'ēk* (p.p. f. *ligak*; aor. sg. 2, *lig*; 3, *ligī*), to roll, wallow, Gh. 210 (6).

*ligayēk*, see *ligaw'ēk*.

*lāhōr*, the town of Lahore; used with def. art., 5.

*lak*, ascent; — *kayēk*, to ascend, Gh. 210 (12). Cf. *lik'ēk*.

*lik'*, pain, 125, 169 (101).

*likī*, postpos. governing loc., to, into, for. Use explained, 12, 82; elsewhere, *i-bāgh likī*, (went) to the garden, III; *i-daryāb likī*, (immersed) into (*i.e.* in) the river, 169 (107); *i-kūwai likī*, (fell) into the well, 122; *i-s' lawanai likī*, (said) to a madman, II; *i-sō pēts mulk likī*, (went) to a far country, I (3); *i-mund-ghal likī*, (I long) for a fat tail, II; *i-nādannī likī*, for foolish people, 82; *i-shōr likī*, (went) to the city, 154, 169 (157); *i-s' sarai likī*, (signed) to a man, II; *i-syāk' likī*, (sit) into (*i.e.* in) the shade, 169 (176); *i-ts' likī*, for what (dost thou long), II; *kū-f' likī*, (say) to him, 116, (give) to him, 122, 139 (3); *kū-har kuk likī*, (news came) to everyone, 26, 147; (look pleasant) for (*i.e.* before) everyone, 133, 168 (7); *kū-kuk likī*, (say) to whom? 25; *kū-mun likī*, (write) for me, 6, 169 (114); (censured) to (*i.e.* before) me, 169 (62); *kū-mun likī*, (write a letter) to me, 6, 169 (114).

In the phrase *gharmi likī*, at noon (169 (158)), the locative preposition *i* is omitted. Cf. *kī*, 3.

*lēkin*, conj. but, I (12); use explained, 91.

*lak'-sh'wai* (f. and pl. *lak'-sh'wai*, 7, Nos. 153-5), m. a deer, 148, 169 (156).



- likaw'ēk* or *likayēk* (p.p. f. *likawak* or *likayak*), to cause to ascend, to cause to rise, to raise, Gh. 210 (4).
- lik'ēk* (p.p. f. *likayak*, 37; aor. sg. 2, *likaž*, 61 (5); 3, *likayī*, 61 (5)), to rise, ascend, mount, 134. This verb is commonly used with the contracted pronouns *hir* (or *rī*), *dal*, or *hal*, 122. *lik'ēk kayēk* is also used with the meaning of *lik'ēk*, Gh. 210, 12. Cf. *lak*. We should perhaps spell *l'k'ēk* and *l'k*.
- likayēk*, see *likaw'ēk*.
- lalaw'ēk* or *lalayēk* (p.p. f. *lalawak* or *lalayak*), to cause to hang, Gh. 210 (7).
- lal'ēk* (p.p. f. *lalak*, 58; aor. sg. 2, *lal*; 3, *lala*, 58), to hang, be suspended; to raise an outcry. P. *dzaṛēd'l* and *lalēd'l*, Gh. 120 (7).
- lalayēk*, see *lalaw'ēk*.
- land* (f. and pl. the same, 13), short, not long, 94, 169 (93). P.
- langīy<sup>a</sup>*, f. the leg, 168 (32). P. *lēngai*, the leg below the knee.
- lupaw'ēk* or *lupayēk* (p.p. f. *lupawak* or *lupayak*), to cause (a babe) to drink its mother's milk, to suckle, Gh. 210 (5).
- lup'ēk* (p.p. f. *lupak*; aor. sg. 2, *lup*; 3, *lupī*), to be suckled, to drink one's mother's milk, 146, 168 (19), Gh. 210 (5).
- lupayēk*, see *lupaw'ēk*.
- lāzīq*, adj. fit, worthy, I (11); *ta-p<sup>a</sup> lāzīq*, worthy of this, I (9). P.
- lōī<sup>a</sup>* (pl. *lōīrī*), f. a small mountain torrent, 9 (2).
- laram* (pl. *laramī*), m. a scorpion, Gh. 230 (9). P.
- laraw'ēk* or *larayēk* (p.p. f. *larawak* or *larayak*), to cause to stir, to cause to mix, Gh. 210 (8).
- lar'ēk* (p.p. f. *larak*; aor. sg. 2, *lērī*; 3, *larī*), to stir, agitate; to mix, blend; to be mixed, blended, Gh. 210 (8). P. *lar'l*.
- larayēk*, see *laraw'ēk*.
- lašhtai* (pl. *lašhtai*), f. a brook, a rivulet, 8 (2), 9 (6), Gh. 218 (15). P.
- laspaw'ēk* or *laspayēk* (p.p. f. *laspawak* or *laspayak*; aor. sg. 2, *laspēwī*; 3, *laspawī*), to push, shove, Gh. 210 (10).
- lāst<sup>a</sup>*, postpos. governing loc., from, 12; its use described, 82, 83; found elsewhere in:—*i-harr<sup>a</sup> dūmī lāst<sup>a</sup>*, (inquired) from all the singers, 26; *i-dēr<sup>a</sup> lāst<sup>a</sup>*, from the camp, 19, 84, 122, 126, *i-fāi lāst<sup>a</sup>*, from among them, I (2); *i-s<sup>a</sup> faqīr lāst<sup>a</sup>*, (stole) from a mendicant, III; *i-dzut gham lāst<sup>a</sup>*, from (owing to) excessive grief, 109; *i-sr<sup>a</sup> sr<sup>a</sup> ghūndzī lāst<sup>a</sup>*, from the best garments, I (12); *i-hukm lāst<sup>a</sup>*, (rebelled) against, (swerved) from a command, 169 (130), I (19); *i-lwuzh<sup>a</sup> lāst<sup>a</sup>*, (dying) from hunger, I (7); *i-māl lāst<sup>a</sup>*, from the property, I (2); *s<sup>a</sup> i-naukarī lāst<sup>a</sup>*, one from among (i.e. one of) the servants, I (16); *i-fāi patṭī lāst<sup>a</sup>*, (filled himself) with those leaves, I (6); *i-tsēn lāst<sup>a</sup>*, since, II; *i-tsōn ryūz lāst<sup>a</sup> i-pēts<sup>a</sup>*, after some days, I (3); *kū-kuk lāst<sup>a</sup>*, from whom? 25; *kū-hits kuk lāst<sup>a</sup>*, from anyone, 26; *kū-makālī Šāhib lāst<sup>a</sup>*, from Mr. Macaulay, 122; *kū-mun lāst<sup>a</sup>*, from me, 18; *kū-tū lāst<sup>a</sup>*, from thee, 79, 86, 89, 92, 126, 169 (172).

This postpos. is often used in the comparison of adjectives, see 15, cf. 142d, and 169 (58).

Whenever *lāst*<sup>a</sup> is used, *dī*, 1, must also appear in the sentence, see 12, 83, 126. For the few instances in which *dī* is not used, see 83. See *dī*, 1. Cf. P. *lāsta*, a side.

*lasaw<sup>o</sup>ēk* or *lasayēk* (p.p. f. *lasawak* or *lasayak*), to cause to lick, see *las<sup>o</sup>ēk*, Gh. 210 (3).

*las<sup>o</sup>ēk* (p.p. f. *lasak*; aor. sg. 2, *lēsi*; 3, *lasī*), to lick, Gh. 210 (3). The meaning of this word is uncertain. Gh. gives the equivalent P. as *tsaṭ<sup>o</sup>l*, which means 'to lick,' but the equivalent Urdū as *chāṭnā angulī-sē*, to lick from the finger.

*lasayēk*, see *lasaw<sup>o</sup>ēk*.

*lūṭ*, m. robbery, plunder, Gh. 210 (11). — *kayēk*, to rob, plunder, 21, 135A, 169 (63). P.

*lēw<sup>o</sup>* (Gh. 54 (12)) or *lēwū* (Gh. 229 (14), 48 (4) (pl. *lēwgannī* or *lēwūi*, 9 (5, 8)), com. gender, 8 (7), a wolf. P. *lēw<sup>o</sup>*, pl. *lēwagān*.

*lēwgannī*, see *lēw<sup>o</sup>*.

*lawanai* (pl. *lawanāi*, 129; f. *lawanīy<sup>o</sup>*, q.v.), adj. mad, 129; a madman, 86, 95, II; voc. *ai lawanai-a*, II. P. *lēwanai*.

*hwang* (pl. *hwandzi*), m. the slope down a hill, 9 (9). Cf. *pēchūmai*.

*lwan<sup>o</sup>ēk* (p.p. f. *lwanak*; aor. sg. 2, *lwēnī*; 3, *lwanī*), to sprinkle; to brush, dust, Gh. 210 (9). P. *lwan<sup>o</sup>l* (Gh.).

*lawanīy<sup>o</sup>* (pl. *lawanīyī*), f. of *lawanai*, mad, 129; a madwoman.

*law<sup>o</sup>r*, a bludgeon, 162, 169 (65). P.

*law<sup>o</sup>rakai*, m. a small bludgeon, 162.

*lwuzh<sup>o</sup>*, hunger, I (7). P. *lwazha*.

*lyirai* (pl. the same), m. a lamb, 9 (6). P. *wrai*.

*lēzhadūnkai*, m. a sender, one who sends, 33E. P.

*lāzim*, adj. necessary, incumbent, obligatory, 86, 121, I (21). P.

## M

-*m*, the form taken by the pronominal suffix *am*, q.v., when suffixed to a word ending in a vowel.

*ma*, the negative used with the imperative in Paṣhtō. It is borrowed from that language, and used instead of *mak*, in 77, 133, 168 (12). P.

*māi* (pl. the same), f. a female sheep, a ewe, Gh. 228 (2).

*māi*, m. (8 (6)), a month; for the names of months, see 165; *ta-Ḥasan Ḥusain a-māi*, the month Mōḥarram, 165; *ta-Safar māi*, the month of Šafar, 165; *wī māi chār shamba*, the last Wednesday of each month, 165.

*mō<sup>o</sup>*, in *shē mō<sup>o</sup>*, N. of the three months following Rajab, 165. The correctness of this word is doubtful. It occurs only in Gh. 59 (9), and the reading is not certain.

*mach<sup>o</sup>i* (pl. the same), f. a honey-bee, Gh. 235 (3). P.

*madat-garai*, m. a helper, 157. P. *madad-gār*.

*maghzai*, m. the throat, the neck, 126, 139 (3), 168 (17). P.

*magar*, conj. but, I (6); use explained, 91. P.

*māhī* (pl. *māhīgannī*, 9 (8)), m. (8 (5)), a fish, Gh. 234 (2). P. *māhai*, Prs. *māhī*.

*maḥkam*, adj. firm, strong, 168 (28). P.

- maḥal*, in *sūrī maḥal barī zar*, N. of a certain time of the day, 8 or 9 A.M., 167.  
*maḥmūd*, N. of a certain king, Sulṭān Maḥmūd of Ghazni, II. P.  
*mihmān*, a guest; *mihmān kī* (without the locative preposition *i-*), for the guest, 82, 169 (192). P.  
*mahīn*, adj. fine, not coarse, delicate, 148, 165 (111). P.  
*mihrbānī*, f. kindness. — *kayēk*, to show kindness, 86. P.  
*muḥtāj*, adj. necessitous, poverty-stricken, indigent, I (4). P.  
*mak*, adv. prohibitive particle, used to negative the imperative, do not, 26, 83, 86, 94, 144-6, 169 (72, 81, 89, 93, 110, 122, 129, 130-1, 147, 175, 178, 181-2). Use explained, 77. P. *ma*, which is also occasionally used in Ōrmurī. See *ma*.  
*māk*, adj. withered, faded; — *syōk*, to wither, Gh. 211 (13-4).  
*mākh*, pl. of *az* or *haz*, I. See *az*. P. *mūzḥ*.  
*mēkh* (pl. the same), m. a locust, 9 (1). Cf. *mīlkhai*. P. *malakh*.  
*mukh*, the face; the mouth, No. 36; *pa-mukh*, (fell) on (his) face, 104, 122; *mukh pa-mukh*, face to face, 74; *i-mukh inar*, before (governing gen.), I (8, 11). P. *makh*, the face.  
*mukh<sup>a</sup>*, old oblique form of *mukh*, used in adverbial phrases, as in *i-mukh<sup>a</sup>*, before, in front, 74, No. 90; first, 16; *pa-mukh<sup>a</sup>*, to the front, towards the front, 74. So also it is used to form a postposition, as in *i-f<sup>a</sup> lāst<sup>a</sup> mukh<sup>a</sup>*, before that, 83; *tar-mun i-mukh<sup>a</sup>*, before me, No. 238.  
*mukhāō*, the act of kneading, 155.  
*makhak* (pl. *makhachī*), m. a kind of pulse, *mūng*, Gh. 223 (5).  
*makhhlūq*, human beings, the people, used with a plural verb, 26, 78, 99. P. a human being.  
*mukhawin<sup>a</sup>*, the act of kneading or rubbing, kneading, rubbing, 155.  
*mukhaw<sup>a</sup>ēk* or *mukhayēk* (p.p. f. *mukhawak* or *mukhayak*, 57; aor. sg. 2, *mukhēwī*, 61A1, 68 (1), 69; 3, *mukhawī*, 30A, 57, 61A1; impv. sg. 2, *mukhēw*, *mukhēw<sup>n</sup>*, 68 (1); 3, *mukhawun*, *mukhawōn*, 69; the causal of this verb is also *mukhaw<sup>a</sup>ēk*, 30A), to knead, to rub, shampoo, Gh. 212 (3); (as causal) to cause to knead, to cause to rub.  
*makālī*, N.P. (English), Macaulay, 83, 122, 126.  
*māl*, 1 (pl. *mālī*, No. 229), property, wealth, goods, 23, 107, 118, 148, 169 (19), I (2, 3); pl. cattle, No. 229. P.  
*māl*, 2, in *hindū sūrī māl klak barī zar*, N. of a certain time of the day, 10 or 11 A.M., 167. The word is evidently a corruption of *maḥal*, q.v.  
*māl<sup>a</sup>*, a word added to indefinite pronouns of number, to indicate persons, 26, 152, 169 (11).  
*mulā*, N.P., voc. *wō Mulā*, 10.  
*mūlāī*, f. a radish, II. P.  
*malk*, see *mulak*.  
*malik*, m. a chief, the headman of a village, 151, 169 (21). P.  
*mulk*, a country, a region, I (3-5). P.  
*mulak*, 1, or *mullak*, 1 (for the spelling *mullak*, see Gh. 123 (6)) (p.p. m. *mulak*, 92, 97; *mullak*, 5, 34, 85, 95, 135, 135A; f. *malk*, 38, 118, 120, 134; pl. 3, *malk-in*).

- 89; perf. m. sg. 3, *mulak hā*, 120, 142a; pl. 3, *malk hin*, 147; pluperf. m. sg. 3, *mullak byōk*, 24, I (14, 21); fut. imperf. m. sg. 3, *sū mullak*, 136C; aor. sg. 1, *mr<sup>m</sup>m*, 62A; 2, *mrī*, 38, 61A4, 62A, 68 (2); 3, *mrī*, 38, 61A4, 62A; pres. sg. 1, *bū mr<sup>m</sup>m*, I (7); 3, *bū mrī*, 120, 132; impve. sg. 1, *mr<sup>m</sup>m*, 71; 2, *mrī*, 38, 68 (2), 71; *mrōn*, 68 (2); 3, *mrōn*, 71), to die. P. *mr<sup>l</sup>l*.
- mulak* or *mullak*, 2, m. a corpse (*mullak*, 169 (90)).
- milkhai* (pl. the same), m. a small kind of locust, 9 (6), Gh. 234 (15). Cf. *mēkh*. P. *malakh*.
- mallī*, see *māl*, 1.
- mullā*, m. a priest, 156. P.
- mullāgīrī*, the office of a priest, priesthood, 156. P.
- mullak*, see *mulak*.
- ma<sup>l</sup>lūm*, adj. known, evident, IV. P.
- mi<sup>l</sup>tagh*, a gun, 162.
- mi<sup>l</sup>tagh<sup>g</sup>ai*, m. a small gun, 162.
- mi<sup>l</sup>iz* (pl. *mi<sup>l</sup>izī*), f. an apple, 8 (1), Gh. 224 (6).
- mēmni*, f. a female guest, 120.
- man*, a maund (the weight), 125; *tsōn man*, how many maunds? (with singular noun), 169 (64). P.
- mainā* (pl. *maināi*), f. a jay, Gh. 232 (8). P.
- mīn*, adv. use explained, 75; still, yet, 75, 150, 169 (13), I (10); yet more, still more, 75; *mīn sabā*, two days after tomorrow, in future, 75.
- mīn<sup>a</sup>*, love, affection. — *kayēk*, to show love, 104. P.
- mun*, 1, oblique form singular of *az* or *haz*, I, q.v.
- mun*, 2, adv. and conj.; use explained, 93; then, at that time, 75, IV; then, for that reason, IV; then, introducing apodosis of a conditional sentence, 79, 86, 89, 92, 93, 122, 136A, C, D, F, 151; *mun ka*, if, 92.
- mund-ghal*, the tail of the fat-tailed sheep or *dumbā*, 75, 79, II. The corresponding P. word is *lam*.
- maīndan* (pl. *maīdanī*, ? *maīdannī*, 9 (7)), m. a plain, a field, an arena, 8 (1).
- mand<sup>l</sup>ēk* (p.p. f. *mandak*; aor. sg. 2, *mēndī*; 3, *mandī*), to thrust, stuff, cram; to take inside, Gh. 211 (6). P. *mand<sup>l</sup>l*.
- mandz*, middle, in *i-mandz inar*, in the middle, 74. P. *mandz*, between.
- mangōr* (pl. *mangarī*), m. a kind of snake, 9 (7), Gh. 230 (7). P.
- mīnak*, see *ta-mīnak*.
- munshī*, m. a clerk, 156. P.
- munshīgīrī*, the profession of a clerk, 156.
- mīnshak<sup>a</sup>*, see *ta-mīnshak<sup>a</sup>*.
- man<sup>l</sup>ēk* (p.p. f. *manak*; aor. sg. 2, *mēnī*, 68 (1); 3, *manī*, Gh. 211 (9); pres. sg. 1, *bū man<sup>m</sup>m*, 142c, 169 (16); 2, *bū mēnī*, 169 (87); impve. sg. 2, *mēn*, 68 (1); *mēn<sup>n</sup>*, 68 (1), 146, 169 (15, 104)), to obey, submit to, heed. P. *man<sup>l</sup>l*.
- mrī*, see *mulak*.
- mār* (pl. *marīrī*), m. flour, *āfā*, 9 (7), 169 (184), Gh. 220 (9).
- mard*, a man. See *nā-mard*, s.v. *nā*. P.
- mradzī*, see *mrīg*.

- mirdzē*, see *gōn<sup>a</sup>-mīrg<sup>a</sup>* and *tāk-mīrg<sup>a</sup>*.  
*mrīg* (9 (9), No. 57), or *mrīk* (9 (9), 148, 156, 169 (146), No. 57) (pl. *mradzē*, I (12)), m. a slave.  
*mīrg<sup>a</sup>* (pl. *mīrgē*, 9 (2), but *gōn<sup>a</sup>-mīrg<sup>a</sup>*, a skylark, pl. *gōn<sup>a</sup>-mirdzē*, and *tāk-mīrg<sup>a</sup>*, a wagtail, pl. *tāk-mirdzē*, 9 (9)), f., 8 (3), a sparrow. P. *murghaž*. Cf. *gōn<sup>a</sup>-mīrg<sup>a</sup>* and *tāk-mīrg<sup>a</sup>*.  
*murghāl*, a word given in Gh. 211 (11), but without any meaning.  
*murghālayēk*, a verb given in Gh. 211 (14), but without any meaning.  
*murghān* (pl. *murghanē*, (?) *murghannē*, 9 (7)), m. a bird, 9 (7), 34, 85, 147, No. 76, Gh. 233 (7). P. *murgh<sup>a</sup>*.  
*murghāwē* (pl. the same), f. a wild duck, 8 (5), Gh. 233 (3). Prs. *murghābī*.  
*mrīk*, see *mrīg*.  
*mrīkwālī*, slavery, 156.  
*mr<sup>a</sup>m*, *mrōn*, see *mulak*.  
*maṛṛī*, see *māṛ*.  
*mēršr*, the sun, 80, 81, No. 62. *mēršr prēts*, N. of a certain time of the day, sunrise, 167. Cf. Prs. *mīhr*, *Munjānī mīra*, *Avesta mithra*. The word should probably be spelt *mēšr*. P. *nmar*.  
*maristōn*, a cemetery, III. P. (Wazīri).  
*mārtsōi* (pl. the same), f. an ant, Gh. 235 (5).  
*marawur*, adj. angry, vexed, 83, 169 (172). P.  
*marīy<sup>a</sup>*, f. the throat, gullet, windpipe, 126, 135B, 139 (3), 168 (16). P. *marāi*.  
*maryūgh* (pl. *maryūdzi*), f. a frog, 9 (9), Gh. 134 (3).  
*maryōk*, the moon, No. 63.  
*marzā* (pl. *marzawē*, 9 (10), 78, 112, 120, 150), m. a brother, 9 (10), 78, 80-1, 112, 118, 120, 142b, 148, 150, 156, 169 (160), I (17, 21), No. 49. ? Cf. Prs. *mīrzā*, a prince.  
*marzātōb*, brotherhood, brotherliness, 156.  
*marzawē*, see *marzā*.  
*m<sup>a</sup>šhē* (pl. the same, 8 (5)), a fly, 79, 86, 89, 92. P. *mach*.  
*mišh* (pl. *mišhē*), m. a bull-buffalo, Gh. 228 (10). P. *mēšh*.  
*mišh<sup>a</sup>* (pl. *mišh<sup>a</sup>ē*), f. a cow-buffalo, Gh. 228 (9). P. *mēšha*.  
*māshk*, N.P. of a man, 73.  
*māshk*, see *mašhtak*.  
*mēšr*, see *mēršr*.  
*mašhtak* (p.p. f. *māshk*, 38, 134, 168 (11); aor. sg. 1, *maz<sup>a</sup>m*, 38, 62A; 2, *maz*, id.; 3, *mazē*, id.; impv. sg. 1, *maz<sup>a</sup>m*, 71; 2, *maz*, 38, 71; 3, *mazōn*, 71), to become broken, to break (intransitive), also in 47, 169 (67, 100). P. *māt*, 'broken'.  
*mišāl*, an example. *pa-mišāl* (governs gen.) *likē*, I (9). P.  
*mušluht*, consultation. — *kayēk*, to consult. P. *mašlahat*.  
*mōt* (pl. *maṭē*, ? *maṭṭē*, 9 (7)), vetch, *channā*, 9 (7). Gh. 223 (10). P.  
*muṭ*, the fist, 168 (28). P. *mūṭ*.  
*mutkhal<sup>a</sup>ēk* (p.p. f. *mutkhalak*; aor. sg. 2, *mutkhal*; 3, *mutkhalē*), to thrust into, to prick, Gh. 211 (5).  
*matat* (pl. *matattē*), f. an apricot, 8 (1), 9 (7).

- mutaw'ēk* or *mutayēk* (p.p. f. *mutawak* or *mutayak*; aor. sg. 2, *mutēwī*; 3, *mutawī*), to rub, anoint, Gh. 211 (8). P. *maṣḥ'l*.
- māw'*, f. a mother, 143, 169 (30), No. 48; *a-māw'-m*, my mother, 120, 142a.
- mēw'* (pl. *mēwī*), f. a fruit, 8 (3), 9 (2). P.
- mayā*, a flock, herd, 25, 148, 169 (157).
- mayachī*, *mayak*, see *kuch-mayak*.
- myāndēnī*, f. a mare, 7, 8 (5), 118, 139. P. *mādyān*. A horse is *yānsp*, q.v.
- myaur* (pl. *myaurī*), m. a peacock, Gh. 233 (15). P. *mōr*.
- myāsī* (pl. *myāsai*), f. a mosquito, 8 (5), 9 (4). P. *māshai*.
- maz*, *mazī*, see *maṣṭak*.
- m'zai*, a twist (of string, rope, or the like), Gh. 211 (12, 14). P. *mazai*.
- mizdik* (pl. *mizdichī*), m. a mosque, 9 (9), 162, Gh. 220 (12). P. *masjid*.
- mizdkak* (for *mizdikkak*), m. a small mosque, 162.
- mazdūr* (pl. *mazdūrī*), m. a labouring man, a servant, I (7, 9) (pl.). P.
- mazōn*, see *maṣṭak*.
- mzarai* (pl. *mzaraī*), m. a tiger, 73, 98 (2), 151, Gh. 229 (10). P.
- mzarīy'* (pl. *mzarīyī*), f. a tigress, Gh. 229 (11). P. *mzaraī*.
- m'z'ēk* (p.p. f. *m'zak*), to be twisted (string, rope, etc.), Gh. 211 (14).

## N

- n*, for the pronominal suffix *an*, q.v., when added to a word ending in a vowel.
- na*, 1, adv. of negation. Used in answering questions, no. *na a* is also employed in the same way. It is emphasized by repetition, as in *na na*, no, no. As a negative in a sentence it is only used when repeated, as in *na . . . na*, neither . . . nor. In other direct statements or questions *nak* is used, but *mak* or *ma* is used with the imperative. See 77.
- na*, 2, see *nastak*.
- na*, 3, in *na-ghōk*, *na-w'lak*, qq.v.
- nā*, privative particle. P. Used as a prefix, it converts a noun substantive into a negative adjective, 164. The following examples of the use of this particle appear in the foregoing pages:—*nā-dān* (pl. *nā-dannī*, 9 (7), 82), adj. ignorant, 164; a fool, 9 (7), 82. P.; *nā-fahm*, adj. unintelligent, 164. P.; *nā-jōr*, adj. unwell, indisposed, sick, ailing, 164. P.; *nā-jōrai*, id., 125, 129, 152; *nā-mard*, adj. unmanly, 164. P.; *nā-tars*, adj. fearless, pitiless, 164. P.
- naī*, 1, see *ka-naī*, s.v. *ka*, 3.
- naī*, 2, see *nastak*.
- nachī* (pl. the same), f. a white ant, 8 (5), Gh. 235 (13).
- nādān*, *nādannī*, see *nā-dān*, s.v. *nā*.
- na-ghōk* (p.p. f. *naghak*, 38; aor. sg. 1, *nis'm*, 62A; 2, *nis*, 38, 62A; 3, *nisī*, 38, 62A; pres. pl. 1, *bū nisyēn*, 122, 126, 132; impv. sg. 1, *nis'm*, 71; 2, *nis*, 38, 71; 3, *niṣōn*, 71), to emerge, issue, I (18); used with the contracted pronouns, *hir* (or *rī*), *dal*, or *hal*, 122; *hal na-ghōk*, to go out, 122, 126, 132. Cf. *aghōk* and *waghyōk*. The causal of this verb is *na-w'lak*, q.v., Gh. 212 (7).
- n'h* card. nine, 16. P. *nōh*.
- nahī*, negative adv. said by Gh. to be used with the imperative, 77.



- n<sup>a</sup>ham*, ord. ninth, 16.
- nō-jistū*, card. twenty-nine, 16.
- nak*, 1, negative adv. not. This is the regular negative employed in direct statements and interrogative sentences, *mak* being used with the imperative, see 77. Cf. 23, 24, 26, 39, 56, 73, 75, 78-9, 86, 89, 90-2, 94-5, 99, 108, 120, 125-6, 129, 135A, C, 136G, 142c, 144-6, 148, 150, 152, 169 (9, 16, 18, 23, 28, 49, 60-1, 73, 81, 87, 97, 141-2, 169), I (6, 9, 11, 18-9), II, IV.
- nak*, 2, see *akhwara-nak*, *tra-nak*. Cf. *Prs. -nāk*.
- nak*, 3, see *nōk*.
- nāk*, 1, see *nyōk*.
- nāk*, 2, f. a wife, 118, 134, No. 53; — *kayēk* (past sg. *nāk dāk*), to marry, Gh. 213 (3, 13).
- nēk*, adj. good, virtuous, 24, 156. *nēk-nām*, adj. possessing a good name, of good repute, 94. P.
- nēkī*, f. virtue, goodness, 156; with def. art. *a-nēkī*, virtue, 26, 87, 143, 169 (116), cf. *a-*. P.
- nōk* (p.p. f. *nak*, 38; aor. sg. 1, *nīs<sup>a</sup>m*, 62B; 2, *nīs*, 38, 62B; 3, *nisa*, 38, 62B; impv. sg. 1, *nīs<sup>a</sup>m*, 71; 2, *nīs*, 38, 71, No. 235; 3, *nīsōn*, 71), to seize, catch hold. P. *nīwul*, pres. *nīsī*.
- nēknām*, see *nēk*.
- naukar* (pl. *naukarī*, I (16)), m. a servant, 75, I (16). P.
- nikiz<sup>a</sup>ēk*, or *nikiz<sup>a</sup>ēk* (p.p. f. *nikīzak*; aor. sg. 2, *nikīz*; 3, *nikīzī*), to throw down; to throw, propel, 57, Gh. 212 (6).
- nālattī*, pl. swine, I (5, 6). The singular of this word has not been ascertained.
- nmā-shām* (84) or *nmā-shām* (167), N. of a certain time of the day, evening, 84, 167; *awwal nmā-shām*, the time immediately after sunset, 167. P. *nmā-shām*. Cf. *nīm*.
- nām*, a name, No. 220. *nām-at*, thy name, 25, 148, 169 (2). Cf. *bad-nām*, s.v. *bad*, and *nēk-nām*, s.v. *nēk*. P.
- nāmī*, a particle used to strengthen a negative, as in *nāmī nak*, not at all, 23, 77.
- nīm*, for *nīm*, in the following:—*nīm-ryūz*, a certain time of the day, about 3 P.M., 167; *awwal nīm-ryūz*, 2 P.M., 167; *tūt nīm-ryūz*, about 3:30 P.M., 167. Cf. *nmā*.
- nīm*, adj. half, 16; used in forming fractions, 16. *nīm shkūw*, midnight, 167. P.
- nī<sup>a</sup>mat*, favour, graciousness, 143, 169 (140). P.
- nīmau<sup>a</sup>ēk* or *nīmayēk* (p.p. f. *nīmauak* or *nīmayak*), to cause to descend, to take down, Gh. 212 (10).
- nāmyēk* (p.p. f. *nāmyak*; aor. sg. 3, *nāma*), to name, 37, 59.
- nīm<sup>a</sup>ēk* (p.p. f. *nīmak*; aor. sg. 2, *nīm*, 61A3; 3, *nīmī*, 61A3), to descend.
- nīmayēk*, see *nīmau<sup>a</sup>ēk*.
- nmāz*, prayer, 148, 169 (189). P. *namāz*.
- nīnī* (133, 168 (9)), or *nīnī* (No. 34), the nose. *a-nīnī sūn ka*, blow your nose, 133, 168 (9).
- n<sup>a</sup>r*, m. a male, a man; used to indicate the masculine gender, 7. *n<sup>a</sup>r-sh<sup>a</sup>dz* (pl. *n<sup>a</sup>r-sh<sup>a</sup>dzī*), m. a male woman, a eunuch, Gh. 226 (13). P. *nar*.



*nar*, f. (8), a house, 8 (1), 85, 118, 120, 134, 135B, 142a, 143-5, 148, 169 (10, 71, 86, 106), I (15), No. 67; *i-nar*, at home, 74, 85, 108, 120, 132. The postposition *inar*, in, q.v., is derived from *i-nar*.

*narai* (pl. *naraĩ*), m. a mountain pass, 8 (2), 9 (6).

*nōrĩ* (pl. the same), f. bread, 8 (5), 12, 75, 82, 94, 100, 132, 135, 136G, 169 (154, 192), I (7). P. *nbaraĩ*.

*narm*, adj. soft, tender. — *syōk*, to become soft, Gh. 104 (5). P.

*n<sup>a</sup>rşh<sup>a</sup>dz*, see *n<sup>a</sup>r*.

*nōrşh*, adj. soft, not hard, 152, 169 (141).

*na<sup>r</sup>ēk* (p.p. f. *narak*; aor. sg. 2, *na<sup>r</sup>*; 3, *nara*), to low (of a cow). P. *na<sup>r</sup>l*, to bray. *nas*, the belly, 125, 169 (101). P.

*nis*, see *na-ghōk* and *nōk*.

*nasīb*, fortune, luck, fate, 143, 169 (145). P.

*nışt<sup>a</sup>*, the place above, 74; the place outside, 74; *i-nışt<sup>a</sup>*, adv. outside, externally, 108; *pa-nışt<sup>a</sup>*, to the outside, (going) outside, 104, 122, I (18).

*naştar* (pl. *naştarĩ*), m. the mountain pine, Gh. 225 (11). P.

*nāsk*, see *nastak*.

*nīs<sup>a</sup>m*, see *na-ghōk* and *nōk*.

*nastak* (p.p. m. *bū nastak ba*, he is seated, 73; f. *nāsk*, 38; past m. sg. 1, *nastak-am*, 73; 2, *nastak-ē*, III; 3, *nastak*, 78, 85, 86, 102, 108, III; pl. 3, *nāsk-in*, 89, 102, 113, 134; perf. m. sg. 3, *nastak hā*, 86; aor. sg. 1, *n<sup>a</sup>m*, 62B; 2, *naĩ*, 38, 61B4, 62B, 68 (3); 3, *na*, 30B, 38, 61B4, 62B; impv. sg. 1, *n<sup>a</sup>m*, 71; 2, *naĩ*, 38, 68 (3), 71, 169 (176); 3, *nōn*, 71; pl. 2, *naĩ* or *nāĩ*, 70-1), to sit down, to sit. P. *kşhē-nāst<sup>a</sup>l*. The causal of this verb is *naw<sup>a</sup>ēk* or *nayēk*, 30B.

*nat<sup>a</sup>ēk* (p.p. f. *natak*; aor. sg. 2, *nat*; 3, *natĩ*), to pillage, loot, Gh. 212 (13). P. *nat<sup>a</sup>l*.

*nāw<sup>a</sup>* (pl. *nāwĩ*), f. a hollow between two hills, a hill valley, crevasse, 9 (2), Gh. 220 (3). P. *nāwa*, a gutter.

*nawĩ*, card. ninety, 16.

*ncĩ*, see *ncastak*.

*nīw*, *nīwĩ*, see *nyōk*.

*na-w<sup>a</sup>lak* (p.p. f. *na-w<sup>a</sup>lk*; aor. sg. 1, *na-w<sup>a</sup>r<sup>a</sup>m*, 62B; 2, *na-w<sup>a</sup>r*, 38, 61B1, 62B; 3, *na-w<sup>a</sup>ra*, 30B, 38, 61B1, 62B; impv. sg. 1, *na-w<sup>a</sup>r<sup>a</sup>m*, 71; 2, *na-w<sup>a</sup>r*, 38, 71, No. 237; 3, *na-w<sup>a</sup>rōn*, 71; pl. 2, *na-w<sup>a</sup>raĩ*, I (12)), to take out, 38, 61B1, 62B, 71; to bring out, I (12); to put out, 30B; to draw (water from a well), No. 237. This verb is the transitive or causal form of *na-ghōk*, Gh. 212 (7); in turn, it has itself a causal *na-w<sup>a</sup>raw<sup>a</sup>ēk*, or *na-w<sup>a</sup>rayēk*, 30B. Cf. *w<sup>a</sup>lak*.

*ncalaw<sup>a</sup>ēk* or *ncalayēk* (p.p. f. *ncalawak* or *ncalayak*), causal of *hıştak*, to read, q.v. Gh. 214 (13).

*nc<sup>a</sup>m*, *ncōn*, see *ncastak*.

*nīwun*, *nīwōn*, see *nyōk*.

*na-w<sup>a</sup>raw<sup>a</sup>ēk* or *na-w<sup>a</sup>rayēk* (p.p. f. *na-w<sup>a</sup>rawak* or *na-w<sup>a</sup>rayak*), causal of *na-w<sup>a</sup>lak*, q.v. This form is rarely used, 30B.

*ncasai*, m. a grandson, 120, 125, 150.

*ncāsk*, see *ncastak*.

- ncastak* (p.p. f. *ncāsk*; aor. sg. 1, *nc<sup>m</sup>*, 62A; 2 and 3, *ncī*, 38, 62A; impv. sg. 1, *nc<sup>m</sup>*, 71; 2 and 3, *ncōn*, 38, 71), to lie down; to go to sleep.
- nāwyī*, f. a bride, 148, 169 (160). P. *nāwē*.
- ncaw<sup>ē</sup>ēk* or *ncayēk* (p.p. f. *ncawak* or *ncayak*) (causal of *ncastak*, to go to sleep), to put to sleep, Gh. 212 (8).
- naw<sup>ē</sup>ēk* or *nayēk* (p.p. f. *nawak* or *nayak*; aor. sg. 2, *nēwī*; 3, *nawī*) (causal of *nastak*, to sit), to cause to sit, to seat, 30B, Gh. 212 (5).
- nyōk* or *niyōk* (p.p. f. *nāk*, 38, 135B, 168 (13); aor. sg. 1, *nīw<sup>m</sup>*, 62A; 2, *nīw*, 38, 61A3, 62A, 68 (3); 3, *nīwī*, 38, 61A3, 62A, 69; impv. sg. 1, *nīw<sup>m</sup>*, 71; 2, *nīw*, 38, 68 (3), 71, 82, 169 (192), No. 227; 3, *nīwun*, 69; *nīwōn*, 69, 71), to put, place, set.
- niyāk*, m. a maternal uncle, 120. P. *niyāy<sup>a</sup>*.
- niyōk*, see *nyōk*.
- nīyat*, f. intention, design, resolution, 135B, 146, 169 (69). P.
- nyūw* (f. *nyūw<sup>a</sup>*), new, 135B, 144, 169 (86). P. *nawai*.
- nzhōr*, f. a son's wife, a daughter-in-law. P.

## P

*p<sup>a</sup>*, see *hō*, 1.

*pa*, prepos. forming the instrumental case, with, by means of. Use explained, with examples, 19, 104. Examples of the instrumental meaning occurring elsewhere, *pa-dyō zām<sup>a</sup>*, (eats) with both jaws, 145, 168 (14); *pa-fulānai-m naw<sup>a</sup>lak*, I put him out by means of so and so, 30B; *pa-law<sup>a</sup>r*, (beat) with a cudgel, 169 (65); *pa-mun-a dzōk*, he struck by means of me, 115; *pa-pūnd<sup>a</sup>*, (kick) with the heel, 168 (33); *pa-tūr<sup>a</sup>*, (slay) with a sword, 20c, 86; *pa-bad-kharchī*, by means of bad expenditure, I (3); *pa-tsamī*, (signalled) with the eyes, II.

It is often used to form adverbs of time or place, as in *pa-f<sup>a</sup>*, there, 27, 74; *pa-p<sup>a</sup>*, here, 27, 74; *pa-ryūz*, by day, 75; *pa-shūw*, by night, 75; *pa-tsat*, behind the back, behind, 74, 148, 169 (92); afterwards, 74; see also bel.; *pa-f<sup>a</sup> waqt*, at that time, I (4); *sū'at pa-sā'at*, at every moment, 104.

Or adverbs of motion to, the letter <sup>a</sup> being added to the main word, as in *pa-bēzh<sup>a</sup>*, to above, upwards, to outside, 74; *pa-dzēm<sup>a</sup>*, to below, downwards, 74; *pa-khwarints<sup>a</sup>*, towards the right, 74; *pa-mukh<sup>a</sup>*, to the front, 74; see also bel.; *pa-nīsht<sup>a</sup>*, to the outside, 74, 122, I (18); *pa-pēts<sup>a</sup>*, to the outside, 74; *pa-sa*, hither, in this direction, behind, 74; without, except (governing loc.), 82, 88; *pa-tsēl<sup>a</sup>*, towards the left, 74.

It also forms adjectives or other adverbs, as in *pa-khwashī syōk*, to become happy, I (14); *pa-ghuṣṣa syōk*, to become angry, I (18); *pa-qahr syōk*, to become enraged, 86; *pa-yangh syōk*, to embrace, I (10).

Or postpositions governing the genitive, as in *pa-miṣāl*, like, I (9); *pa-pōrkai*, with, together with, 74; *pa-rang*, like, 81. Compare *pa-p<sup>a</sup> rang*, in this manner, 27, 73.

Other miscellaneous uses are *pa-umr*, (never) in (his) life, IV; *pa-galgh*, (carry) on the shoulder, 142c, 168 (29); *pa-khabar*, cognisant (of=abl.), 126, 169 (17); *pa-khwai*, by oneself, of one's own accord, 21, 79; *pa-langīy<sup>a</sup>*, (pull)

by the foot, 168 (32); *pa-mukh*, (fall) on the face, 122; *mukh pa-mukh*, face to face, 74; see also ab.; *pa-tsat*, (fell) flat on the back, 104; see also ab.

Verbs indicating kindness, tyranny, or rage, take *pa* with *izar*; examples, 86.

*pa* is also used to form a gerund; examples, 34.

*paī*, see *hō*, 1.

*piē* (pl. the same, 9 (4)), m. a father, 15, 83, 118, 120, 146, 169 (104), I (2, 7, 8, 10, 12, 17-9), Nos. 47, 101; voc. *ē piē*, I (2, 8, 11); *a-piē-m*, my father, 142a; *a-piē-wa*, his father, 89.

*pōi*, understanding, comprehension, in *pōi aghōk*, to understand, 24, 144; *pōi kayēk*, to cause to understand, Gh. 189 (9). P. *pōh*, intelligent.

*pēchūmai* (pl. the same, 9 (6)), m. the slope up a mountain, 8 (2). P. Cf. *lwang*.

*paghl*<sup>a</sup> (pl. *paghl<sup>a</sup>i*), f. a damsel, Gh. 226 (12). P. *pēghla*.

*pagrīwāl*, one who wears a turban, 163.

*pagrīy<sup>a</sup>*, f. a turban, 108, 146, 163, 169 (112), III. P. *pagraī*.

*pahar*, a certain division of time, a watch of three hours; *awwal pahar*, the first watch of the night, 167. P.

*pak<sup>a</sup> bāsh<sup>a</sup>* (pl. *pak<sup>a</sup>i bāsh<sup>a</sup>i*), f. a kind of kite or falcon, Gh. 232 (5). Cf. *bāsh<sup>a</sup>*.

*pāk* (pl. the same), adj. clean, pure, 169 (143). P.

*pīkachī*, see *pīkak*.

*pōkh*, adj. ripe. — *syōk*, to become ripe; — *kayēk*, to make ripe, Gh. 188 (10, 12). P.

*pakhak*, see *pakh<sup>a</sup>ēk*.

*pakhulī*, adj. appeased, reconciled, 169 (173). P. *pakhulā*.

*pakhsaw<sup>a</sup>ēk* or *pakhsayēk* (p.p. f. *pakhsawak* or *pakhsayak*), to cause to fret, Gh. 188 (11).

*pakhs<sup>a</sup>ēk* (p.p. f. *pakhsak*; aor. sg. 2, *pakhs*; 3, *pakhsa*), to fret, pine, 58, Gh. 188 (11). P. *pakhsēd<sup>a</sup>l*.

*pakhsayēk*, see *pakhsaw<sup>a</sup>ēk*.

*pakh<sup>a</sup>ēk* (p.p. m. *pakhak*, 36; f. *pyūkhk*, 37, 59; aor. sg. 2, *bēzī*, 61A2, 68 (1); 3, *bizī* or *bizzī*, 59, 61A2; impv. sg. 2, *bēz<sup>a</sup>n*, 68 (1), 99, 144, 169 (155)), to cook.

P. *pakhawul*. For the spelling *bizzī*, see Gh. 76 (5).

*pīkak* (pl. *pīkachī*, 9 (2)), m. milk, tyre, buttermilk, Gh. 225 (6).

*pakār*, adj. useful, 94, 146, 169 (94); necessary, needful, 79, 82. P.

*p<sup>a</sup>lai*, adj. afoot, on foot, 169 (6). P.

*palau*, m. side, direction, quarter. As adv., in the direction of, 74; *i-f<sup>a</sup> palau*, in that direction, 27, 74; *i-p<sup>a</sup> palau*, in this direction, 27, 74; *tsēn palau*, in what direction, whither, 25, 27, 74. P.

*pēl<sup>a</sup>*, silk. *ta-pēl<sup>a</sup>*, of silk, silken, 129, 168 (10). P.

*plan* (f. the same, 13), adj. wide, broad, 15, 142d, 169 (58). P. Cf. *pan*.

*plash<sup>a</sup>tēk* (p.p. f. *plash<sup>a</sup>tak*; aor. sg. 2, *plash<sup>a</sup>t*; 3, *plash<sup>a</sup>tī*), to fold, wrap, Gh. 190 (7).

*plataw<sup>a</sup>ēk* or *platayēk* (p.p. f. *platawak* or *platayak*), to cause to return, to bring back; to upset; to cause to leap over a wall and go elsewhere, Gh. 188 (3).

- plaf'ēk* (p.p. f. *platak*, 57; aor. sg. 2, *plaf*; 3, *plafī*, 57; impv. sg. 2, *plaf*), to return (P. *palaf'ē*); to be upset; to leap over a wall and go elsewhere, Gh. 188 (3).
- plafayēk*, see *plafaw'ēk*.
- pāl'ēk* (p.p. f. *pālak*; aor. sg. 2 and 3, *pālī*), to cherish, protect, Gh. 189 (7). P. *pāl't*.
- pan*, adj. wide, expanded, Gh. 192 (9, 11). Prs. *pahn*. Cf. *plan*.
- pōn* (pl. *panī*, 9 (7)), m. the upper terrace or roof of a house, Gh. 221 (6).
- pīn* (pl. *pīnī*), m. honey, Gh. 225 (7).
- pūnd'*, the heel. P. *pa-pūnd'* *dzōk*, to propel with the heel, to urge a horse on by kicking him with the heels, 168 (33). Cf. *pundīy'*.
- pand-ghōlai*, a cattle-yard, 159.
- pandūk* (pl. *pandūchī*, 9 (9), 100, 135, 135C), m. a pomegranate, 5, 6, 9 (9), 47, 90, 97, 98 (1), 100, 107, 135, 135A, 138, 140.
- pundīy'*, the heel, 132, 168 (34). P. *pūndaī*. Cf. *pūnd'*.
- pēndz*, card. five, 16; *pēndz-gad*, the five, all five, 16.
- pīndzī* or *pīndzī*, see *pīng*.
- pandzam*, ord. fifth, 16.
- pandzēs*, card. fifteen, 16.
- pandzashtū*, card. fifty, 16.
- pīng* (pl. *pīndzī* or *pīndzī*), m. a cock, 9 (9), No. 72.
- pīng'*, N. of a certain hour of the night, the end of the night, the time just before dawn, 167.
- pingrak* (pl. *pingrakī*), m. a moth, 9 (9), Gh. 235 (12).
- pingīy'* (pl. *pingīyī*), f. level ground on a hill, a plateau, Gh. 220 (2).
- panjī-jistū*, card. twenty-five, 16.
- pra*, *prā*, see *prawak*.
- prāī*, *prāw*, see *prayēk*.
- pār'*, postpos. governing gen., for. Use described, with examples, 12, 81. Occurring elsewhere, *ta-f'* *pār'*, for that reason, therefore, 27, 76; *ta-p'* *pār'*, for this reason, on this account, 27, 76, II; *ta-ts'* *pār'*, why? 27, 76, 169 (8); *ta-randzōr pār'*, (good) for the sick, 79; *ta-tsarāō pār'*, (sent him) for feeding (i.e. to feed) (swine), I (5); *tar'* *pār'*, for him, for his sake, I (10).
- p'rai*, m. a rope, string, cord, 148, 169 (91). P.
- pārī*, f. the foot, I (12), No. 33; *a-pārī-m*, my foot, 169 (50); *a-pārī-wa*, his foot, 143, 168 (25).
- pērai* (pl. *pēriyannī*, 9 (8)), a demon, 9 (8), 148, 169 (179). P.
- pērī*, adv. now, 75, 95, 169 (23).
- parghūnaw'ēk* or *parghūnayēk* (p.p. f. *parghūnawak* or *parghūnayak*; impv. pl. 2, *parghūnawāī*, I (12)), to dress, to put clothes on some one, 30B.
- parghūn'ēk* (p.p. f. *parghūnak*; aor. sg. 2, *parghūn*; 3, *parghūnī*; impv. sg. 2, *parghūn*), to dress oneself, to put on clothes (on to oneself), 30B, Gh. 188 (4). Cf. P. *aghūst'l*.
- parghūnayēk*, see *parghūnaw'ēk*.
- prāk*, see *prawak*.

- pörkai*, in *pa-pörkai*, adv. with, together with, 74. Cf. P. *pörē*, near.
- parkār<sup>a</sup>* (pl. *parkārī*), f. wood in chips, splinters, Gh. 224 (14).
- prākawunkai*, m. a seller, one who sells, 33D.
- prān*, adv. yesterday, 75, 90, 154, 169 (108). *prān shīw*, yesterday night, last night, 75. P. *parūn*, Wazīrī P. *parīn*.
- prandzī*, see *prōng*.
- pründzaw<sup>ēk</sup>* or *pründzayēk* (f. *pründzawak* or *pründzayak*; aor. sg. 2, *pründzēwī*; 3, *pründzawī*), to cause to sprinkle. Causal of *prusnayēk*, q.v. (Gh. 188, 8).
- prōng* (f. *prōng<sup>a</sup>*; pl. m. and f. *prandzī*), m. a leopard, 9 (9), Gh. 229 (12, 13). P. *prāng*, Wazīrī P. *prōng*.
- parōr<sup>a</sup>* (pl. *parōrī*), f. rice-straw, 9 (2), Gh. 223 (13). P. *palāla*.
- par<sup>a</sup>shk<sup>a</sup>* (pl. *prēshchī*), f. a swallow, a swift, 9 (9), Gh. 232 (7).
- parsal*, adv. next year, 167. Prs. *pārsāl*.
- prushaw<sup>ēk</sup>* or *prūsnyayēk* (p.p. f. *prushawak* or *prusnayak*; aor. sg. 2, *prusnēwī*, 3, *prushawī*), to sprinkle. The causal of this verb is *pründzaw<sup>ēk</sup>*, q.v. (Gh. 188, 8).
- prast<sup>ēk</sup>* (p.p. f. *prastak*; aor. sg. 2, *prast*; 3, *prastī*), to worship, Gh. 190 (9). Cf. P. *parast*, a worshipper.
- prēts*, in *mersht-prēts*, a certain time of the day, sunrise, 167.
- prīw*, see *prayēk*.
- parwā*, see *bē-parwā*, s.v. *bē*, 2.
- prawak*, 1 (p.p. f. *prāk*, 33D, 38; aor. sg. 1, *prāw<sup>m</sup>*, 62B; 2 and 3, *pra* or *prā*, 38, 61B5, 62B, 68 (3), 69; impv. sg. 1, *prāw<sup>m</sup>*, 71; 2, *pra* or *prā*, 38, 68 (3), 71; 3, *prāwun*, *prāwōn*, 69, 71), to sell.
- prawak*, 2, see *prayēk*.
- parawak*, a broom, 158.
- prayēk* (p.p. f. *prawak*, 37, 59; aor. sg. 2, *prīw*, 61A5; 3, *praī*, 59, 61A5), to strike, beat, smite, Gh. 190 (10).
- parayēk*, to sweep, 158. This verb is referred to in Gh. 27 (1), but nowhere are its principal parts given.
- pariyēk* (p.p. f. *pariyak*, 37; aor. sg. 2, *parīrāī*, 61B5; 3, *pariyī*), to fry, roast, Gh. 190 (8).
- pēriyannī*, see *pērai*.
- pīs*, *pišī*, 1, see *pištak*.
- pišī*, 2 (pl. the same), f. a firefly, 8 (5), Gh. 235 (14).
- pus* (pl. *pusī*), com. gen. a cat, No. 71, Gh. 229 (8).
- pischī*, see *pisk*.
- pištak* (p.p. f. *pišhk*, 38; aor. sg. 1, *piš<sup>m</sup>*, 62A; 2, *pīs*, 38, 62A; 3, *pišī*, 38, 62A; impv. sg. 1, *piš<sup>m</sup>*, 71; 2, *pīs*, 38, 71; *piš<sup>n</sup>*, 6, 38, 71, 169 (114); 3, *pišōn*, 71), to write, 6, 81, 94, 169 (114).
- pušt<sup>n</sup>*, f. inquiry. — *kayēk*, to make inquiry, to ask, 26, 83, I (16). P.
- pušt<sup>n</sup>aw<sup>ēk</sup>* or *pušt<sup>n</sup>ayēk* (p.p. f. *pušt<sup>n</sup>awak* or *pušt<sup>n</sup>ayak*; aor. sg. 2, *pušt<sup>n</sup>nēwī*; 3, *pušt<sup>n</sup>nawī*), to ask, inquire, Gh. 189 (6). P. *puštēd<sup>l</sup>*.
- pisk* (pl. *pischī*), m. butter, 9 (9), Gh. 225 (4); the pulse, Gh. 225 (4).
- piš<sup>m</sup>*, *piš<sup>n</sup>*, *pišōn*, see *pištak*.

- pat*, the upper part of the back, No. 43; the back (of a horse), No. 227; *a-pat-am*, my back, 168 (21).
- p<sup>t</sup>t*, m. the forehead, 87, 133, 168 (7).
- paṭ* (pl. *paṭṭi*), the leaf (of a tree, etc.), 142a, 169 (171), I (6), (all plural). P. *pāṇa*, a leaf; *paṭ*, the bark of a tree.
- paṭ* (pl. *paṭṭi*), m. cooked pulse, Gh. 222 (5). P. *paiti*.
- pūt*, adj. blown out, puffed out, Gh. 189 (11).
- patakk<sup>a</sup>*, f. a duck, No. 73.
- patang* (pl. *patandzi*), m. a moth, Gh. 235 (11). P.
- pats*, a kiss, Gh. 190 (11); — *kayēk*, to kiss (person in dat.), I (10).
- pāts* (pl. *pātsi*), f. millet-bread, bread made of *bajrā*, 8 (1), Gh. 221 (13).
- pēts*, 1, adj. far, distant, 74, I (3, 10), No. 89; *dzut pēts*, very far, 134, No. 224; *tsōn pēts*, how far? No. 222.
- pēts*, 2, the back; *tsōn ryūz pēts*, after some days, 26; *pa-pēts*, backwards, 104.
- i-pēts<sup>a</sup>*, postpos. governing gen., behind, 25, 74, 107, 142a, 169 (180), Nos. 91, 239; *i-pēts<sup>a</sup> kayēk*, to put away, 83, govs. abl. 83, I (3); *pa-pēts<sup>a</sup>*, to behind, 74.
- pētsuf*, abstemiousness; with def. art. *a-pētsuf*, abstemiousness (see *a-*), 79, 81, 82.
- pitsaw<sup>ēk</sup>* or *pitsayēk* (p.p. f. *pitsawak* or *pitsayak*), to cause to drip, Gh. 190 (3).
- pats<sup>ēk</sup>* (p.p. f. *patsak*), to kiss, Gh. 190 (4). Cf. *pats*.
- pits<sup>ēk</sup>* (p.p. f. *pitsak*; aor. sg. 2, *pīts*; 3, *pītsi*), to drip, Gh. 190 (3).
- pitsayēk*, see *pitsaw<sup>ēk</sup>*.
- pūt<sup>ēk</sup>* (p.p. f. *pūtak*), to be blown out, puffed out, Gh. 189 (3). Cf. *pūt*.
- pūw<sup>a</sup>* (pl. *pūwi*), f. a hollow piece of ground, 9 (2), Gh. 220 (4).
- payēk* (p.p. f. *payak*; aor. sg. 2, *pēyi*; 3, *payi*), to graze, pasture (cattle), 37, No. 229, Gh. 188 (5), (P. *pōwul*); to string beads, Gh. 188 (5). Cf. *piyēk*.
- pāyēk* (p.p. f. *pāyak*, 37, 58; aor. sg. 2, *pāyi*; 3, *pāya*, 58), to endure, last long, Gh. 189 (10). P. *pāēd<sup>al</sup>*.
- piyēk* (p.p. f. *piyak*), to string beads, Gh. 70 (13). Cf. *payēk*. Perhaps both should be *p<sup>a</sup>yēk*.
- pyūkhk*, see *pakh<sup>ēk</sup>*.
- pāyau<sup>ēk</sup>* or *pāyayēk* (p.p. f. *pāyawak* or *pāyayak*), to cause to endure, causal of *pāyēk*, q.v., Gh. 189 (10).
- pyūz*, f. the mouth; face; *a-pyūz-at*, thy mouth, 169 (99); *pyūz pa-pyūz*, face to face, 104. P. *pōza*, snout.
- pāz*, in *pāz-samba*, Thursday, 166.
- pazangālī*, recognition, 156.
- pazan<sup>ēk</sup>* (p.p. f. *pazanak*; aor. sg. 2, *pazan*; 3, *pazanī*; impv. 2, *pazan*), to recognize, 156, Gh. 189 (5). P. *pēzhand<sup>al</sup>*.

## Q

- qabūl*, consent, assent, agreement, Gh. 207 (3, 11). P.
- qabul<sup>ēk</sup>* (p.p. f. *qabulak*), to agree, assent, Gh. 207 (3, 11). Note that the *u* is short. P. *qablēd<sup>al</sup>*.
- qahr*, rage, anger; *pa-qahr syōk*, to become enraged, 86, 104. P.



- qaht*, a famine, I (4). P. *qātī*, Ar. *qaht*.  
*qalam*, m. a pen. *a-qalam-am*, my pen, 169 (67). P.  
*qumrī* (pl. the same), m. a turtle-dove, 8 (5), Gh. 232 (15). P.  
*qimat*, price, value, No. 232. P.  
*qişş*, f. a story, tale, narrative, 104, 109; a statement, a thing said, words, 146, 169 (15, 104). P.  
*qazā*, in *qazā dyō shuti*, N. of a certain time of the day, about 5.30 P.M., 167. P.  
*qazā*, praying at the appointed time.  
*qāzī*, m. a judge, 82. P.

## R

- r*, see *hir*.  
*r<sup>a</sup>*, *raī*, see *hō*.  
*ra*, see *şkrīyōk*.  
*rā*, in *rā-nūwūnkai*, q.v.  
*rāī* (pl. *raī*, 9 (7)), f. 8 (6), a road, 122, 147, 150, 169 (70, 98), IV; *ta-khalq rāī*, the public road, 144, 169 (147). P. *rāh*.  
*rī*, see *hir*.  
*rō*, iron, No. 44.  
*rī-dzōk*, see *hir* and *dzōk*, 1.  
*rīdzan* (pl. *rīdzannī*), m. rice, 9 (7), Gh. 222 (11). P. *wrizhē*.  
*raghaw<sup>ē</sup>ek* or *raghayēk* (p.p. f. *raghawak* or *raghayak*), to mend, improve, Gh. 198 (8). P. *raghawul*.  
*ragh<sup>ē</sup>ek* (f. *raghak*, 58; aor. sg. 2, *ragh*; 3, *ragha*, 58), to get better, improve, amend (intransitive), Gh. 198 (8). P. *raghēd<sup>l</sup>*.  
*raghzai* (pl. *raghzai*), m. level ground at the foot of a hill, 8 (2), Gh. 219 (15). P. *raghzai*.  
*rahm*, compassion, mercy. — *kayēk*, to show mercy, 146, 169 (174). Cf. *bē-rahmi*, s.v. *bē*, 2. P.  
*rajab*, N. of the seventh month in the Örmürī calendar, 165. Ar.  
*rākh<sup>a</sup>*, f. truth; *a-rākh<sup>a</sup>*, the truth, 169 (185); as an adv. of affirmation, it's the truth, verily, 77; *pa-a-rākh<sup>a</sup>*, in truth, verily, 104. Regarding the use of the definite article with this word, see *a*. It is possible, however, that the initial *a* is not the definite article, but that the word is *arākh<sup>a</sup>*.  
*ram<sup>a</sup>*, a flock, a herd, 142a, 169 (180). P.  
*ramazān*, N. of the ninth month in the Örmürī calendar, 165. Ar.  
*rīna*, *rīnī*, see *rīyēk*.  
*rūn* (pl. *rūnī*), m. clarified butter, *ghī*, 169 (121), Gh. 224 (15).  
*rūn*, adj. bright, shining; cheerful, 87, 133, 168 (7). P.  
*randar-garai*, m. a mill-worker, 157. P. *jarandgarai*.  
*randzūr*, adj. sick, ill, 64, 79, 81-2. P.  
*rang*, colour, 118, 148, 169 (53); method, manner. P. *pa-rang*, like, governs gen., 81; *pa-f<sup>a</sup> rang*, in that manner, 27, 73; *pa-p<sup>a</sup> rang*, in this manner, 27, 73; *ts<sup>a</sup> rang*, in what manner? how?, 27, 73.



- rang*, adj. laid waste, desolate, Gh. 199 (4). P.
- rā-niwūnkai*, m. a buyer, 33E. P.
- rapaw'ēk* or *rapayēk* (p.p. f. *rapawak* or *rapayak*), to cause to tremble. P. *rapawul*.
- rapaw'ēk* or *rapayēk* (p.p. f. *rapawak* or *rapayak*, to cause to make the noise of splashing, Gh. 199 (3). P. *rapawul*.
- rap'ēk* (p.p. f. *rapak*, 58; aor. sg. 2, *rap*; 3, *rapa*, 58), to tremble, to shake, Gh. 198 (10). P. *rapēd'l*.
- rap'ēk* (p.p. f. *rapak*, 58; aor. sg. 2, *rap*; 3, *rapa*, 58), to make a splashing noise, Gh. 199 (3). P. *rapēd'l*.
- rapayēk*, see *rapaw'ēk*.
- rapayēk*, see *rapaw'ēk*.
- rasaī*, a rope, No. 236. P.
- rōshak*, see *rashtak*.
- rāshṛa*, f. a brother's daughter, a niece; *a-rāshṛa-m*, my niece, 120.
- rāshṛai*, m. a brother's son, a nephew; *a-rāshṛai-m*, my nephew, 120, 134.
- rashtak* or *rōshak*, to cause to spin, 38, causal of *ras'ēk* (2), 38, Gh. 198 (6). The principal parts of this verb are not given by Gh.
- rāst'a*, in *i-rāst'a*, q.v. and *i*, 1.
- rasaw'ēk* or *rasayēk* (p.p. f. *rasawak* or *rasayak*), to cause to arrive, Gh. 198 (7). P. *rasawul*.
- ras'ēk*, 1 (p.p. f. *rasak*, 58; aor. sg. 2, *ras*; 3, *rasa*, 58; pres. sg. 3, *bū rasa*, I (2)), to arrive, 26, 147, I (2), Gh. 198 (7). P. *rasēd'l*.
- ras'ēk*, 2 (p.p. f. *rasak*, 58; aor. sg. 2, *rēsī*; 3, *rasī*, 58), to spin (thread, etc.), Gh. 198 (6). P. *rēsh'l*.
- The causal of this verb is *rashtak* or *rōshak*, 38.
- rōt'a* (pl. *rōt'i*), f. a barley loaf, barley bread, Gh. 221 (11). P. *rōt'ai*, bread.
- rūt* (pl. *rūt'i*), the cheek; *a-rūt-i-wa*, his cheeks, 168 (8).
- raṭ'ēk* (p.p. f. *raṭak*; aor. sg. 2, *rēṭi*; 3, *raṭi*), to censure, reproach, scold, Gh. 198 (9). P. *raṭ'l*.
- r'wan*, fire, No. 65; *r'wan bal kayēk*, to light a fire, 146, 169 (4, 166).
- rawān*, adj. moving, going. *rawān syōk*, to set out, set forth, depart, go one's way, I (3), III, IV. P.
- rawas* (pl. *rawasī*), com. gen. a fox, Gh. 230 (4).
- rayi*, see *rāi*.
- r'ēk* (p.p. f. *ryak*, 37; aor. sg. 2, *r'ēk sū*, 59; 3, *r'ēk sa*, 59), to be torn (of cloth). Gh. 198 (3).
- rayēk* (p.p. f. *rayak*, 37; aor. sg. 2, *rēyī*; 3, *rayi*), to tear (cloth), Gh. 198 (4).
- rīyēk* (p.p. f. *rīyēk*, 37, 59; aor. sg. 2, *rīnī*, 61B3; 3, *rīna*, 59, 61B3), to shave, to shear, Gh. 198 (5). Cf. P. *khriy'l*.
- riyōk*, another form of *shriyōk*, to give, q.v.
- ryūz* (pl. *ryūzī*, Gh. 106 (10)), a day. P. *rōz*. *pa-ryūz*, by day, 75, 104; *ryūz pa-ryūz*, day by day, 104; *tsōn ryūz*, some days, 26, I (3), with noun in singular; *nim-ryūz*, about 3 P.M., 167; *awwal nim-ryūz*, 2 P.M., 167; *tūt nim-ryūz*, about 3.30 P.M., 167.
- razghūn* (f. *razghūn'a*), pl. *razghūnī*, adj. green, 14 (2).

## S

*s*<sup>a</sup>, see *sō*.

*sa*, 1, see 41, and *syōk*, 2.

*sa*, 2, an adv. of manner, for no particular reason, just, 73.

*sa*, 3, in *pa sa*, hither, in this direction, close up behind, 74; or, as a postposition governing the locative, without, except, 82, 88. As a postposition it is often combined with the preposition *bē*, without change of meaning, 88.

*saž*, see 41, and *syōk*, 2.

*sē*, see *ka-sē*, s.v. *ka*, 2.

*sī*, see 41, and *syōk*, 2.

*sō* or *s*<sup>a</sup> (f. 16, and pl. 16, 26, *syī*), card. one, 16; *sō-jīstū*, twenty-one, 16; *sō nīm*, one and a half, 16. The following are examples of its use as a numeral:—*s*<sup>a</sup>, 78-9, 120, 129, I (16); *syī* (f.), 79, 120, 146, 150.

This word is very frequently used to supply the place of an indefinite article, meaning 'a,' 'a certain,' 6. Thus, *sō*, I (3, 5, 9); *s*<sup>a</sup>, 81, 94, 169 (114), I (1), II, III, IV; *syī* (f.), 6, 169 (133), II.

*hār sō*, each, 26; *syī tsōn*, several, 16, 26, 125, 151; followed by *bī* or *biyē*, *sō* means 'for one,' 'on the one hand,' 'in the first place,' 89, 152, 169 (11).

*sū*, 1, card. one hundred, 16. The higher hundreds are formed with *sōh*, not *sū*, as in *dū sōh*, two hundred, 16. *sū-gaḍ*, the hundred, the whole hundred, 16.

*sū*, 2, see 41, and *syōk*, 2.

*sū*, 3, verbal particle used with the past tense to form the future imperfect (51), and with the aorist to form the future (65). With the aorist of *byōk* conjugated with the past participle of the main verb, it forms the future perfect (52). Regarding its use in the future imperfect, when it follows the verb, see 51.

Examples of the future occur in 20c, 51, 73, 86, 92-4, 122-3, 136A, C, F, 151-2, 169 (25, 93, 141-2), I (8), III, IV. In all these the *sū* precedes the verb, except in the case of one of the three futures in I (8).

*šabā*, adv. tomorrow, 75, 94, 146, 169 (25, 94). P. *bī šabā*, the day after tomorrow, 75; *mīn šabā*, two days after tomorrow, 75; in future, 75.

*sabaq*, a lesson, 21, 135A, 169 (95). P.

*šabr*, patience, endurance, long-suffering, Gh. 204 (8). *a-šabr*, patience, 15 (see *a*-). *šabr kayēk*, to wait, 6, 146, 169 (133). P.

*šabrēk* (p.p. f. *šabrak*), to have patience, to wait, Gh. 204 (9).

*saudā*, 1, madness, 163. P.

*saudā*, 2, f. merchandise, 8 (4). P.

*saudāi*, adj. mad, 163. P.

*saudā-gar*, a merchant, 157. P.

*sufīd*, in *sufīd-chashm*, white-eyed, 164. Prs.

*šafar*, in *ta-šafar māi*, N. of the Musalman month of Šafar, the second month in the Örmürī calendar, 165.

- ṣifataw'ēk* or *ṣifatayēk* (p.p. f. *ṣifatawak* or *ṣifatayak*; aor. sg. 2, *ṣifatēwī*; 3, *ṣifatawī*), to praise, Gh. 204 (7). P. *ṣifat*, praise.
- sag*<sup>a</sup>, f. sand, 99. This word takes the emphatic particle *dī*, not *ai*, with the singular, 99. P. *shiga*.
- saggarū*, m. a kid, I (19). Cf. *gurū*.
- saghī*, see *syūgh*, 1.
- saghadī*, see *syūgh*, 2.
- shai*, m. a thing, an article, 6, 148, 169 (40), IV. P.
- shō*, in *shō-jistū*, twenty-six, and so for thirty-six, forty-six, and so on, 16. See *sh<sup>a</sup>h*.
- sōh*, a hundred, this is the form taken by *sū*, 1, in conjunction with other numerals, as in *dū sōh*, two hundred; *shē sōh*, three hundred, and so on, 16.
- ṣāhib*, m. a European gentleman, 73. Used as a suffix to European surnames, equivalent to 'Mr.', as in *Makālī Ṣāhib*, Mr. Macaulay, 83, 122, 126. P.
- sha'bān*, N. of the eighth month in the Ōrmuī calendar. Ar.
- shādī*, merriment, rejoicing, I (21). P. *shādī*.
- shadz<sup>a</sup>*, f. a female, a woman, 7. Used to indicate the feminine gender, as in *shadz<sup>a</sup> hīns*, a she-bear, 7. P. *shadza*.
- sh<sup>a</sup>h*, card. six, 16; *sh<sup>a</sup>h wa nīm*, six and a half, 16; *ta-sh<sup>a</sup>h tsān* (noun singular), of six years, six years old, 148, 169 (27).
- sh<sup>a</sup>ham*, ord. sixth.
- shak*, doubt, in *bē-shaki*, adv. without doubt, certainly, 77, 164. P. *bē-shaka*. Cf. *bē*, 2.
- shakh*, burial. *Shakh Barāt*, the *Shab-ē-barāt*, or 14th day of the month of *Sha'bān*, on which oblations are made to the Manes of deceased ancestors, 165. P. *shakh*.
- shakh*, in *shakh syōk*, to put on (clothes), to dress oneself, Gh. 203 (11, 12).
- shak<sup>l</sup>*, shape, form, figure, IV. P.
- shkārāw'ēk* or *shkārāyēk* (p.p. f. *shkārāwak* or *shkārāyak*), to make manifest, Gh. 206 (6). Cf. P. *shkār<sup>a</sup>*, manifest.
- shkār'ēk* (p.p. f. *shkārak*, 58; aor. sg. 2, *shkār*; 3, *shkāra*, 58), to become manifest, known, or visible, Gh. 203 (6). P. *shkārēd<sup>l</sup>*.
- shōl* (pl. *shilī*, 9 (7)), m. rice in the husk, paddy, Gh. 223 (4). P. *shōla*.
- shām*, 1, see *bē-shām*, under *bē*, 2.
- shām*, 1, showing, pointing out, Gh. 203 (12).
- shām*, 2, or *shām*, 2, see *nmā-shām*.
- shamba*, in *chār shamba*, see *chār*.
- shumār*, counting, computing, Gh. 203 (4). P.
- shumār'ēk* (p.p. f. *shumārak*), to count, compute, Gh. 203 (12). P. *shmār<sup>l</sup>*.
- shmuṣhaw'ēk* or *shmuṣhayēk* (p.p. f. *shmuṣhawak* or *shmuṣhayak*), to cause to slip, Gh. 203 (8).
- shmuṣh'ēk* (p.p. f. *shmuṣhak*; aor. sg. 2, *shmuṣh*; 3, *shmuṣhī*), to slip, slide. P. *shwaiyēd<sup>l</sup>*.
- shmuṣhayēk*, see *shmuṣhaw'ēk*.
- shām'ēk* (p.p. f. *shāmak*), to show, point out, Gh. 203 (12).

- shîn* (f. and pl. *shîn*<sup>s</sup>, 14 (1)), green, 109. P.
- shand'êk* (p.p. f. *shandak*; aor. sg. 2, *shëndi*; 3, *shandi*), to give, contribute, dispense; to spend, expend, Gh. 203 (7). P. *shand'l*.
- shîmou* (pl. *shîmwaî*, 9 (5)), f. spinach, potherbs, *sâg*, 8 (7).
- shîpî* or (99) *shîppî*, f. milk, 8 (5). This word takes the emphatic particle *dî*, not *ai*, even in the singular, 99.
- shra*, 1, see *shra-s'êk* and *shra-tsaw'êk*.
- shra*, 2, see *shriyôk*.
- shê*, card. three, 2, 16; *shê-gađ*, the three, all three, 16; *shê wa nîm*, three and a half, 16; *shê sôh*, three hundred, 16; *shê môgh*, N. of the three months Rajab, Sha'bân, and Ramazân, 165; *shê sambâ*, Tuesday, 166. Cf. *shîw*; also Avesta, *thri-*; Munjâni, *sheraî*; Yûdghâ, *shuroi*.
- shî*, see *samsî-shî*.
- shôr* (2, 8 (1), 9 (7), 162), or *shôr* (2, 154, 169 (57)) (pl. *shêrî*, 9 (7)), m. a city. P. *sh'hr*. The diminutive of this word is *shôrgai*, 162.
- sahar*, dawn, early morning, 84, 152, 167, 169 (12). P. *sahr*.
- sahrâ*, f. a wilderness, a desert, 8 (4). P.
- shî-bûk*, adj. rotten, stinking, 152, 169 (66).
- sharbat*, sherbet, 90, 99, 144. As in all these examples, this noun takes the emphatic particle *dî*, not *ai*, even in the singular. P.
- shrachî*, see *shrak*.
- shôrgai*, m. a small city, a townlet, 162.
- shrak* (pl. *shrachî*, 9 (9)), f. a flea, Gh. 235 (7).
- shruk*, see *shriyôk*.
- shraim*, ord. third, 16; *shraim bakhr*<sup>s</sup>, a third (the fraction), 16. *shraim khiwâr*, N. of the fifth month in the Örmürî calendar, equivalent to the Musalmân Jumâdu'l-awwal, 165.
- shî-môl* (pl. *shî-malî*), m. a small field embankment for purposes of irrigation; the boundary embankment of a field, Gh. 219 (3).
- shramôt*, forgetting, forgetful; — *syôk*, to forget, 152, 169 (44).
- sharm'êk* (p.p. f. *sharmak*, 58; aor. sg. 2, *sharm*; 3, *sharma*, 58), to be or become ashamed, Gh. 203 (3). P. *sharmêd'l*.
- shîna*, *shîni*, see *shîyêk*.
- shêrî*, see *shriyôk*.
- shês*, card. thirteen, 16.
- shîstû*, card. thirty, 16.
- shra-s'êk* (p.p. f. *shra-suk*, 37, 168 (20); pl. *shra-suk-in*, 168 (8); aor. sg. 2 and 3, *shra-sî*), to become swollen, to swell, Gh. 204 (5). The causal of this verb is *shra-tsaw'êk*, q.v. *s'êk*, itself, is a by-form of *ts'êk*, q.v., with the conjugational forms of *syôk*, 2.
- shî-tsâô*, the act of sending, 155.
- shî-tsawî*, *shî-tsêwî*, *shî-tsawak*, see *shî-ts'êk*.
- shî-tsawîn*<sup>s</sup>, the act of sending, 155.
- shî-tsawunkai*, m. one who sends, a sender, 33B.
- shra-tsaw'êk* (p.p. f. *shra-tsawak*), to cause to dwell, causal of *shra-s'êk*, Gh. 204 (5).

*ṣṭi-tsaw'ēk* (p.p. f. *ṣṭi-tsawak*), to cause to send, 30A, Gh. 204 (3).

*ṣṭi-ts'ēk* (p.p. f. *ṣṭi-tsawak*, 57; cf. *tsawak*, f. of *ts'ēk*, 37; aor. sg. 2, *ṣṭi-tsēwī*, 61A1; 3, *ṣṭi-tsawī*, 30A, 33B, 57, 61A1; impve. sg. 2, *ṣṭi-tsai*), to send, 30A, 33B, 155, I (5), Gh. 204 (3). The causal of this verb is *ṣṭi-tsaw'ēk*, q.v. Its verbal nouns are *ṣṭi-tsāō*, and *ṣṭi-tsawin*, 155.

*ṣṭawa*, see *ṣṭustak*.

*ṣṭawāi*, *ṣṭawī*, see *ṣṭiyōk*.

*ṣṭiw*, 1, in *ṣṭiw-jistū*, card. twenty-three, 16. Cf. *ṣṭē*.

*ṣṭiw*, 2, *ṣṭawōn*, see *ṣṭustak*.

*ṣṭarwarak* (pl. *ṣṭarwarakī*), m. a bat, Gh. 232 (9). P. *ṣṭāpērak*.

*ṣṭawwī*, see *ṣṭiyōk*.

*ṣṭawaw'ēk* or *ṣṭawayēk* (p.p. f. *ṣṭawawak* or *ṣṭawayak*), to cause to weep.

Causal of *ṣṭustak*, q.v., Gh. 203 (5).

*ṣṭaraw'ēk* or *ṣṭarayēk* (p.p. f. *ṣṭarawak* or *ṣṭarayak*), to cause to revolve, Gh. 203 (9).

*ṣṭiyēk* (p.p. f. *ṣṭiyēk*, 37, 59; perf. sg. m. 3, *ṣṭiyēk hā*, 25, No. 240; aor. sg. 2, *ṣṭinī*, 61B3; 3, *ṣṭina*, 59, 61B3; pres. sg. 2, *ṣṭinī bū*, 169 (121); impve. sg. 2, *ṣṭin'n*, 144, 146, 169 (122, 175)), to buy. P. *pīr'l*.

*ṣṭiyōk* (p.p. f. *ṣṭūk*, 38; imperf. pl. 3, *bū ṣṭūk-in*, I (6); perf. sg. 3, *ṣṭiyōk ā*, I (19); aor. sg. 1, *ṣṭaw'm*, 62A, 144, 169 (187); 2, *ṣṭērī*, 38, 61A5 (and footnote), 62A, 68 (1); 3, *ṣṭawī*, 38, 61A5, 62A; *ṣṭawwī*, 38, 61A5, 62A; pres. sg. 3, *bū ṣṭawī*, 90; fut. sg. 1, *sū ṣṭaw'm*, 90, 92, 122, 136A; impve. sg. 1, *ṣṭaw'm*, 71; 2, *ṣṭā*, 38, 68 (1), 71, 82, 92, 116, 122, 139 (3), 142a, 144, 168 (23), 169 (188); *ṣṭērī*, 38, 61A5, 68 (1), 71, 87, 122, I (2); *ra*, Nos. 84, 234; pl. 2, 61 (5), 71, II), to give, 61A5 (footnote), 71 (footnote), 82, 116, I (2, 19). This verb is commonly used with the contracted pronouns *hir* (or *rī*), *dal*, and *hal*, 122. Examples with *hir*, 90, 122, 142a, 144, 168 (23, 188); regarding *rī* in *ṣṭērī*, see 61A5 (footnote), 71 (footnote); with *dal*, 90, 144, 169 (187); with *hal*, 61A, 87, 92, 122, 136A, 139 (3), I (6, 18), II.

This verb is often written *riyōk*, instead of *ṣṭiyōk*, and so throughout; thus we have impve. sg. 2, *ra*, in Nos. 84, 234.

*ṣṭar'ēk* (p.p. f. *ṣṭarak*, 58; aor. sg. 2, *ṣṭar*; 3, *ṣṭara*, 58), to turn, revolve (intr.), Gh. 203 (9).

*ṣṭarayēk*, see *ṣṭaraw'ēk*.

*ṣṭāista*, adj. pretty, graceful, 148, 169 (127). P.

*ṣṭustak*, 1 (p.p. f. *ṣṭustak*, 38; aor. sg. 1, *ṣṭaw'm*, 62B; 2, *ṣṭiw*, 38, 61B2, 62B; 3, *ṣṭawa*, 38, 61B2, 62B; impve. sg. 1, *ṣṭow'm*, 71; 2, *ṣṭiw*, 38, 71; 3, *ṣṭawōn*, 71), to weep. P. *zhar'l*.

*ṣṭustak*, 2, weeping, the act of weeping, 15.

*shutī*, in *dyō shutī*, N. of a certain time of the day, 4.30 or 5 P.M., 167; *chig dyō shutī*, about 4 P.M., 167; *qazā dyō shutī*, about 5.30 P.M., 167.

*shaitān*, Satan, a devil, No. 61, Gh. 202 (11). P.

*shaitān'ek* (p.p. f. *shaitānak*; aor. sg. 2, *shaitānēwī*; 3, *shaitānawī*), to worry (a person), Gh. 202 (10).

- shīw*, f. night, 8 (7), 150, 169 (12). *nīm shīw*, midnight, 167; *pa-shīw*, by night, 75, 104; *prān shīw*, yesterday night, last night, 75; *shīw pa-shīw*, night by night, every night, 104; *sr<sup>a</sup> shīw ta-imāmyīyī*, the *Āshūrā*, or first ten days of the month Mōḥarram, 165; *ts<sup>a</sup>n shīw*, tonight, 75. P. *shpa*.
- shwān*, 1, m. a shepherd, 142a, 169 (180), No. 59. P. *spūn*.
- shwān*, 2 (pl. *shwanī*, ? *shwannī*, 9 (7)), m. a king-crow, Gh. 232 (11).
- shuwan* (pl. *shuwanī*), m. an olive tree, Gh. 225 (12). P. *shōna*.
- shuwēs*, card. sixteen, 16.
- shwaiṣṭī*, card. sixty, 16.
- suk*, see *syōk*.
- sikh*, adj. and adv. straight, direct, 122, 147, 169 (98).
- sakḥkhal* (26, 27, 79) or *sakhal* (pl. *sakhal*, 146), pron. adj. of this kind, such, 26, 27, 77, 79, 132, 135C, 144, 146, 169 (75); *sakhal . . . tsak<sup>a</sup>*, such . . . as, 27.
- Adv. thus, so, 26, 79, 129, 145, 168 (10), 169 (89).
- skhwandar* (pl. *skhwandarī*, No. 144), m. a young bull, a steer, 8 (1), 162, Gh. 227 (11), No. 142. P.
- skhwandir* (pl. *skhwandirī*, 9 (10)), f. a heifer, 8 (1). P. *skhwandara*.
- skhwandarkai*, m. a little bull, a bull calf, 162. Dim. of *skhwandar*.
- skhwandarkīy<sup>a</sup>*, f. a little heifer, a heifer calf, 162. Dim. of *skhwandir*.
- sūkhaw<sup>a</sup>ēk* or *sūkhayēk* (p.p. f. *sūkhawak* or *sūkhāyak*; aor. sg. 2, *sūkhēwī*; 3, *sūkhawī*), to prick, pierce, Gh. 202 (4). Cf. P. *sikh<sup>a</sup>l*.
- sikak* (pl. *sikachī*), com. gen. a hare, Gh. 231 (7).
- sakkar*, see *sūr-sakkar*, s.v. *sūr*, 1, and *tīrī-sakkar*, s.v. *tīrī*.
- sukal* (pl. *sukalī*), m. a porcupine, Gh. 231 (9). P. *shkōṇ*.
- sal*, in *indza sal*, adv. this year, 75.
- sāl<sup>a</sup>*, f. a feeling of cold, coldness, 150, 169 (165); *sāl<sup>a</sup>-m bū sa*, a feeling of cold becomes to me, i.e. I feel cold, 152, 169 (166). P. *sāra*.
- salām*, salutation, compliments. P. *dāwā* (? *du<sup>a</sup>ā*) *salām*, blessings and compliments, 122, 169 (159).
- sultān*, a king, a sultan, II. P.
- sūlaw<sup>a</sup>ēk* or *sūlayēk* (p.p. f. *sulawak* or *sulayak*), to abrade, grate, smoothe, Gh. 201 (10). P. *sūlawul*. Cf. *sayēk*, 1.
- sūl<sup>a</sup>ēk* (p.p. f. *sūlak*; aor. sg. 2, *sul*, 61A3; 3, *sūlī*), to become ground, grated, abraded, smoothed, Gh. 201 (10). P. *sūlēd<sup>a</sup>l*.
- sūlayēk*, see *sūlaw<sup>a</sup>ēk*.
- s<sup>a</sup>m*, see 41, and *syōk*, 2.
- sambā*, in *yak sambā*, Sunday; *dū-sambā*, Monday; *shē sambā*, Tuesday; *tsār sambā*, Wednesday; *pāz sambā*, Thursday, 166. P. *shambā*.
- samākh<sup>a</sup>* (pl. *samākh<sup>a</sup>ī*), f. a kind of grass, *panicum frumentaceum*, Gh. 223 (8). P. *shamākha*.
- samsī-shī* (pl. the same), a kind of lizard, an iguana, Gh. 234 (9). P. *samsāra*.
- samyā* (pl. *samyāī*), f. vermicelli, 8 (4), Gh. 222 (8).
- smayēk* (p.p. f. *smayak*; aor. sg. 2, *smēyī*; 3, *smayī*), to string (beads, etc.), Gh. 202 (9).
- sin*, see 41, and *syōk*, 2.



- sīn*<sup>a</sup>, the bosom, 168 (18). P.  
*sōn*, sun, see 41, and *syōk*, 2.  
*sūn*, a sniff, a snort. — *kayēk*, to blow (the nose), 133, 168 (9). P.  
*sanchī*, see *sank*.  
*sīnd* (pl. *sīndī*), m. a deep place in running water, 8 (1), Gh. 218 (11). P. a river.  
*sūnd* (pl. *sūndī*, 129, 168 (10), a lip (of the mouth). P. *sūnd*, *shūnd*.  
*sandas*, card. eleven, 16.  
*sandasam*, ord. eleventh, 16.  
*sāng*<sup>a</sup>, a javelin, 163. P.  
*sank* (pl. *sanchī*, 9 (9)), f. a large stone, a rock, 8 (1).  
*spōi* (pl. the same), f. a louse, Gh. 235 (8). P. *spazha*.  
*sūpī* (pl. the same), f. a monkey, 8 (5), Gh. 230 (8).  
*spuchī*, see *spuk*.  
*sp<sup>a</sup>k*, light, not heavy, 156. P.  
*spuk* (pl. *spuchī*, 9 (9)), com. gen. a dog, a bitch, 79, 125, 150, 169 (68), Nos. 70, 146-9, Gh. 229 (5). Cf. the Medic *σπάκα* of Herodotus, i, 110.  
*sp<sup>a</sup>ktōb*, lightness, want of weight, 156.  
*spīn*, adj. white. P. *spīn-stargai*, white-eyed, 164. P. This word *spīn* is borrowed from P. The Ōrmurī word is *spīw*.  
*spār<sup>a</sup>ēk* (p.p. f. *spārak*; aor. sg. 2, *spērī*, 61A2; 3, *spārī*, 61A2), to give in charge, consign, entrust, Gh. 202 (3). P. *spār<sup>a</sup>l*.  
*sparayēk* (p.p. f. *sparak*; aor. sg. 2, *sparēwī*; 3, *sparawī*), to wink, blink, close the eyes in the sun, Gh. 201 (8).  
*spūtsaw<sup>a</sup>ēk* or *spūtsayēk* (p.p. f. *spūtsawak* or *spūtsayak*; aor. sg. 2, *spūtsēwī*; 3, *spūtsawī*), to fall (as leaves); to sit down, Gh. 202 (8).  
*spīw* (f. and pl. *spīw<sup>a</sup>*, 13, 14 (1)), adj. white, 109, 156, 168 (30), 169 (102). Cf. *spīn*. *spīw kayēk*, to make white, to whiten, 29; *spīw syōk*, to become white, 29; *spīw-zar*, silver, No. 46.  
*spīwālai*, whiteness, 156.  
*spīw<sup>a</sup>ēk* (p.p. f. *spīwak*), to be or to become white, 29. This verb may omit *bū* in the imperfect, 29.  
*sr<sup>a</sup>*, see *sir*.  
*srūi* (pl. *sraī*, 9 (7)), m. a caravanserai, 8 (6), Gh. 220 (11). P.  
*sar*, 1, the head, 108, 130, 146, 168 (5), 169 (112), II, IV, No. 40; the top of anything, No. 229 (of a hill). *a-sar-am*, my head, 120, 132, 139 (1); 168 (1); *sar gastak*, to arrange the hair, 168 (6); *sar tarwung*, a band for the head, a headcloth, 158; *sar w<sup>a</sup>lak* (P. *sar ākhist<sup>a</sup>l*), to rebel, rise up (against, abl.) 169 (130). P.  
*sar*, 2, in *sar syōk*, to pass the time, I (14). The only authority for this is the above passage in the parable, the translation being that received from Bannu. We may perhaps compare the P. *sar kēd<sup>a</sup>l*, to become completed.  
*sar<sup>a</sup>*, adv. together, in one place, 56, 74, I (3). As postpos. governing instrumental, with, I (3). P.



*sarai* (pl. *sarai*), m. a man, 5, 7, 12, 13, 16, 22, 24-6, 64, et passim. Pl. 9 (6), 11, 22, 102, 109, 111, 150, 153, 169 (88); voc. sg. *wō saraiā* or *wō saraiā*, 11; pl. *wō saraiā* or *wō saraiā*, 11; *sarai-harai*, men et cetera, men and the like, 160; *sarai-khōr*, a man-eater, a cannibal, 160. The diminutive of *sarai* is *sarigai*, 162. P.

*sēr*, a seer (the weight), 125, 169 (39). P.

*sērā*, adv. quickly. Cf. P. *z<sup>er</sup>*.

*sir* (f. and pl. *sir<sup>a</sup>* or *sr<sup>a</sup>*), adj. good; sg. masc. 5, 15, 24, 40; 74-5, 78, 85, 90, 95, 109, 111, 125, 129, 138, 143, 148, 169 (40, 80, 92, 118, 145, 184); f. *sir<sup>a</sup>*, 14 (1), 26, 111, 143; *sr<sup>a</sup>*, 14 (1), 24, 78, 82, 87, 129, 142d, 143-4, 148, 169 (116, 134, 150); pl. *sir<sup>a</sup>*, 14 (1); *sr<sup>a</sup>*, 14 (1), 129, 143, 150, 169 (132, 169).

As an adverb of affirmation, we have *sir*, good! and *sir sir*, very good! 77. *sir aghōk*, to seem good, appear right, 24; *sir kayēk*, to behave well, 145, 169 (170); *sr<sup>a</sup> shīw ta-imāmyīyī*, the Āshūrā, 165; *i-sir<sup>a</sup> inar sir*, the best, 15, 85; *sr<sup>a</sup> sr<sup>a</sup> ghūndzī*, garments, each of which is good, I (12).

*sūr*, 1, adj. red. Cf. *sūsh<sup>r</sup>*. *sūr kayēk*, to make red, Gh. 106 (14); *sūr sakkar* (pl. *sūr sakkrī*), a kind of sugar. P. *shakkara*. Cf. *tīrī*; *sūr zar*, gold, No. 45. P. *sara zar*. This word *sūr* is borrowed from P. The ÖrmüŦi word is *sūsh<sup>r</sup>*.

*sūr*, 2, see *bē-sūr*, s.v. *bē*, 2.

*sūrī*, in *sūrī maḥal barī zar*, N. of a certain time of the day, 8 or 9 A.M., 167; *hindū sūrī māl klak barī zar*, 10 or 11 A.M., 167.

*sardī*, coldness, 169 (165). P. *sardī*.

*sarigai*, m. a little man, a dwarf, 162; dim. of *sarai*, q.v.

*srūm*, adj. immersed; *srūm kayēk*, to immerse, 169 (107).

*srat*, condition, circumstance. *a-b'l srat*, the condition of good health, good health, 143, 169 (140). P. *šurat*.

*surtā*, f. a certain musical instrument, 8 (4).

*sirwā* (pl. *sirwāi*, 9 (3)), f. soup, 8 (4). P. *šhōrwā*.

*sūsh<sup>r</sup>* (pl. *sūsh<sup>r</sup>i*), f. a mountain ewe, Gh. 231 (6). The male is called *wrai*, Gh. 231 (5).

*sūsh<sup>r</sup>* (f. and pl. *sūsh<sup>r</sup>*, 14 (1)), adj. red, 78, 129, 168 (10), 169 (42). Cf. *sūr*, 1. *sūsh<sup>r</sup> zar*, gold, No. 45. P. *sūr*.

*sisnaw<sup>ēk</sup>* or *sisnayēk* (p.p. f. *sisnawak* or *sisnayak*), to cause to neigh, Gh. 202 (7).

*sisn<sup>ēk</sup>* (p.p. f. *sisnak*; aor. sg. 2, *sisn*; 3, *sisnī*), to neigh (like a horse), Gh. 202 (7). P. *shishpēd<sup>l</sup>*.

*sisnayēk*, see *sisnaw<sup>ēk</sup>*.

*sustī*, laziness. — *kayēk*, to show laziness, 146, 169 (129). P.

*sā'at*, f. a moment of time, 8 (1). P. *syī sā'at*, (wait) a moment, 6, 146, 169 (133); *pa-f<sup>a</sup> sā'at*, at that time, 104; *sā'at pa-sā'at*, at every moment, 104.

*st<sup>r</sup>*, adj. great, big, 113, 130, I (4); (of two sons) the elder, I (15). *st<sup>r</sup> id*, the great 'Id, N. of the month *Zīl-hijja*, the twelfth month of the ÖrmüŦi calendar, 165. P. *star*.

*stir* (f. and pl. the same, 13), adj. weary, 79, 113, 125, 129, 130, 142c. P. *starai*.

*stargai*, in *spīn-stargai*, white-eyed; *tōr-stargai*, black-eyed, both borrowed from P., 164.

*stirrak*, a star, No. 64. P. *starga*, a planet; *stōrai*, a star.

*sāt'ēk* (p.p. f. *sātak*; aor. sg. 2, *sētī*, 61A2; 3, *sātī*, 61A2), to keep, preserve, take care of, Gh. 201 (12). P. *sāt'l*.

*sawāb*, the future reward of virtue, 169 (151). P.

*swār*, adj. mounted, on horseback, riding, 169 (6). *swār kayēk*, to make (so and so) a rider, to mount (a person), 169 (177). P. *sōr*, Prs. *suwār*.

*syī*, see *sō*.

*syūgh*, 1 (pl. *saghī*, 9 (7, 10)), f. 8 (1), a grape.

*syūgh*, 2 (pl. *saghadī*, 9 (7, 10)), f. a mother-in-law, 8 (1); *a-syūgh-at*, thy mother-in-law, 120, 132; *a-syūgh-a*, his mother-in-law, 134.

*syāh*, in *syāh-chashm*, black-eyed, 164, borrowed from Prs.

*syāk*, shade, shadow; *i-syāk likī nai*, sit to (i.e. in) the shade, 169 (176).

*s'ēk*, a by-form of *ts'ēk*, in *sh'a-s'ēk*, q.v.

*syōk*, 1 (p.p. f. *suk*; aor. sg. 2, *sū*; 3, *sa*), to break (a rope). This verb is always used with the contracted pronoun *hal*, Gh. 202 (5).

*syōk*, 2, or *siyōk*, copulative verb. This verb is conjugated in full in 41. The following additional examples of its use occur in the grammar.

Past sg. m. 1, *syōk-am*, 130, 169 (79); 2, *syōk-a*, 75, 79, 113, 130; *syōk-ē*, II; 3, *syōk*, 25, 75, 83, 85-6, 89, 92, 95, 99, 104, 111, 126, 130, 136C, 139 (3), 151, 152, 168 (17), 169 (12, 44, 46, 66), I (3-5, 7, 10, 14-5, 18, 21), III, IV; f. *suk*, 31, 38, 99, 111, 130, 152, 169 (102, 167), IV; pl. 1, *suk-yēn*, 130; 2, *suk-aī*, 113, 130; 3, *suk-in*, 31, 111, 130, 142a, 153, 168 (5, 8), 169 (125, 171), I (14); imperf. sg. m. 3, *bū syōk*, I (6).

Aor. sg. 1, *s'm*, 62B, I (9, 11); 2, *sī*, 38, 61B3, 62B, 94; *sū*, 38, 61B3, 62B, 68 (2); 3, *sa*, 38, 61B3, 62B, 94, 146, 169 (94); pres. sg. 3, *bū sa*, 25-6, 82, 152, 169 (166, 168); I (7), II; fut. sg. 3, *sū sa*, 92-4, 136C, 151-2, 169 (93, 141-2).

Impv. sg. 1, *s'm*, 71; 2, *sū*, 38, 68 (2), 71; *sun*, 38, 68 (2), 71, 74, 169 (45, 190); 3, *sōn*, 71, 169 (161).

The use of this copulative verb is explained, with examples in 130, cf. 151, 152; to become, 26, 75, 79, 85, 94, 111, 113, 169 (44-6, 66, 79, 93-4, 102, 141-2, 161, 166-8, 171), I (passim), II, III, IV, et passim; to come into being, 92, 136C, 151; to happen, occur, 25, 95.

The passive voice is made by conjugating *syōk* with the past participle of the main verb, 31, 153; cf. *braṣhtak syōk*, was burnt, 99; *bū ghwēk sa*, it is being said, 25, 82; *kap'ēk syōk*, it was cut, 126, 139 (3), 168 (17).

This verb is also very freely employed to form nominal compound verbs as in *spīw syōk*, to become white, 29; in fact, almost every occurrence in the sense of 'to become' might be so classed. A few selected instances are:—*bārān syōk*, rain to occur, to rain, 92, 136C, 151; *khwā suk*, it (fem.) fell, 99; *khwā suk-in*, they fell, 130, 168 (5, 8), 169 (125); *kart'sī syōk*, it became rent asunder, 83; *pa-qahr syōk*, he became angry, 86; *pa-sa sun*, become up here, come behind and follow me, 74; *saḥar syōk*, it is morning, 169 (12); *sāl'a-m bū sa*, cold is becoming to me, I feel cold, 152; *tsālāk sun*, be quick, 169 (190).

*sayēk*, 1 (p.p. f. *sayak*; aor. sg. 2, *sēyī*; 3, *sayī*), to abrade, grate, smoothe, Gh. 201 (9). Cf. *sūlawēk*.

*sayawēk* or *sayēk*, 2 (p.p. f. *sayawak*; aor. sg. 2, *sayēwī*; 3, *sayawī*), to hear-endure, Gh. 201 (11). P. *sak*<sup>l</sup>.

*sazā*, punishment, 61A5 (note), 87, 122. P.

*sizgai* (pl. *sizgai*), com. gen. a porcupine, hedgehog, Gh. 231 (8). P. *zizhkai*.

## T

-*t*, the form taken by the pronominal suffix *at*, q.v., when suffixed to a word ending in a vowel.

*ta*, 1, adv. then, 75. According to Gh. 59 (13), this word is also used in conditional sentences, but no examples of its use are given. P. *trō*.

*ta*, 2, preposition of the genitive, of, 10, 11, 107, 118. P. *da*. This preposition becomes *tar* when forming the genitive of a pronoun of the first or second person or of the pronouns *kuk*, who?, and *tsōn*, how much?, 17, 25, 107, 118. The animate genitive substantive of *hō*, this, is *tar*<sup>a</sup>, pl. *taraī*, 23.

When forming the genitive of a pronoun of the third person, the governing noun must have the definite article *a*-, as in *ta-fō a-dist*, his hand; *ta-fō dist* would mean 'of that hand,' 119.

If the noun put in the genitive has an adjective in agreement, *ta*- is prefixed to the first of the two, as in *ta-sir yānsp*, of a good horse, 109.

For *ta-minak*, *ta-mīnshak*<sup>a</sup>, see s.vv.

The form *ta* occurs passim, and it is unnecessary to give further references. For *tar*, we have:—*tar-kuk*, who e? 23, 25, 81, 107, 118, 148-9, 150, 169 (3, 10, 14, 19, 31, 37, 91, 120, 146); *tar-mākh*, our, of us, 17, 107, 118; *tar-mun*, my, of me, 6, 17, 21, 78, 81, 94, 107, 118, 152, 169 (33), I (2, 7, 21); *tar-tū*, thy, of thee, 17, 25, 79, 107, 118, 142a, b, 143, 154, 169 (71, 105, 145), I (2, 8, 9, 11, 17, 19, 20-1), IV; *tar-tyūs*, your, of you, 17, 107, 118, 120, 132; *tar-tsōn*, of how much?, 27, 107, No. 221; but *ta-tsōn*, 107, 148, 169 (26).

*tā*, m. a paternal uncle, a father's brother, 132, 144, 146, No. 225. P. *tr*<sup>a</sup>.

*tī*, see *t'ēk*.

*tū*, pron. 2nd pers. thou. Declined, 17. It takes *tar*, not *ta*, as the preposition of the genitive (17, 25, 107, 118), and *kū*, not *i*, 1, as the preposition of the locative (10, 17). The following forms occur:—sg. nom. acc. *tū*, thou, thee, 17, 19, 25-6, 39, 75, 77, 79, 90, 93-4, 104, 113, 122, 126, 129, 130, 134, 145A, 136A, F, G, 142c, 143, 169 (17, 22, 62), I (19, 21), II, III; instr. *pa-tū*, by thee, 17; gen. *tar-tū*, of thee, thy, 17, 25, 79, 107, 118, 142a, b, 143, 154, 169 (71, 105, 145), I (2, 8, 9, 11, 17, 19-21), IV; loc. *kū-tū*, on thee, 17; *kū-tū kī*, to thee, 79; *kū-tū lāst*<sup>a</sup>, from thee, etc., 79, 83, 86, 89, 92, 122, 126, 169 (172); *bē kū-tū*, without, or except, thee, 26, 80; *baghair kū-tū*, without, or except, thee, 80; pl. nom. *tyūs*, ye, you, 17, 39, 113, 129, 130, 132, 142c; *tyūz*, 17; instr. *pa-tyūs*, *pa-tyūz*, by you, 17; gen. *tar-tyūs*, of you, your, 17, 107, 118, 120, 132; *tar-tyūz*, 17; loc. *kū-tyūs*, *kū-tyūz*, on you, 17.

- tōb*<sup>a</sup>, f. penitence, contrition. With definite article (see *a-*), *a-tōb*<sup>a</sup>, contrition, 148, 169 (134). P.
- tabaw<sup>o</sup>ēk* or *tabayēk* (p.p. f. *tabawak* or *tabayak*; aor. sg. 2, *tabēwī*; 3, *tabawī*), to dress a wound. P. *tab<sup>a</sup>l*.
- tachī*, see *tāk*.
- thumat*, calumny, 86, 146, 169 (131). P.
- tahārat-khāna*, a bath-room, 159. P.
- tak*, see *t<sup>o</sup>ēk*.
- tāk* (pl. *tachī*, 9 (9)), m. a mountain torrent, 8 (1). P. a precipice.
- tāk-mirg<sup>a</sup>* (pl. *tāk-mirdzī*, 9 (2, 9)), f. a wagtail, Gh. 232 (13). Regarding the plural, see *mirg<sup>a</sup>*.
- tōk* (f. and pl. the same, 13), adj. hot, 109. P. *tōd*.
- ṭakau*, onomat. the noise made by striking wood or stone, 161. P. *ṭak*, bang.
- ṭikh*, adj. sprouted, Gh. 193 (8, 11). — *syōk*, to sprout.
- tkhan* (pl. *tkhanī*), f. wheaten bread, 8 (1), Gh. 221 (10).
- takht*, a throne, 86. P.
- ṭukhaw<sup>o</sup>ēk* or *ṭukhayēk* (p.p. f. *ṭukhawak* or *ṭukhayak*), to cause to cough, Gh. 193 (6). P. *ṭukhawul*.
- ṭukh<sup>o</sup>ēk* (p.p. f. *ṭukhak*; aor. sg. 2, *ṭukh*; 3, *ṭukhī*), to cough. P. *ṭukh<sup>a</sup>l*.
- ṭukhayēk*, see *ṭukhaw<sup>o</sup>ēk*.
- ṭukṛa*, a piece, 162. P.
- ṭukṛakak*, m. a small piece, 162. Dim. of *ṭukṛa*, q.v.
- ṭakaw<sup>o</sup>ēk* or *ṭakayēk* (p.p. f. *ṭakawak* or *ṭakayak*; aor. sg. 2, *ṭakēwī*; 3, *ṭakawī*), to pound, thump, Gh. 193 (3). P. *ṭakawul*.
- ṭūkaw<sup>o</sup>ēk* or *ṭūkayēk* (p.p. f. *ṭūkawak* or *ṭūkayak*), to cause to sprout, Gh. 193 (7). P. *ṭūkawul*.
- ṭūk<sup>o</sup>ēk* (p.p. f. *ṭūkak*; aor. sg. 2, *ṭūk*; 3, *ṭūkī*), to sprout, germinate, Gh. 193 (7). P. *ṭūkēd<sup>a</sup>l*.
- ṭakayēk*, see *ṭakaw<sup>o</sup>ēk*. *ṭūkayēk*, see *ṭūkaw<sup>o</sup>ēk*.
- t<sup>a</sup>l*, adv. always, 24, 75. P. *tal*.
- tal*, erect; *tal syōk*, to become erect, to stand up; *tal kayēk*, to erect, Gh. 191 (5, 13). It is not quite certain that the meaning given by Gh. applies to this word.
- talai*, the sole of the foot. *a-talai-t*, thy sole, 168 (27). P.
- tālāb* (pl. *tālābī*, ? *tālabbī*), a tank, a reservoir, Gh. 219 (7). P. Cf. *taṛ<sup>a</sup>*.
- talaw<sup>o</sup>ēk* (p.p. f. *talawak*), to stand erect, Gh. 191 (4). It is not quite certain that the meaning given by Gh. applies to this word.
- ṭama<sup>a</sup>*, greed, avarice. With def. art. *a-ṭama<sup>a</sup>*, greed, 83, see *a-*. P.
- ṭumbūnai*, see *ghāṣḥ-ṭumbūnai*.
- ṭūmb<sup>o</sup>ēk* (p.p. f. *ṭūmbak*; aor. sg. 2, *ṭūmbēwī*, 61A5; 3, *ṭūmbī*, 61A5), to thrust into, stick into, Gh. 193 (4). P. *ṭūmb<sup>a</sup>l*.
- tamām*, adj. finished, completed. — *kayēk*, to finish, I (4). P.
- ta-mīnak*, postpos. governing locative, up to, as far as to, 12, 82, 83, 84. Use described, 84.
- ta-mīnshak<sup>a</sup>*, i.q. *ta-mīnak*, q.v., 12, 82. Use described, 84.

- tiṇau* or *tiṇkau*, onomat. the noise made by earthen vessels or bottle colliding, 161.
- tānd* (pl. *tāndī*, 9 (7)), m. the stalk of Indian corn or the like, Gh. 223 (14). P. *tānṭa*.
- tānd<sup>a</sup>* (pl. *tānd<sup>a</sup>ī*), f. buttermilk or other acid used with broth, a relish, 8 (3), Gh. 221 (14).
- tang*, (f. the same), adj. strait, narrow, confined, 142a, 148, 169 (71, 163) (all these are fem.); distressed, pressed by want, hard-pressed, I (7). P.
- ṭang*, onomat. the noise made by striking a metal cup once, a ringing sound, jingle, ring, 161. P.
- ṭiṅ* (f. *ṭiṅ<sup>a</sup>*), adj. close, tight, firm (of a knot), 146. P.
- ṭangaw<sup>ēk</sup>* or *ṭangay<sup>ēk</sup>* (p.p. f. *ṭangawak* or *ṭangayak*), to cause to give forth a jingle or ring, 161. Cf. *ṭang*. P. *ṭangawul*.
- ṭang<sup>ēk</sup>* (p.p. f. *ṭangak*), to jingle, to ring (of a metal cup knocking against another), 161. P. *ṭangēd<sup>l</sup>*.
- ṭangay<sup>ēk</sup>*, see *ṭangaw<sup>ēk</sup>*.
- ṭōp*, a jump, Gh. 193 (9, 11). — *kay<sup>ēk</sup>*, to jump (over = *izar*), 86, 146, 169 (36). P.
- tūpī* (pl. the same), f. buttermilk, Gh. 225 (5).
- tapaw<sup>ēk</sup>* or *tāpay<sup>ēk</sup>* (p.p. f. *tapawak* or *tapayak*; aor. sg. 2, *tapēwī*; 3, *tapawī*), to dab (mud, etc.), Gh. 191 (11). P. *tap<sup>l</sup>*.
- ṭapaw<sup>ēk</sup>* or *ṭapay<sup>ēk</sup>* (p.p. f. *ṭapawak* or *ṭapayak*; aor. sg. 2, *ṭapēwī*; 3, *ṭapawī*), to cause to loiter, Gh. 193 (5). P. *ṭapawul*.
- trī*, see *tatak*.
- tar*, 1, see *ta*, 2.
- tar*, 2, adj. passed, elapsed, Gh. 192 (10). *tar syōk*, to pass (over, beyond), 83, Gh. 192 (6, 10). P. *tēr*.
- tār*, a thread. *tsak<sup>a</sup> ta-tār*, like a thread, 129, 168 (10). P.
- tar<sup>a</sup>*, *taraī*, see *hō*, 1.
- taṛ<sup>a</sup>* (pl. *taṛ<sup>a</sup>ī*), f. a large tank, a reservoir of large size, larger than *tālāb*, q.v., Gh. 219 (8).
- tīrī*, in *tīrī-sakkar* (pl. *tīrī-sakkrī*), m. moist or brown sugar, Gh. 225 (9). Cf. P. *tarī*. Cf. *sūr*, 1.
- tōr*, adj. black. *tōr-stargai*, black-eyed, 164. P. This word and the compound are borrowed from P.
- tūr<sup>a</sup>*, a sword, 20c, 86, 104, 148, 169 (119). P. *tūra*.
- tarbūr*, m. a father's brother's son, a cousin, 78, 120. P.
- tiṇkau*, see *tiṇau*.
- tr<sup>m</sup>*, *trōn*, see *tatak*.
- tēṇ<sup>n</sup>*, see *taṛ<sup>ēk</sup>*.
- tra-nak*, adj. thirsty, 169 (78, 79). Cf. *akhwara-nak* and *tatak*.
- trap*, f. I (10), running, the act of running. *trap kay<sup>ēk</sup>*, to run, I (10), No. 85, Gh. 192 (9, 11). Cf. P. *trap*, a leap.
- trōr*, f. an aunt, a father's or mother's sister, 120, 134. P.
- tars*, see *nā-tars*, s.v. *nā*.

*trāsh'ēk* (p.p. f. *trāshak*; aor. sg. 2, *trēshē*; 3, *trāshē*), to pare, clip, cut, Gh. 191 (12). P. *tarāsh'l*.

*tarwung*, see *sar-tarwung*, s.v. *sar*, 1.

*trayēk* (p.p. f. *trayak*, 37, 58; aor. sg. 2, *trayē*; 3, *traya*, 58), to fear (P. *tōrēd'l*); to start, shy (P. *tarhēd'l*), Gh. 202 (3).

*tar'ēk* (p.p. f. *tarak*; aor. sg. 2, *tērē*; 3, *tarē*; impv. sg. 2, *tēr'n*, 108, 120, 146, 168 (22, 24), 169 (112)), to tie, fasten, bind, Gh. 191 (6). P. *tar'l*.

*trayaw'ēk* (p.p. f. *trayawak*), to put in fear; to cause to start or shy; caus. of *trayēk*, q.v., Gh. 192 (3).

*ts'*, 1, pron. interrog. what?, 25; cf. 4. It is used only with reference to irrational beings or inanimate objects, 25. Used as a subst., 25, 73, 79, 86, 89, 92, 95, 132, 146, 148, 169 (2, 29), I (16), II; pl. subst. *ts'*, 135C, 146, 169 (96); sometimes used with an interjectional force, as in *ts' sarai hā*, what a man he is!, 25, so 95; *ta-ts' pār'*, why?, 27, 76, 169 (8); *ts' rang*, how?, 27, 73; *ts' waqt*, when?, 27, 75. When an adjectival pronoun is required, *tsēn*, q.v., is generally used instead of *ts'*. Cf. P. *tsa*.

*ts'*, 2, pron. indef. anything, something, 26; used only with reference to irrational beings or inanimate objects, 26; anything, 90, 135C; something, 6; used as an indefinite article, a, an, a certain, 6; *ts' ka* or *har ts' ka*, whatever, 24; *ts' nak*, nothing, 92 (pl.); *har ts'*, everything, 26, 77, 80, 99, 125, I (3, 21). *har ts'* takes the emphatic particle *dī*, not *az*, 99. Cf. P. *tsa*.

*tsa*, see *ts'ēk*.

*tsachī*, see *tsāts*.

*tsaftarī*, music, I (15).

*tōsh'*, necessities, provision for a journey, viaticum, 143, 169 (117). P.

*tēsh'* (f. *tēsh'*, 144, 169 (122)), adj. bitter. P. *trīkh*, *talkh*.

*taštan*, a master, owner, IV. Used to form derivative nouns, 163. P.

*tišhtaw'ēk* or *tišhtayek* (p.p. f. *tišhtawak*, III, or *tišhtayak*), to put to flight, to cause to run away, to run away with, III, Gh. 191 (7). P. *tašhtawul*.

*tišht'ēk* (p.p. f. *tišhtak*; aor. sg. 2, *tišht*; 3, *tišhtī*), to run away, bolt, Gh. 191 (7). P. *tašhtēd'l*.

*tsāk*, adj. sour, acid, 156.

*tsak'*, adv. as; use explained, 73; cf. 151, *sakhal* . . . *tsak'*, such . . . as, 27.

Postpos. governing gen.; use explained, 80; cf. 129, 168 (10).

*tsaka*, m. taste, flavour, relish, savour. *tsaka dōk*, he tasted, Gh. 194 (13). We should expect the word to be *tsak'*, fem., but Gh. shows it as masculine. P.

*tsēk*, the bosom of a woman. — *lup'ēk*, to suck the breast (of a child), 146, 168 (19).

*tusk*, empty, Gh. 192 (7, 11).

*ts'khal*, or (27, note) *ts'-khal*, pron. adj. of what kind? of what sort?, 27, 135C (pl.), 146 (pl.), 148, 169 (53, 74 (pl.)).

*tskhat*, adj. fattened, fatted, I (13, 17, 20).

*tsākāwī*, sourness, acidity, 156.

*tsakaw'ēk* or *tsakayēk* (p.p. f. *tsakawak* or *tsakayak*; aor. sg. 2, *tsakēwī*; 3, *tsakawī*), to pluck or cut (flowers, grass, hair by the roots, etc.), Gh. 194 (9). P. *shūkawul*.



*tsēl'*, in *i-tsēl'*, on the left; *pa-tsēl'*, towards the left, 74.

*tsēlī*, see *tsal'ēk*.

*tsalak*, f. married (No. 225), see *tsal'ēk*.

*tsālāk*, adj. clever, 129, 143; sharp, quick, alert, 169 (190). P. *chālāk*.

*tasallā*, consolation, comfort, solace, I (18). P.

*tsalaw'ēk* or *tsalayēk* (p.p. f. *tsalawak* or *tsalayak*), to cause to take away; to cause a woman to be taken in marriage, 30B.

*tsal'ēk* (p.p. f. *tsalak*, No. 225; aor. sg. 2, *tsēlī*, 61A1; 3, *tsalī*, 30B, 61A1), to bring or take away (something animate), 30B, 61A1; to take a woman in marriage, Gh. 194 (4). In the sense of 'taking away,' this verb generally takes one of the contracted pronouns *hir* (or *rī*), *dal*, or *hal*, 122, 139 (3).

*tsalyēr* (pl. *tsalyarai*), m. a place where water is allowed to collect for irrigation purposes, 9 (10), Gh. 219 (9).

*ts'm*, adj. flat, level, even. P.

*tsamī*, see *tsōm*.

*tsōm* (pl. *tsamī*, 9 (7), 133, 168 (2, 30), II), an eye, 133, 168 (3), No. 25.

*ts'n*, adv. today, 4, 19, 75, 90, 94, 120, 122, 134, 146, 169 (94); *ts'n shīw*, tonight, 75.

*tsān* (pl. *tsēnī*, 9 (10)), I (19), a year; *ōn tsēnī*, for so many years, I (19); *ta-sh'k' tsān* (not *tsēnī*), of six years old, 148, 169 (27); *ta-tsōn tsān* (not *tsēnī*), of how many years? how old?, 107, 148, 169 (26).

*tsēn*, pron. interrog. what?, 25. This is the form usually taken by *ts'*, 1, when employed as an adjective. *ta-tsēn k'lai*, of what village?, 25, 148, 169 (157); *tsēn palau*, in what direction, whither?, 25, 27, 74. Used substantively, we have *i-tsēn lāst'* (for *i-tsēn waqt lāst'*), since, II. With *ka*, it has the force of a relative, as in *tsēn waqt ka rī dzōk*, at the time at which he came, lit. at what time that he came, 24, 92.

*tsēnī*, see *tsān*.

*tsōn*, 1, pron. adj. interrog. how much?, 25, 27, 107, 125, 169 (115); how many?, 25, 27, 144, 169 (187) (in this sense it is usually in agreement with a plural noun, as in 78-9, 112, 120 (3 times), 150, 168 (26), I (7); but with the words *tsān*, a year, *man*, a maund, and *sēr*, a seer, they are in the singular, 122, 148, 169 (26, 39, 64); *ta-tsōn tsān*, of how many years?, i.e. how old?, 107, 148, 169 (26); but *tar-tsōn 'umr*, of how much age?, i.e. how old?, No. 221 cf. 27, 107); *tsōn pēts*, how far?, No. 222. P. *tsōnē*.

*tsōn*, 2, pron. adj. indefinite, some (sg. or pl.), some indefinite quantity or number, 26; several, more than one, 151; *tsōn ryūz*, some days (noun in singular), 26, I (3); *syī tsōn*, several, 16, 26, 125, 151; *tsōn māl'*, several persons, 26, 152, 169 (11); *syī tsōn māl'*, id. 26.

As adv. *tsōn ka*, as long as, 75.

*tsindz'rai* (pl. *tsindz'rai*), m. a grey partridge, Gh. 233 (8). P. *tanzarai*.

*tsang'*, in *i-tsang'*, adv. and postpos. governing gen., near, 6, 74, 81, 94. Cf. P. *tang*, tight.

*tsangil*, the arm, from the elbow to the wrist, the forearm. *a-tsangil-a*, his forearm, 169 (100). P. *tsangal*.



*tsunaw'ēk* or *tsunayēk* (p.p. f. *tsunawak* or *tsunayak*; aor. sg. 2, *tsunēwī*; 3, *tsunawī*), to strain, sift, Gh. 194 (8).

*tsaplaī* (pl. the same), a sandal, a shoe, 1 (12). P.

*tsār*, card. four, 16; *tsār nim*, four and a half, 16; *tsār sōh*, four hundred, 16; *tsār samba*, Wednesday, 166.

*tsarāō*, the act of grazing, or feeding, I (5). P. *tsarawul*, to graze.

*tsarī-jistū*, card. twenty-four, 16.

*tsār'm*, ord. fourth, 16, 165.

*tsarēs*, card. fourteen, 16.

*tsarwōk* (pl. *tsarwēchī*, 9 (9)), m. a general term for goats or sheep, Gh. 228 (8).

*tsiraw'ēk* or *tsirayēk* (p.p. f. *tsirawak* or *tsirayak*), to cause to sputter, etc., Gh. 194 (7).

*tsir'ēk* (p.p. f. *tsirak*; aor. sg. 2, *tsir*; 3, *tsirī*), to sputter, squirt, eject, emit with a sharp sound, Gh. 194 (7). P. *tsirēd'l*.

*tsirayēk*, see *tsiraw'ēk*.

*tsāsh'tū*, card. forty, 16.

*tsať*, the nape of the neck. *pa-tsať*, close up behind, behind, behind one's back, 74, 148, 169 (92); afterwards, 74; *pa-tsaťt-al ghwashtak*, he fell flat on his back, 104; *pa-pēts pa-tsať*, far and close behind, backwards and forwards, 104. P.

*tsāts* (pl. *tsachī*, 9 (9)), m. a kind of partridge, Gh. 233 (11).

*tsaťaw'ēk* or *tsaťayēk* (p.p. f. *tsaťawak* or *tsaťayak*), to cause to lick. P. *tsaťawul*.

*tsať'ēk* (p.p. f. *tsaťak*; aor. sg. 2, *tsēťī*; 3, *tsaťī*), Gh. 194 (5), to lick, to lap. P. *tsať'l*.

*tsaťayēk*, see *tsaťaw'ēk*.

*tsawa*, *tsūw*, *tsawak*, see *ts'ēk*.

*tsawin'*, *tsawunkai*, see *shī-ṭsawin'*, *shī-ṭsawunkai*.

*tswan'ēk* (p.p. f. *tswanak*; aor. sg. 2, *tswēnī*; 3, *tswanī*), to shake out dust from clothes, Gh. 194 (6). P. *tsand'l*.

*tswartsi*, adj. torn, tattered. *tswartsi syōk*, to become torn, Gh. 194 (11, 13). Cf. P. *tswal*.

*tsaw'ēk*, causal of *ts'ēk*, cf. *kī-ṭsaw'ēk*, *shā-ṭsaw'ēk*, and *shī-ṭsaw'ēk*. Also cf. *dzaw'ēk*.

*ts'ēk* (gerund, *i-ts'ēk inar*, in going, 34; past m. sg. 3, *ts'ēk*, 21, 35, 81-3, 89, 117, 120, 122, 126, 139 (3), 154, 169 (57), I (5), III; fem. sg. 3, *tsawak*, 37, 58, 122; pl. 3, *tsawak-in*, 104, 122; imperf. m. sg. 3, *bū ts'ēk*, 34; perf. m. sg. 3, *ts'ēk hā*, 142a, 169 (180); f. sg. 3, *tsawak hā*, 147, 169 (98); plup. m. sg. 1, *ts'ēk byōk-am*, 134; 3, *ts'ēk byōk*, 90; past conditional, *ts'ēk byōkan'*, 54, 95; cf. *ts'ēkk-al sū byōk*), he would have gone, 136F.

Aor. sg. 2, *tsūw*, 61B2; 3, *tsawa* or *tsa*, 58, 61B2; pres. sg. 1, *bū tsaw'm*, 122, 169 (5, 23); 2, *bū tsūw*, 169 (22, 24); 3, *bū tsawa*, 25, 107, No. 239; pl. 2, *bū tsawāi*, 132; fut. sg. 1, *sū tsaw'm*, 169 (25), I (8); 3, *sū tsa*, III.

Impve. sg. 2, *tsūw*, 94, 122, 142c, 146, 169 (110, 138, 152).

This verb is conjugated throughout the present and past tenses in Nos. 205ff.

In the compound *ṣṭa-s'ēk*, to swell, the initial *ts* of this verb has become *s*, but in *ṣṭi-ts'ēk*, to send, it is not changed.

The causal of this verb is *tsaw'ēk*, cf. *kī-tsaw'ēk*, *ṣṭa-tsaw'ēk*, and *ṣṭi-tsaw'ēk*.

To move, go, proceed, walk, travel, 25, 34, 107, 122, 132, 134, 142c, 169 (5, 22-5, 110, 152), I (8), No. 239. This root idea of this verb is simple motion, as in the Hindi *chalnā*, as contrasted with *dzōk*, 1, q.v., the root meaning of which is arrival, Hindi *pahūchnā*.

This verb is commonly used with the contracted pronouns *hir* (or *rī*), *dal*, or *hal*, 122. Thus, *hir ts'ēk*, to come, to come here, 94, 122, 146, 169 (138), III; *dal ts'ēk*, to come, or go, to thee or to you, 122; *hal ts'ēk*, to go to him, to go away, depart, 21, 35, 54, 81-3, 89, 90, 95, 104, 117, 120, 122, 126, 136F, 139 (3), 142a, 147, 154, 169 (57, 98, 180), I (5), III.

Cf. *kī-ts'ēk*, *ṣṭi-ts'ēk*, and *ṣṭa-s'ēk*.

*tūt* (pl. *tūtī*), m. a mulberry, 162, Gh. 224 (9). P.

*tūt*, in *tūt nim-ryūz*, N. of a certain time of the day, about 3.30 P.M., 167.

*tūtī* (pl. *tūtīyannī*, 9 (8)), m. 8 (5), a parrot, Gh. 233 (13). P.

*tatak* (p.p. f. *tōtk*, 38, 61A4; aor. sg. 1, *tr'm*, 62A; 2 and 3, *trī*, 38, 61A4, 62A, 68 (2); impv. sg. 1, *tr'm*, 71; 2 and 3, *trōn*, 38, 68 (2), 71), to drink.

*tōtk*, see *tatak*.

*tūtkai* or *tūtkirai*, m. a small mulberry, 162. Dim. of *tūt*, q.v.

*titar* (pl. *titrī*, cf. 9 (1)), m. a partridge, Gh. 233 (9). Borrowed from Hindi.

*tētsan*, heat, warmth, 152, 169 (168).

*tūtīyannī*, see *tūtī*.

*tūwā*, sunshine, Gh. 24 (11).

*tawunkai* or *tawūnkai*, m. one who stands still, 33C. See *t'ēk*.

*taw'ēk* or *tayēk* (p.p. f. *tawak* or *tayak*), to cause to stand, to set up, Gh. 191 (3).

Causal of *t'ēk*, q.v.

*t'ēk* (p.p. f. *tak*, 37; aor. sg. 2 and 3, *tī*, 33C, 61A4), to be standing up, to stand still.

*tyus*, *tyūz*, see *tū*.

*tīz*, a fart. — *na-ghōk*, to break wind, Gh. 192 (5, 10). P.

*tōzḥ'ēk* (p.p. f. *tōzḥak*; aor. sg. 2 and 3, *tōzḥī*), to plane, shave, Gh. 191 (9). P. *tōzḥ'l*.

*tēz'ēk* (p.p. f. *tēzak*; aor. sg. 2 and 3, *tēzī*), to run or gallop a horse, to ride, Gh. 191 (8). P. *tēz'l*.

## W

*w'*, see *i-w'*.

*wa*, 1, see *wi*.

*wa*, 2, pronominal suffix of the third person singular, 20. It may indicate, (1) the object of a transitive verb, when in a tense not formed from the past participle; (2) the subject of a transitive in a tense formed from the past participle; or (3), when attached to a noun, any oblique case, usually the genitive. After a consonant, the *w* is generally dropped, as in *khwalak-a*, he

ate. Sometimes the *w* in such a case is retained, with or without *a* inserted before it, as in *bū khur<sup>m</sup>-a*, *bū-khur<sup>m</sup>-wa* or *bū khur<sup>m</sup>-awa*, I eat him, 20b.

Examples of this suffix will be found passim. See especially 20, 98 (2, 3), and (for the genitive) 120.

*wa*, 3, see *wadzōk*, *waghyōk*, and *wazyōk*.

*wa*, 4, conj. and. Use explained, with examples, 89; cf. 16, 35, 78, 152, 159, 169 (11), I (2-4, etc.), II, III, IV. P.

It is employed idiomatically to indicate remoteness, 89.

For its use in fractional numbers, see 16.

*wā*, in *wā*, *wā*, interj. Ah! indicating joy or surprise, 95.

*w<sup>a</sup>ē*, *wāē*, or *w<sup>a</sup>ē w<sup>a</sup>ē*, interj. Alas! used in time of trouble, or by beggars, 95. P. *wāē*.

*wi* or *wa*, contracted pronoun of the third person, indicating the locative singular or plural, in him, in her, in it, or in them, 19. After a consonant the *w* of *wa* is dropped, and it becomes *a*, 19. It is used after a regular locative to emphasize the subject of a following verb, and, very frequently, to indicate existence, or presence, in a certain place. Regarding the use of this word, see 123-5 for explanation with full examples. Cf. also 26, 150-2, 142d, 169 (11, 68, 137). For *winar-wa* (*-wi*) and *wizar-wa* (*-wi*), see 85, 86; *inar-wi*, on it, 85, 147.

*wī*, in *wī mūi chār shamba*, N. of the last Wednesday of each month, 165.

*wō*, interj. O!, sign of the vocative, 10, 11. P. *ō*.

*wadānī*, cultivation, crops, harvest. P.

*wadzōk*, an alternative, and less usual, spelling of *wazyōk*, q.v.

*wēgā*, the evening, night; as adv. tonight, 75; *i-wēgā liki*, at night, 82. P. *bēgāh*.

*waghyōk* (p.p. f. *waghuk*, 38; aor. sg. 1, *wēs<sup>m</sup>*, 62B; 2, *wēs*, 38, 62B; 3, *wēsa*, 38, 62B; impv. sg. 1, *wēs<sup>m</sup>*, 71; 2, *wēs*, 38, 71; 3, *wēsōn*, 71), to enter. This verb is usually employed with the contracted pronouns *hir* (or *rī*), *dol*, and *hal*, 122. Its causal is *wēsaw<sup>ēk</sup>*. Cf. *aghōk* and *na-ghōk*.

*w<sup>a</sup>h*, interj. of warning or reproof, 95.

*w<sup>a</sup>k* (No. 66) or *wak*, f. (8), water, 107, 109, 150, 169 (153), Nos. 66, 237. This word takes the emphatic particle *dī*, not *āi*, even when used in the singular, 90, 99, 144. *bē-waki*, waterless, see *bē*, 2.

*wōk* (past m. sg. *wōk*, 1 (14, 21); f. *wāk*, 38, IV; perf. m. sg. *wōk ā*, I (17); aor. sg. 1, *waw<sup>m</sup>*, 62A; 2, *wāw*, 38, 61A3, 62A; 3, *wawī*, 38, 61A3, 62A; impv. sg. 1, *waw<sup>m</sup>*, 71; 2, *wāw*, 38, 71; 3, *wawōn*, 71), to get, obtain, find.

*wakhaw<sup>ēk</sup>* (p.p. f. *wakhawak*), to cause to dig, Gh. 213 (11). Causal of *wakhayēk*, q.v.

*wakhayēk* (p.p. f. *wakhayak*; aor. sg. 2, *wakhaī*, 61A5; 3, *wakhayī*), to dig, Gh. 213 (11).

*wāl* (157), see *bagar-wāl*, *bēgār-wāl*.

*wālai* (156), see *ghrās-wālai*, *spīw-wālai*, *ziyar-wālai*.

*wālī* (156), see *dāi-wālī*, *mīk-wālī*, *wīnz-wālī*.

*w<sup>a</sup>lak* (p.p. f. *w<sup>a</sup>lk*, 38, II; aor. sg. 1, *w<sup>a</sup>r<sup>m</sup>*, 62B; 2, *w<sup>a</sup>r*, 38, 62B, 68 (3); 3, *w<sup>a</sup>ra*, 38, 62B, 69; *w<sup>a</sup>rra*, 24, 38, 62B (regarding this spelling, see Gh. 24 (6)),

impve. sg. 1, *w<sup>r</sup>m*, 71; 2, *w<sup>r</sup>r*, 4, 38, 68 (3), 71, 90, 99, 142c, 144, 168 (29), 169 (130); 3, *w<sup>r</sup>run*, 69; *w<sup>r</sup>rön*, 69, 71; pl. 2, *w<sup>r</sup>rai*, I (13)), to bring, fetch, carry (something inanimate), 24, 122, 142c, 168 (29); *sar w<sup>r</sup>lak*, to rebel (against = *läst<sup>a</sup>*), 169 (130). This verb is commonly used with the contracted pronouns *hir* (or *r<sup>i</sup>*), *dal*, and *hal*, 122. Thus:—*hir w<sup>r</sup>lak*, bring to me, bring here, 90, 99, 144, I (13); *dal w<sup>r</sup>r*, bring to thyself, i.e. take, 90; *hal w<sup>r</sup>lak*, to bring to him, II.

This verb borrows its aorist tenses from *wriyök*, and many of the above examples can also be referred to that verb.

*w<sup>a</sup>n<sup>a</sup>* (pl. *w<sup>a</sup>n<sup>a</sup>i* or *w<sup>a</sup>nn<sup>a</sup>i*, 9 (2, 7), for the spelling *w<sup>a</sup>nn<sup>a</sup>i*, see Gh. 217 (8)), f. (8 (3)), a tree, 107, 109, No. 230. P. *wana*.

*wan*, f. a co-wife, 118, 143. P. *b<sup>a</sup>n*.

*windzök*, m. the son of a co-wife, a woman's stepson, 120. P. *b<sup>a</sup>nzai*.

*wangü* (pl. *wangüi*), m. a certain poisonous insect, 8 (7), Gh. 234 (13).

*w<sup>a</sup>nn<sup>a</sup>i*, see *w<sup>a</sup>n<sup>a</sup>*.

*winar*, adv. in him, in her, in it, or in them, 85, I (18), IV; inside, within, 74.

The use of this word is explained, with examples in 85, q.v.; *winar-di* or *winar-da*, in me, in us, in thee, or in you, 85, 123; *winar-wi* or *winar-wa*, in him, in her, in it, or in them, 85, 123.

*winz<sup>a</sup>*, f. a slave-girl, 156. P. *winza*.

*winz<sup>a</sup>wälz*, the condition of being a slave-girl, 156.

*waqt*, time, season, 148, 169 (189), I (4). P. *hō waqt*, now, 27, 75; *haf<sup>a</sup> waqt*, then, 27, 75; *ts<sup>a</sup> waqt*, when?, 27, 75; *har waqt*, at all times, always, 92, 148, 169 (134); *tsēn waqt ka*, at the time that, 24, 92.

*wrai* (pl. *wrai*), m. a mountain ram, a male mountain sheep, a fat-tailed sheep, II, Gh. 231 (5). P. a lamb. The fem. is *sūsh<sup>a</sup>*, q.v.

*w<sup>a</sup>r*, 1, *w<sup>a</sup>ra*, see *w<sup>r</sup>lak*.

*w<sup>a</sup>r*, 2, *w<sup>a</sup>ri*, see *wriyök*.

*wār*, in *wār-ka*, adv. indicating doubt or ignorance, God knows, 73.

*wīr*, adj. open, expanded, Gh. 214 (5, 14). Cf. *wīt*. P.

*warchi*, see *war<sup>k</sup>*.

*wrūd<sup>a</sup>* (pl. *wrūd<sup>a</sup>i*, 9 (2)), an eyebrow, 168 (31). P. *wrūdza*.

*wragh<sup>a</sup>*, see *kan<sup>a</sup>-wragh<sup>a</sup>*.

*wargh<sup>a</sup>wai*, the palm of the hand. P.

*war<sup>k</sup>* (pl. *warchi*, 9 (9)), f. (8 (1)), a worm, an insect.

*wōrkai*, a child. P.

*wrūk*, see *wriyök*.

*warkh* (pl. *warkhi*), the head of a small watercourse, where it leaves the main stream, Gh. 218 (16). P.

*w<sup>a</sup>r<sup>a</sup>m*, *w<sup>a</sup>rön*, *w<sup>a</sup>run*, see *w<sup>r</sup>lak* and *wriyök*.

*wirān*, adj. ruined, 152; sick, 75, 85, 103, 111, 138. P. *wairān*, desolated. Prs. *wirān*.

*wrandēr*, f. a brother's wife, a sister-in-law, 120, 132. P. *warandār*.

*w<sup>a</sup>rra*, see *w<sup>r</sup>lak*.

*w<sup>a</sup>rr<sup>i</sup>*, see *wriyök*.

*wuraw'ek* or *wurayek* (p.p. f. *wurawak* or *wurayak*; aor. sg. 2, *wurawēwī*; 3, *wurawī*), to drive away, turn out, Gh. 213 (10).

*wr'sht*, a beard, 169 (102).

*w'raw'ek* or *w'rayek* (p.p. f. *w'rawak* or *w'rayak*), to cause to bring, 30B. Causal of *wriyōk*, q.v.

*wriy'* (pl. *wriyī*, 9 (2)), f. a ewe-lamb, Gh. 227 (15).

*wriy'* (pl. *wriyī*, 9 (2)), f. a kind of food, Gh. 122 (7). P. *barāz*, Hindi *warī*.

*wriyōk* (p.p. f. *wrūk*, 24, 38, 144; aor. sg. 1, *w'r'm*, 62A; 2, *w'r*, 38, 62A, 68 (3); 3, *w'rī*, *w'rrī*, 30B, 38, 62A; impv. sg. 1, *w'r'm*, 71; 2, *w'r*, 38, 68 (3), 71; 3, *w'rōn*, 71. For the spelling *w'rrī*, see Gh. 24 (5)), to take, 25; to fetch, carry. The aorist tenses of this verb are also used by *w'lak*, a verb with practically the same meaning, so that it is always impossible to state to which of the two any of the aorist forms should be referred. All the examples of the aorist tenses given under *w'lak* may therefore also be taken as examples of this verb. With *dal*, we have *nak-a dal wrūk*, thou didst not take her to thyself, 24, 144.

*wriyōkāo*, taking, the act of taking, 155.

*w'rayek*, see *w'raw'ek*.

*wēs*, *wēsa*, see *waghyōk*.

*w'spalaw'ek* or *w'spalayek* (p.p. f. *w'spalawak* or *w'spalayak*), to cause to wring out, Gh. 214 (3).

*w'spal'ek* (p.p. f. *w'spalak*; aor. sg. 2, *w'spal*; 3, *w'spatī*), to wring, squeeze out, press out, Gh. 214 (3).

*w'spalayek*, see *w'spalaw'ek*.

*wustaw'ek* or *wustayek* (p.p. f. *wustawak* or *wustayak*), to cause to rise, to set up, Gh. 213 (8); to cause to fly away, to waste, dissipate, I (3).

*wust'ek* (p.p. f. *wustak*, 37; aor. sg. 2, *wust*, 61A3; 3, *wustī*, 61A3. This verb is conjugated throughout the past tenses in 44-5, 48-54), to rise, arise; (of a bird) to fly up, 34, 85, 147 (*i-wust'ek inar*, on flying up). Cf. Gh. 213 (8). P. *wurzēd'l*.

*waswās*, doubt, 163. P.

*waswāsī*, doubtful, 163. P.

*wēsaw'ek* or *wēsayek* (p.p. f. *wēsawak* or *wēsayak*; aor. sg. 2, *wēsēwī*; 3, *wēsawī*), to cause to enter, to insert, causal of *waghyōk*, q.v., Gh. 213 (13, 14).

*wīt* (f. *wīt*, 169 (99)), adj. open, wide open. Cf. *wīr*. P.

*waṭk* (pl. *waṭchī*, 9 (9)), f. 8 (1), a walnut, Gh. 224 (7).

*wāw*, *wawī*, *wawōn*, see *wōk*.

*wāw*, see *hīstak*.

*wyūk* (f. *wyūk*), adj. dry (of a cow), 146, 169 (175).

*wz'* (pl. *wzī*, 9 (2), No. 151), a she-goat, a nanny-goat, a she hill-goat, 148, 169 (120), Gh. 231 (4). P. *wuza*. The masculine of this word is *buz*, q.v.

*wuzmaraw'ek* or *wuzmarayek* (p.p. f. *wuzmarawak* or *wuzmarayak*), to cause to test, to get (a thing) tested, 30A, Gh. 213 (6).

*wuzmawōēk* or *wuzmayēk* (p.p. f. *wuzmawak*, 57, or *wuzmayak*; aor. sg. 2, *wuzmēwī*, 61A1, 68 (1); 3, *wuzmawī*, 30A, 57, 61A1, 69; impv. sg. 2, *wuzmēw*, *wuzmēwōn*, 68 (1); 3, *wuzmawun*, *wuzmawōn*, 69), to try, test, examine, 32, Gh. 213 (6). P. *azmayl*.

*wazn*, *wazna*, *waznōn*, see *wazyōk*.

*wēzār*, adj. apart, separate, Gh. 214 (6, 14). ? P. *wēzar*, displeased.

*wizar*, adv. on him, on her, on it, or on them; use explained, 86; cf. 85, I (10); by means of him, her, it, or them, 86; *wizar-di* or *wizar-da*, on me, on us, on thee, or on you, 86, 123; *da wizar*, upon me, 123; *di* . . . *wizar*, on me, 86; *wizar-wi* or *wizar-wa*, on him, on her, on it, on them, 86, 123; *wizar-a-wa*, (kill) him (a) by it (*wizar-wa*), 86.

*wazyōk* (*wa-zyōk*) (sometimes written *wa-dzōk*) (p.p. f. *wazuk* or *wazzuk*, 38 (for the spelling *wazzuk*, see Gh. 121 (12)); aor. sg. 1, *wazn<sup>m</sup>*, 62B; 2, *wazn*, 38, 62B; 3, *wazna*, 38, 62B; fut. sg. 2, *sū wazn*, 20c, 86; impv. sg. 1, *wazn<sup>m</sup>*, 71; 2, *wazn*, 38, 71; *wazn-a*, slay him, 24; 3, *waznōn*, 71; passive, *wazyōk syōk*, he was killed; *wazzuk sukin*, they were killed, 153), to kill, to slay, 20c, 86, 91 (*wazyōk-a*, he killed him), 104, 135A, 153, 169 (59). Cf. *dzōk*, 2. Cf. P. *wa-zh<sup>l</sup>*.

## Y

*ya*, in *hō ya*, see *hō*, 4.

*yā*, conj. or. P. Use described, with examples, 90; *yā khō* = *yā*, 90; *yā* . . . *yā*, either . . . or, 90, 99, 144; *yā khō* . . . *yā*, either . . . or, 90.

*yād*, memory. P. *yād-am nak hā*, I do not remember, 150, 169 (81); *yād kayēk*, to remember, to have off by heart, 21, 135A, 169 (95); *yād o is<sup>m</sup> ta-Rasūl*, the memory and name of the Prophet, the *Bārak Wafāt*, or days celebrating the last twelve days of Muḥammad's fatal illness, 165.

*yak*, in *yak samba*, Sunday, 166. Corruption of Prs. *yak shamba*.

*yēn*, pronominal suffix of the first person plural indicating, in tenses formed from the past participle, the subject of an intransitive verb or the object of a transitive verb, 20a, 45, 98 (3).

*yāngh*, an embrace; *pa-yānghgh-al syōk*, he embraced him, I (10).

*yānak*, ash, ashes, 99, 169 (126). This word takes the emphatic particle *dī*, not *ai*, even in the singular, 99.

*yānsp* (pl. *yānspī*, No. 140), m. a horse, 7, 21-2, 27, 107, 109, 118, 148, 151, 162-3, 169 (21, 127), Nos. 68, 138, Gh. 226 (14). P. *ās*, Prs. *asp*. A mare is *myāndēnī*, q.v.

*yānspkiroi*, m. a small horse, a pony, 162.

*yār*, m. a friend, 87, 148, 169 (92). P.

*yasawōēk* or *yasayēk* (p.p. f. *yasawak* or *yasayak*), to boil (transitive), 30B, 37, Gh. 215 (5). P. *yashawul*.

*yasōēk* (p.p. f. *yasak*, 37, 58; aor. sg. 2, *yas*, 61B1; 3, *yasa*, 30B, 58, 61B1), to boil (intransitive), Gh. 215 (5). P. *yashēd<sup>l</sup>*.

*yēnyēgar*, m. a ploughman, No. 58. P. *yawē*, ploughing.



## Z

- zōbal*, adj. wounded, Gh. 200 (4, 12). P. *zhōbal*.
- zbān*, the tongue, 77, 133, 168 (12), No. 41; a language. P. *zabān ta-Bargistā*  
*a-zbān*, the language of Bargistā, Ōrmurī, 142a, 169 (144).
- zbuṣhaw'ēk* or *zbuṣhayēk* (p.p. f. *zbuṣhawak* or *zbuṣhayak*), to cause to suck, Gh. 199 (7).
- zbuṣh'ēk* (p.p. f. *zbuṣhak*; aor. sg. 2, *zbūṣh*, 61A3; 3, *zbuṣhī*), to suck, Gh. 199 (7).  
 P. *zbēṣh'l*.
- zabaw'ēk* or *zabayēk* (p.p. f. *zabawak* or *zabayak*; aor. sg. 2, *zabēwī*; 3, *zabawī*), to card (cotton, etc.), Gh. 199 (8).
- zād*, see *ādam-zād*, s.v. *ādam*.
- zaid*, N.P. of a man, 25-6, 47, 78, 89, 90-1, 98 (1, 2), 99, 107, 111, 125, 129, 135, 138, 142b. P.
- zgham'ēk* (p.p. f. *zghamak*; aor. sg. 2, *zghēmī*; 3, *zghamī*), to bear, to suffer, Gh. 199 (9). P. *zgham'l*.
- zgān* (pl. *zgannī*, 9 (7)), m. a division or section of a field, Gh. 219 (4).
- zha*, *zhī*, see *hatak*.
- zhaghaw'ēk* or *zhaghayēk* (p.p. f. *zhaghawak* or *zhaghayak*), to cause to speak, to cause to utter sound, Gh. 201 (7). P. *zhaghawul*.
- zhagh'ēk* (p.p. f. *zhaghak*, 58; aor. sg. 2, *zhagh*; 3, *zhagha*, 58), to give forth sound, to sound, resound; to converse, Gh. 201 (7). P. *zhaghēd'l*.
- zh'm*, *zhōn*, see *hatak*.
- zhōnawunkai*, m. one who leaves or abandons, 33E. See *hatak*.
- zahr*, m. poison, 92, 135A. P.
- zhay'm*, see *hatak*.
- zak*, i.q. *dzak*, s.v. *dzōk*, 2 and 3.
- zāk*, i.q. *dzāk*, s.v. *dzōk*, 1.
- zōk*, see *dzōk*, 1, 2 and 3.
- zakhmī*, adj. wounded, 89. P.
- zli*, m. the heart, 12, 20d, 83, I (6, 10). *i-ts' likī-t bū zli sa*, for what does your heart become?, i.e. for what do you long?, II; *zli-m*, my heart, 20d; *i-zli-m nak hā*, it is not on my heart, i.e. I have no memory of it, 108, 120, 169 (81). P. *zī'*.
- zāl* (f. *zāl'*, 7, 14 (2), 148, 169 (85); pl. *zēlī*, 14 (2)), adj. old, 148, 169 (84), and as above. P. *zōr*, Prs. *zāl*. The plural, *zēlī*, is also used as the plural of *zark'*, a woman, q.v.
- zēlī*, see *zāl* and *zark'*.
- zulm*, m. tyranny, 86. P.
- zalpiē* (pl. the same, 120, 147), com. gen. a grand-parent, a grandfather or grandmother, 132, 144, Gh. 243 (4, 5).
- zām'*, f. a jaw-bone, a jaw, 145, 168 (14). P.
- zūm*, m. a son-in-law, 120, 134, 139 (3). P.
- zan*, *zana*, see *dzōk*, 2.
- z'ṇai* (pl. the same, 9 (6)), m. a youth, lad, young man, Gh. 226 (8). P. *zanai*.



- zēnī*, f. the chin, 135B, 168 (13). P. *zana*.  
*zīn*, a saddle, Nos. 226-7. P.  
*zangaw'ēk* or *zangayēk* (p.p. f. *zangawak* or *zangayak*), to set swinging, to swing (transitive), Gh. 199 (6). P. *zangawul*.  
*zang'ēk* (p.p. f. *zangak*, 58; aor. sg. 2, *zang*; 3, *zanga*, 58), to swing, vibrate, Gh. 199 (6). P. *zang'l*.  
*zan'm*, see *dzōk*, 2.  
*zanṣṭak*, the knee, 135B, 168 (13). P. *zangūn*, *zānū*.  
*zānyī* (pl. the same), f. a crane, Gh. 233 (2). P. *zāṇa*.  
*zar*, 1, gold. *sūr zar* (P.) or *sūṣṭ zar*, gold, No. 45; *spīw zar*, silver, No. 46. P.  
*zar*, 2, in *sūrī maḥal barī zar*, N. of a certain time of the day, 8 or 9 A.M., 167; *Hindū sūrī māl klak barī zar*, 10 or 11 A.M., 167.  
*zar*, card. a thousand, 16. *zār-gaḍ*, the thousand, 16. P. *z'r*.  
*zarī* (f. the same, 143, No. 233), adj. small, 143, 168 (25), No. 223; the younger (of two sons), I (2); *zarī 'id*, the little 'Id, Örmürī N. of the month Shawwāl, the tenth month in the Örmürī calendar, 165.  
*zradz* (pl. (*zradzī*), f. the red-legged partridge, the *chikōr*, Gh. 233 (10). P. *zarka*.  
*zurghāt* (pl. *zurghattī*, 9 (7)), m. curdled milk, tyre, Gh. 225 (3).  
*zar-gar*, m. a goldsmith, 157. P.  
*zark'a* or (No. 52) *dzark'a* (pl. *zarkī*, 9 (10), or *zēlī*, 9 (10), 16, 22, 109), f. a woman, 7, 8 (3), 13, 16, 22, 109, 111, 118, 129, 130, 143, 148, 152, 156, 169 (85), No. 52; a wife, 79, 82. The plural form, *zēlī*, is also the plur. of *zāl*, old, q.v.  
*zark'tōb*, womanhood, 9 (10).  
*zarūr*, adj. necessary, needful, 79, 81-2. P.  
*zēṣṭ* (pl. *zāṣṭṣṭī*), a thorn, a prick, 144, 169 (147), both pl.  
*zēṣṭan*, adj. thorny, prickly, 148, 169 (148).  
*zisht'ēk* (p.p. f. *zishtak*, 37; aor. sg. 2, *zisht*; 3, *zishti*), to seem bad, to be considered amiss, to be rejected, Gh. 199 (5).  
*zēṭ'a* (pl. *zēṭ'ī*), f. a cow-buffalo calf, Gh. 228 (12). The masc. is *zēṭkai*, q.v. P. *jōṭa*.  
*zut*, see *dzut*.  
*zēṭkai* (pl. *zēṭkai*), m. a bull-buffalo calf, Gh. 228 (11). The fem. is *zēṭ'a*, q.v. P. *jōṭkai*.  
*zwagh'k* (pl. *zwagh'chī*, 9 (9)), m. the kernel of the pine-nut, Gh. 225 (10).  
*zawāl*, N. of a certain time of the day, 1 P.M., 167; *zawāl gatēs*, 12.30 P.M. P.  
*zawāl*, decline of the sun.  
*zwoandai* (f. *zwoandīy'a*, 13, 142a), adj. living, alive, 118, 120, 142a, I (14, 21). P. *zhwandai*.  
*zaw'rī* (pl. the same), f. a leech, Gh. 234 (5). P. *zhawara*.  
*zwarand*, adj. hanging, pendent, Gh. 200 (5, 12). P. *dzarand*.  
*zyōk*, see *wazyōk*.  
*zayēk* (p.p. f. *zayak*; aor. sg. 1, *zay'm*, 79, 86, 89, 92; 2, *zēyī*; 3, *zayī*; pres. sg. 1, *bū zay'm*, 26, 79, 99; impv. sg. 2, *zēy'n*, 83), to chew, masticate, suck, Gh. 200 (3) (P. *zhōy'l*); to ask for, 79, 83, 86, 89, 92, Gh. 200 (3); to wish for, to

long for, desire, 26, 79, 99, I (18), Gh. 200 (3); to search for things in the hair, Gh. 200 (3).

*ziyaṛ* (f. and pl. *ziyaṛ*<sup>a</sup>, 14 (1), 142a, 169 (171)), adj. yellow, 78, 90, 142a, 156, 169 (41, 171). P.

*ziyaṛwālai*, yellowness, 156.

*zyāt* (15, 83) or *zyāt* (169 (161), I (7)), adj. and adv. more, 15; superfluous, too much, more than necessary, I (7); *i-piē lāst<sup>a</sup> ziyat*, more than a father, 83;

*zyāt sōn*, may it increase, 169 (161). P. *zīāt*.

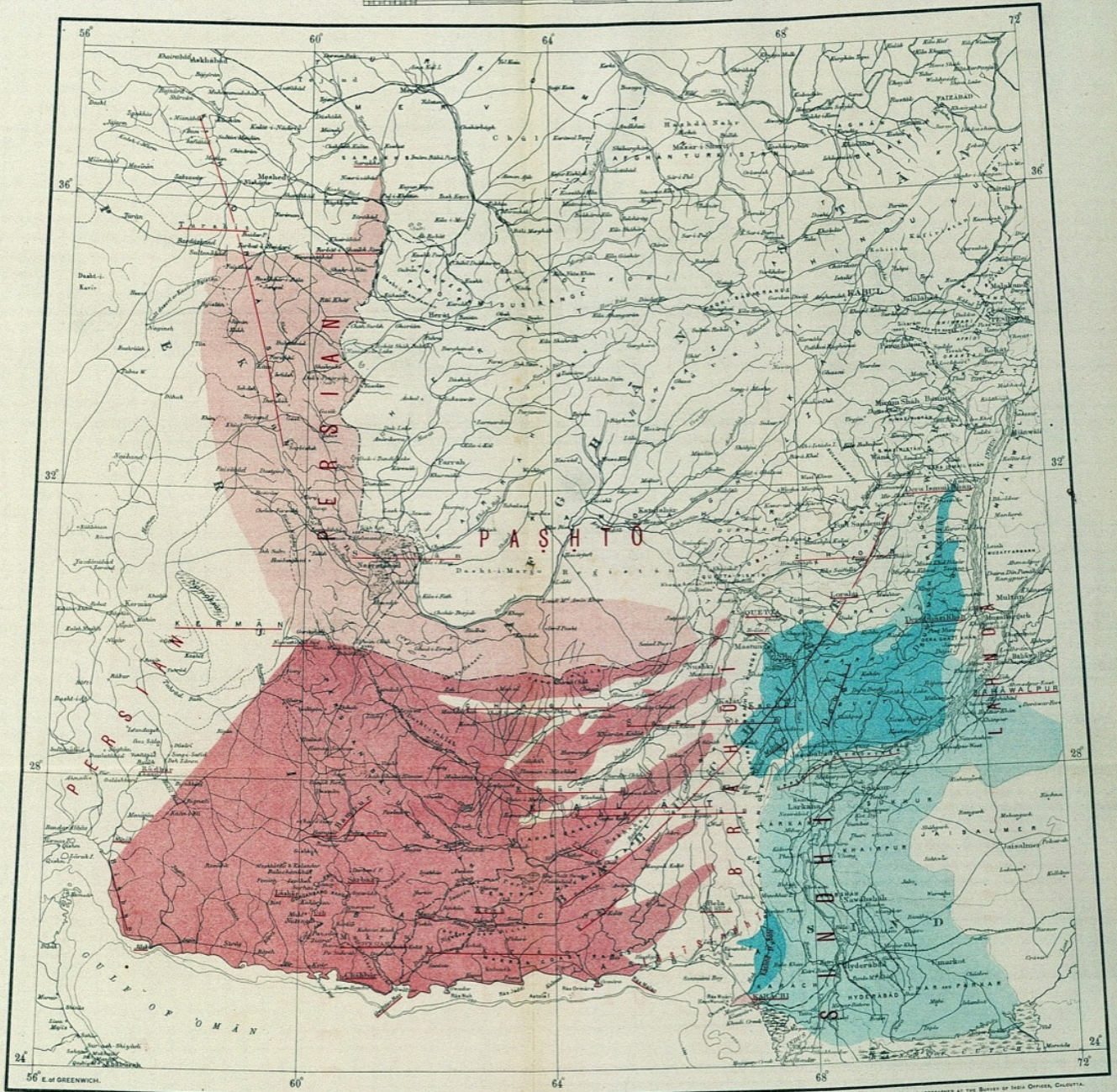
*zyātī*, excess, 169 (178). P.





# MAP ILLUSTRATING THE LOCALITIES IN WHICH THE BALŪCHĪ LANGUAGE IS SPOKEN

Scale 1:4,000,000 or 1/14 inches = 64 Miles.  
Miles 50 40 30 20 10 0 80 100 120 140 160 180 200 220 240 260 280 300 Miles



Rel. No. 2615, E 19-1030

Revised by the Survey of India, Calcutta.

WESTERN DIALECT ..... EASTERN DIALECT .....

NOTE.—Localities referred to in the text are underlined in red. The lighter tints denote areas in which the principal language is not Baluchi, but over which there are scattered speakers of that language. Names of languages are printed in red.  
So far as regards Persia, this map is based on communications received from the Deputy Political Resident, Persian Gulf, and from the Agent of the Government of India in Khosrau.  
As regards Baluchistan, it is based on the map in the Census Report for 1911. For India proper, it is based on reports received from Local Officers.  
Baluchi is also probably spoken on the Afghan side of the Perso-Afghan Frontier, but on this point no information is available.



## BALŌCHĪ.

The word 'Balōchī' is an adjective meaning 'of or belonging to the Balōch<sup>1</sup> nation,' and is hence employed to indicate that nation's language. The Balōches themselves say that they originally came from Halab (Aleppo), that they fought on behalf of Ḥusain, the son of 'Alī, at the battle of Karbala, and that after Ḥusain's death they migrated to Sistān. On the other hand, references to them in Persian literature<sup>2</sup> first show them as living in the neighbourhood of the Caspian Sea. Thence they migrated to Karmān, and thence, under pressure of the Seljūq invasion in the 11th century, they moved to Sistān and Makrān, some journeying south-west into what is now Persian Baluchistan, and others south and south-east into Makrān. In the days of Changēz Khān (13th century A.D.) the latter gradually pushed eastwards into eastern Makrān and the Sind frontier, and ultimately occupied the Sulaiman Range on the border of India proper. In the 13th century they already had connexions with Sind, and in the 15th and 16th centuries parties of them entered the southern Panjab and Sind and settled there. The last movement took place during the period of unrest and disruption of Governments that followed Taimūr's conquest (end of 15th century), and synchronized with the invasions of India by Bābur (born 1483, died 1530) and the Arghūns.<sup>3</sup>

During their progress through Makrān, the Balōches occupied the highlands of Kalāt, now held by the Brāhūis. They appear to have been expelled by the latter, and this fact seems to have had something to do with their descent into the plains of India.<sup>4</sup> Since that time the Balōches have been divided into two bodies, separated by the Brahūi-speaking territory of Kalāt.

We have seen that the word 'Balōchī' means the language of the Balōches, and so far as it relates to the Balōches of Baluchistan, the name is accurate enough; but there are numerous Balōches in India, and probably also in Persia, who have abandoned their tribal speech, and have adopted that of the people among whom they have become settled.

The word 'Baluchistan,'—properly Balōchistān,—denotes territories under two distinct governments. There is British Baluchistan, and, to its west, there is Persian Baluchistan. With the exceptions to be presently noted, Balōchī is the language of the whole of Baluchistan. In Persian Baluchistan it goes as far west as Cape Jask, where the Persian coast first commences to trend northwards towards the Gulf.<sup>5</sup> On the east, Balōchī has overstepped the south-eastern boundary of Baluchistan into Sind and Bahawalpur, and, further north, it occupies the Sulaimān Hills on the western

<sup>1</sup> The words are often spelt 'Balūchī,' 'Balūch,' 'Bilūchī,' 'Bilūch,' and so on, but the above spelling represents the true pronunciation. See Dames, *The Baluch Race*, pp. 1ff. The spelling 'Baluch' has survived in the official name of the Province of 'Baluchistan.' I take this opportunity of acknowledging my indebtedness to the valuable work of Mr. Dames above referred to. It will be seen that in the following pages I have freely utilized the information therein contained. But my indebtedness is much greater than can be measured by the scanty references in the footnotes.

<sup>2</sup> Dames, *op. cit.*, pp. 26ff.

<sup>3</sup> Dames, *op. cit.*, p. 53.

<sup>4</sup> Dames, *op. cit.*, p. 40.

<sup>5</sup> See Colonel Holdich's *Notes on Ancient and Mediæval Makran*, in *The Geographical Journal* for April, 1896, p. 1 of separate reprint.

border of the Panjab District of Dera Ghazi Khan. In former times Balōches progressed much farther, across Dera Ghazi Khan into the southern Panjab, and here their descendants are still found ; but these have abandoned their own tongue, and now speak the Lahndā of their neighbours. This change of language is progressing at the present day. Even in the few years that have elapsed since this Survey was begun, Balōchī has, as we shall see, altogether disappeared from the District of Dera Ismail Khan, immediately to the north of Dera Ghazi Khan. So far as the Balōchī language is concerned, in the Panjab, its eastern limit is approximately the Sulaimān Range. In Sind and the neighbouring State of Bahawalpur, Balōchī has been better preserved, and is still spoken, more or less corruptly, by some 200,000 Balōches scattered over the tract referred to.

The language of North-Eastern Baluchistan, *i.e.* of the District of Zhob, and of nearly the whole of the Districts of Quetta and Loralai, is Paṣṭō ; but further west Balōchī is the language of Northern Baluchistan and extends northwards beyond the frontier nearly up to the River Helmand, where Paṣṭō is finally established. Between the frontier and the Helmand the sparse population of the desert is mixed, some of the people speaking Paṣṭō, and others Balōchī. Further west, where the lower course of the Helmand runs south to north, we come to the Province of Sistān. Here Balōches are also found, mixed with Persians, and the language of the tract is partly Balōchī and partly Persian. Further south, in Baluchistan itself, Balōchī is supreme right up to the western frontier of British territory. How much farther westwards Balōchī remains the chief language of Persian territory we do not know. It is certain that it is the chief language of the country as far west as Bampur,<sup>1</sup> and that it is spoken by at least a part of the population so far west as Jask. There are also speakers of Balōchī further north in Sistān and Karmān.<sup>2</sup> It is reported that the population of the former is about 45,000, of whom some 10,000 are nomadic Balōches, and that that of the latter is about 700,000, about a third of whom are nomads.<sup>3</sup> Indeed Balōches have been found so far north as Central Khurāsān,<sup>3</sup> though whether these speak Balōchī or not I cannot say.

We thus see that Balōchī is bounded on the north by Paṣṭō, and on the north-west and west by Persian, in each case there being a debatable ground between the two, in which both languages of each pair are spoken.

The southern boundary of Balōchī, from Cape Jask to Karachi, is the Arabian Sea, and there is therefore no language boundary on this side. On the east, Balōchī is bounded, in Sind, by Sindhī, the state of affairs being much the same as that in Sistān and Karmān, the whole of Sind being a kind of debatable ground in which both Sindhī and Balōchī are spoken. The speakers of Sindhī form the mass of the population, and those of Balōchī are in a small, scattered, minority. Still further to the east, beyond Sind, we find the Rājasthānī of Jaisalmer and Marwar. North-west of Sind lies the Panjab State of Bahawalpur, of which the principal language is Lahndā, and here also are colonies of Balōchī speakers. Directly north of Sind, in the Panjab, Balōchī has Lahndā to its east.

<sup>1</sup> See Geiger, in *Grundriss der Iranischen Philologie*, Vol. iii, p. 384.

<sup>2</sup> *Encyclopædia Britannica* (11th Ed.), Vol. xxiv, p. 552, and Vol. xv, p. 756.

<sup>3</sup> Lord Curzon, *Persia*, i, 228, Note 1 ; i, 203. Cf. *Eastern Persia* (edited by Sir F. J. Goldsmid), i, 46 ; all quoted by Geiger in the *Grundriss der Iranischen Philologie*, I, ii, 232.

In this way, while Balōchī has closely related Eranian languages on its north and west, on its east it has the distantly related Indo-Aryan languages, Lahndā and Sindhī.

Moreover, Balōchī has in its bosom another neighbour, the Dravidian Brāhūī of the Sarāwān and Jahlawān divisions of Kalāt. In these divisions, it is true, there are, as we shall see, a certain number of Balōches, but the bulk of the population is Brāhūī. Brāhūī has not influenced Balōchī, but on the other hand (see Vol. iv, p. 627 of this Survey) Brāhūī has been to a certain extent affected by the surrounding Balōchī.

A glance at the map facing p. 327 will show that the intrusive Brāhūī divides the Balōchī area into two distinct blocks,—a western and an eastern. Corresponding to this division, there are two main Balōchī dialects. These are Western Balōchī,—often called ‘Makrānī,’ from Makrān, the coast country along the Arabian Sea,—and Eastern Balōchī. The two differ considerably, but are not mutually unintelligible.<sup>1</sup> They are compared on every page of the grammar that follows, so that it is unnecessary to deal here with the points of difference, beyond pointing out that, on the whole, the western dialect has better preserved the earlier forms of the language. The eastern has developed, or decayed, into a stage of which we see only sporadic beginnings in the west. The eastern dialect, too, has borrowed words very freely from the neighbouring Sindhī and Lahndā. The western dialect is naturally free from this temptation. When it borrows, it mostly borrows from Persian.

In a wild mountainous country such as Baluchistan there are numerous sub-dialects. The various forms assumed by the western dialect are well described by Mr. Denys Bray, whose account is given on p. 385, below. In the east, the variations consist partly in the clipping of final syllables, and partly in the amount of borrowing of words from Sindhī or Lahndā. This borrowing is carried to an extreme in the Kasrānī Balōchī of Dera Ghazi Khan and Dera Ismail Khan, described below on pp. 405ff.

As regards the Western Balōchī spoken in Persian Baluchistan, we have no census figures of the population, nor have we any detailed information as to the exact nature of the language. We may estimate the number of speakers of Balōchī in Persian Baluchistan at something like 200,000.<sup>2</sup>

In British Baluchistan the western dialect prevails in Makrān, Khārān, and Chagai. These three lie on the west side of the Sarāwān and Jahlawān divisions of Kalāt, of which the main language is the Dravidian Brāhūī, but colonies of speakers of the western dialect are also found intruding into these divisions on their western side. North of Kalāt lies the British District of Quetta, the main language of which is Paṣhtō, and here also, in its south-western corner, are found some speakers of Western Balōchī. The total number of speakers of the western dialect in British Baluchistan is 114,899, and to these, and the 200,000 of Persian Baluchistan, we have to add a further number of 10,000 speakers who have settled in Karachi of Sind. The total

<sup>1</sup> Dames, *op. cit.*, p. 3, Note 1.

<sup>2</sup> *Encyclopædia Britannica* (11th Ed.), Vol. iii, p. 297.



number of speakers of the western dialect may therefore be put approximately as 324,899, or, roughly, 325,000.

As explained above, the eastern dialect is separated from the western by the Brāhūi of Sarāwān and Jahlawān of Kalāt. In Baluchistan, its speakers are most numerous in the Bolan and Sibi Districts. These lie to the north-east of Kalāt, and, as in the case of the western dialect, the eastern dialect also intrudes across the border, and speakers of it are found in the Dōmbkī and Kachhī divisions of Kalāt, and even in the eastern parts of Sarāwān and Jahlawān. We thus see that in Sarāwān and Jahlawān there are found speakers of both dialects, between which no distinction has been made in the census figures. The total number of speakers of Balōchī in these districts is :—

Sarāwān	.	.	.	.	.	.	.	.	.	13,786
Jahlawān	.	.	.	.	.	.	.	.	.	14,760
										<hr/>
TOTAL									.	28,546
										<hr/>

As a rough approximation, I put two-thirds of these as speaking the western, and one-third as speaking the eastern dialect, so that, for these two dialects, we get as estimates :—

Western Dialect	.	.	.	.	.	.	.	.	.	19,031
Eastern Dialect	.	.	.	.	.	.	.	.	.	9,515
										<hr/>
TOTAL									.	28,546
										<hr/>

The eastern dialect is also heard in the extreme south-east of Baluchistan, in the eastern half of the State of Lās Bēlā. Here, it really forms a part of the Balōchī of Sind, which adjoins Lās Bēlā on the immediate east.

North-Eastern Baluchistan consists of the British Districts of Quetta, Loralai, and Zhob. The main language of all these three is Paṣtō, not Balōchī. Quetta has been already referred to as containing a few speakers of Western Balōchī. In the Loralai District, along the eastern border, there is a small colony of speakers of Eastern Balōchī, joining on to, and forming a unit with, those of the neighbouring Panjab District of Dera Ghazi Khan. The total number of speakers here is only 3,413. The remaining District of these three is Zhob. Here Balōchī is practically non-existent, only 22 speakers in a population of over 70,000 having been recorded. These must all have been exiles, temporary or otherwise, from their proper abodes, and in the table given below they are not included in the number of speakers of Balōchī in its own home, but are shown separately in the list of those who speak Balōchī in countries of which it is not the vernacular.

Leaving Baluchistan, we come to the Province of Sind. As stated above, numerous colonies of Balōches have, at various times, entered, and settled in that Province. Besides these, there is in the neighbourhood of the city of Karachi a colony of about 10,000 Makrānī Balōches who speak the western dialect. All other Balōches in Sind speak the eastern dialect. The Upper Sind Frontier District borders on the Baluchistan District of Sibi, and the Balōches on each side of the frontier speak the same dialect in very fair purity. On the other hand, in the hill country between the District of

Karachi and the Baluchistan State of Lās Bēlā, there is a colony of Balōches which, as we have seen, is continued into the latter State. But this Balōchī is far from pure. It is locally known as the 'Kāchhē-jī Bōlī,' and is much mixed with Sindhī. Over the rest of the province, it cannot be said that any particular tract is in possession of Balōches. They are scattered all over the country. Many of them have abandoned their own language, and speak the Sindhī of the people among whom they have settled. But others have retained Balōchī in a corrupt form, much mixed, as in the case of Kāchhē-jī Bōlī, with Sindhī. In fact, the only pure Eastern Balōchī spoken in the Province is that of the Upper Sind Frontier. We may accordingly class the Balōchī of Sind as follows :—

	Number of Speakers.
Western Dialect . . . . .	10,000
Pure Eastern Dialect of the Upper Sind Frontier . . . . .	56,589
Mixed Eastern Dialect . . . . .	131,802
	<hr/>
TOTAL	198,391

In the Panjab, there are, in the first place, 1,444 speakers of Eastern Balōchī in the State of Bahawalpur, lying immediately to the north-east of Sind. For the purposes of linguistic classification, these may be considered as forming one body with the Balōches of Sind, and as speaking the same kind of corrupt mixed dialect. Balōchī is also a home language in the Dera Ghazi Khan District. Here the greater part of the population is Balōch, but most of these people have abandoned their tribal language, and now employ the ordinary Lahndā of the Western Panjab, described in Vol. VIII, Part i, pp. 233ff. of this Survey. Only in the Sulaimān Hills bordering on Baluchistan, and in the Mazārī tribe and part of the Gurchānī tribe on the plains, do the Balōches of this District retain their own language. The parts of Baluchistan that lie immediately to the west of this part of the Sulaimān Range are the Mūsa Khēl and Bārkhan tracts of the Loralai District, and, as already stated, the Balōchī of Dera Ghazi Khan is also found here. The Balōchī of these two tracts and of Dera Ghazi Khan is a joint survival from the time that Balōches settled here during their various migrations into India.

From the North-West Frontier Province, a few speakers of Balōchī were returned from the District of Dera Ismail Khan in the Census of 1901. They were the inhabitants of some Kasrānī villages in the south of the Kulachi Tahşil. Their language was a continuation of the Kasrānī Balōchī of Dera Ghazi Khan, and like it was much mixed with the local Lahndā. As had been the case in Dera Ghazi Khan, the other Balōches of Dera Ismail Khan had lost their tribal language and now spoke only Lahndā. A specimen of this Dera Ismail Khan Kasrānī Balōchī will be found on pp. 410ff. below. Since 1901, even these few speakers have abandoned their native tongue, and at the Census of 1911 not a single speaker of Balōchī was returned from Dera Ismail Khan, or, indeed, from any District of the North-West Frontier Province.

We thus get the following figures for the number of speakers of Balōchī in countries in which it is the vernacular. The figures are necessarily those of the Census of 1911,

as no complete returns were available in the Census of 1891, on which the estimates of this Survey were originally based :—

	Western Dialect.	Eastern Dialect.	TOTAL.
PERSIAN BALUCHISTAN . . . . .	200,000 <sup>1</sup>	...	200,000 <sup>1</sup>
BRITISH BALUCHISTAN—			
Makran . . . . .	70,333	...	70,333
Kharan . . . . .	15,565	...	15,565
Chagai . . . . .	8,930	...	8,930
Quetta-Pishin . . . . .	1,040	...	1,040
Sarawan-Jahlawan . . . . .	19,031 <sup>1</sup>	9,515 <sup>1</sup>	28,546
Loralai . . . . .	...	3,413	3,413
Bolan . . . . .	...	651	651
Sibi . . . . .	...	57,642	57,642
Kachhi . . . . .	...	29,834	29,834
Dombki-Kaheri . . . . .	...	4,467	4,467
Las Bela . . . . .	...	12,544	12,544
TOTAL FOR BALUCHISTAN (PERSIAN AND BRITISH)	314,899	118,066	432,965
SIND—			
Karachi . . . . .	10,000 <sup>1</sup>	...	10,000 <sup>1</sup>
Jacobabad . . . . .	...	56,589	56,589
Mixed Dialects . . . . .	...	131,802	131,802
TOTAL FOR SIND	10,000	188,391	198,391
PANJAB—			
Dera Ghazi Khan . . . . .	...	68,921	68,921
Bahawalpur . . . . .	...	1,444	1,444
TOTAL FOR PANJAB	...	70,365	70,365
SUMMARY.			
BALUCHISTAN—			
Persian . . . . .	200,000 <sup>1</sup>	...	200,000 <sup>1</sup>
British . . . . .	114,899	118,066	232,965
SIND . . . . .	10,000 <sup>1</sup>	188,391	198,391
PANJAB . . . . .	...	70,365	70,365
TOTAL FOR PERSIAN BALUCHISTAN AND BRITISH INDIA	324,899	376,822	701,721

<sup>1</sup> Estimates.

In addition to the above, Balōchī is spoken by temporary residents in the following provinces of India :—

Province.	Number of Speakers.
Baluchistan (Zhob) . . . . .	22
Bombay (less the figures for Sind) . . . . .	867
Panjab (less the figures for Dera Ghazi Khan and Bahawalpur) . . . . .	310
Rajputana Agency . . . . .	945
Other Provinces . . . . .	721
TOTAL . . . . .	2,865

Adding to this 701,721, the number of speakers of Balōchī in their own country, we arrive at a total of 704,586 for the number of speakers of Balōchī at home and abroad. The figures in the Census of 1911 are 504,586, and the difference of 200,000 is the estimated number of speakers in Persian Baluchistan, outside British territory.

Balōchī resembles most other Eranian languages in showing a nearer relationship to the ancient language of the Avesta than to the Old Persian, the court language of the Achæmenides, from which Modern Persian is directly descended. In other words, it is a tribal form of speech which has developed on its own lines from the earliest times, and has been but slightly influenced by the Persian of literature. At the same time, it is more nearly related to Persian than are some of the other languages, and, on this account, has occasionally been spoken of as if it were merely a bastard Persian dialect. This is the popular opinion of many Balōches themselves, who disdain their own language, and carry on all their epistolary communications 'in Persian, more or less correct, elegant or the reverse, according to the knowledge of it possessed by the scribe.'<sup>1</sup>

But, though it is related to Persian, this is an incorrect way of looking at the facts. Balōchī, as an Eranian language, occupies a distinctly independent position. The real state of the case is well put by Professor Geiger in the *Grundriss der Iranischen Philologie*.<sup>2</sup> He says:—

'Of all the dialects'—he is speaking of Eranian dialects in general—'Balōchī is raised to a pre-eminence of its own by virtue of the marked antiquity of its phonetics. It has preserved the old tenues in all positions, even after vowels and liquids. In this respect accordingly it stands on a level with the older Pahlavi. In Persian the transition of the tenues after vowels and liquids to voiced spirants took place between the third and sixth centuries after Christ. In a word, Balōchī represents in the all-important matter of consonantal system a stage of language left behind by Persian some fifteen hundred years ago.'

Mr. Bray's remarks on this are to the point, and I make no apology for quoting them:—

'So with equal justice we might almost invert the common verdict and speak of Persian as bastard Balōchī. This at any rate would bring out the fact that Balōchī preserves a much more archaic

<sup>1</sup> Mockler, *Grammar*, p. 1.

<sup>2</sup> Vol. I, ii, p. 417. I quote the translation of Mr. Denys Bray on p. 131 of the Baluchistan Census Report for 1911, from which also Mr. Bray's subsequent remarks are taken.

form of the parent language than Persian. But old beliefs die hard, and it will be many a long day before the idea that Balŏchĭ is a mongrel form of Persian is finally consigned to limbo.'

Balŏchĭ cannot be said to possess any written literature. Only of late years have the Balŏches begun to write their language at all, as they considered it to be merely a colloquial form of Persian. It

Literature.

was the latter that they employed as the ordinary medium of written communication.<sup>1</sup> Messrs. Lewis, Mayer, and, above all, Mr. Dames have, on the other hand, rescued a number of folktales and ballads, historical and others, which, although hitherto never reduced to writing by the Balŏches themselves, had in some instances been traditionally handed down for many generations. These are all in the eastern dialect. No doubt similar ballads also exist in the western dialect, but they have not yet had the good fortune of finding a collector. So far as I am aware, the only western ballad that has yet been printed will be found on pp. 370ff. of this volume. Geiger<sup>2</sup> mentions a manuscript collection of stories in the western dialect which is preserved in the British Museum. It contains, amongst other poems, the story of Lailā and Majnūn, a tale of Shĕkh Sadi, and the story of Bahrām Shāh Jihān and Gulandām. They are all apparently imitations of Persian originals. Other poems also exist in Makrān itself. On this subject Mr. Hughes Buller<sup>3</sup> says :—

'A considerable body of literature exists in Western Balŏchĭ and many of the leading men keep books, known as *daftar*, in which their favourite ballads are recorded in the Persian character. Among the more famous of these poems may be mentioned that recounting the Rind migration; two poems giving details of the various rulers of Kĕch-Makrān, the second of which is by Allŏ, son of Zariu, Kŏsag; a ballad by Ghulām 'Alĭ describing Malik Dinār Gichki's fight with Takĭ Khān, Nādir Shāh's general; another by Hŏthmān Kalmati describing the fight between Hammal-ĕ-Jihand and the Portuguese; and lastly a poem describing a fight at Lashkarān Kaur in Panjgūr between Mir Mohĭm Khān, Naushĕrwāni, and Mir Gŏhrām, Gichki, of Panjgūr on one side and the brothers, Lāl Khān and Zangi, Brāhūis of Nushki, on the other.'

The various printed collections in the eastern dialect are all given in the list of Authorities.

The 'Tenth Memoir' (1832)<sup>4</sup> of the Serampore Press records that in the 'Beloochee, or the Beloutche of Balbi (Persian Character) . . . .

Translations of the Bible.

three of the Gospels were printed as early as 1815.' Some years earlier John Leyden, of the College of Fort William, had translated St. Mark's Gospel; and in 1810 he had presented the MS. to the Calcutta Corresponding Secretary of the British and Foreign Bible Society. After Leyden's death the Serampore Missionaries employed his native assistants to continue the translation, which advanced as far as Acts; but apparently they printed no more than these three Gospels (probably Matthew, Mark, Luke), and eventually abandoned the work. Nothing more was done till A. Lewis translated St. Matthew's Gospel in 1884. This was in the Roman character. The matter again rested till 1899, when a series of translations from the pen of T. J. Lee Mayer began to appear. The first of the series was St. Matthew's Gospel (Lahore, 1899). It was in the Roman character. Of the

<sup>1</sup> Dames, *Text Book*, p. 1.

<sup>2</sup> *Op. cit.*, I, ii, 233.

<sup>3</sup> *Baluchistān District Gazetteer Series*, Vol. VII, pp. 81-2. The spelling of vernacular words has been altered to agree with the system followed in the Survey.

<sup>4</sup> The following information is taken from the *Historical Catalogue of the Printed Editions of Holy Scripture in the Library of the British and Foreign Bible Society*, Vol. II, Part i, p. 105. London, 1911.



remainder, some were in the Roman, and some in the Perso-Arabic character, the first in the latter script being Book I of the Psalms (Lodiana, 1900).

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## SKETCH OF BALŌCHĪ GRAMMAR.

The following account of Balōchī grammar is based on the works of Major Mockler and Mr. Longworth Dames. I must here express my obligations to Mr. Dames for the kindness with which he has assisted me in its preparation and in the editing of the specimens that come after it. Without his help I should have been unable to solve many difficulties that presented themselves, and if these pages possess any merit, it is due to the store of ripe knowledge which, in the midst of other and pressing duties, he has ungrudgingly placed at my disposal.

As previously stated, Balōchī can hardly be called a written language, in the sense that up to quite lately it was not used by Balōches for written communications. If, occasionally, a Balōch does happen to wish to put his own language into writing, he employs the Persian character for that purpose, and I have therefore in a few cases given specimens of the language so written. But for the bulk of the work, I have followed Dames and other recorders of Balōchī in employing the Roman character.

**Alphabet and Pronunciation.**—Taking Western Balōchī as the oldest and most original form of the language, we may say that its alphabet is the same as that of Urdū, but that many of the letters occur only in words borrowed from India or from Persia (including Arabic words).

The vowels are *a, ā, i, ī, e, ē, o, ō, ai, au*. A Persian *ū* often appears as *ī* in Balōchī, as in *dīr*, for *dūr*, far; *bīta*, for *būda*, become; *dīt*, for *dūd*, smoke.

The real Balōchī consonants and semivowels are *k, g, ch, j, t, d, p, b, m, n, r, l, y, v, s, sh, z, zh*, and *h*. The letter *sh* corresponds to the Persian ش, and *zh* to the Persian ژ. The usual ligatures under these letters, as in *sh, zh*, which have been employed in transliterating Indian languages, will be omitted in the case of Balōchī, as there is no chance of the omission leading to any misunderstanding, or to confusion with the Indian *sh* (श).

In Eastern Balōchī several other sounds, additional to those given above, have been noted. These will be described on a later page.

The letters *t, d, and r* occur in words borrowed from India. As will be subsequently explained, their aspirates will be transcribed as *t', d', and r'*, respectively. Letters peculiar to Arabic or Persian are freely written in borrowed words in which they occur, but are not usually pronounced as in the original language, being given the force of the nearest Balōchī letter. Thus:—

س (ث) and س (س) are both pronounced as *s*, as in *wāris*, for Arabic *wāris*, an heir; *sabr*, for Ar. *ṣabr*, patience.

ه (ح) is pronounced as *h*, as in *hukm*, for Ar. *ḥukm*, an order.

خ (خ)<sup>1</sup> is pronounced as *k* or as *h*, as in *bakshish*, for Persian *bakhshish*, a gift; *habar*, for Prs. *ḫabar*, news; *tāht*, for Prs. *taḫt*, a bedstead.

ز (ذ), ز (ز), and ز (ذ) become *z*, as in *mazkūr*, for Ar. *mazkūr*, mentioned; *zarūr*, for Ar. *ẓarūr*, necessary; and *zohr*, for Ar. *ẓohr*, midday.

ت (ب) becomes *t*, as in *tūfan*, for Ar. *tūfān*, a storm.

<sup>1</sup> Regarding the transliteration of this letter, see the next page.



‘ (ع) is simply dropped, as in *sāat*, for Ar. *sā‘at*, an hour.

γ (غ) becomes *g*, as in *garīb*, for Ar. *γarīb*, poor.

*f* (ف) becomes *p*, as in *napas*, for Ar. *naḥs*, breath.

*q* (ق) becomes *k*, as in *taksīr* or *taskīr*, for Ar. *taqsīr*, a fault.

When borrowed words are written in the Persian character, the original letters are often retained, but the pronunciation is as above.

It must be repeated that the above remarks apply chiefly to the western dialect. In the east, the consonantal system, as will now be explained, presents numerous points of difference, although the treatment of borrowed letters is much the same as in the west.

As regards Eastern Balōchī,<sup>1</sup> attention must in the first place be directed to the pronunciation of the surd consonants *ch*, *k*, *p*, *t*, and *ṭ*. When these are initial, or when they follow another consonant in the middle or at the end of a word, they are pronounced with a forcible explosive utterance, not unlike, but different from, the aspiration of the Indian letters *chh*, *kh*, *ph*, *th*, and *ṭh*, respectively. In most works dealing with the dialect advantage is taken of the fact of the resemblance to the Indian sounds to class these letters also as aspirates, and to write them, more or less consistently, as *chh*, *kh*, *ph*, *th*, and *ṭh*. There is a danger, however, that this method of writing the letters may give rise to the assumption that the Balōchī and Indian sounds are identical; and, in order to avoid this, in the following pages, I follow Professor Geiger in adding an inverted comma to the original letters, in order to indicate their explosive force. Thus, I write *ch‘am*, the eye, where Mr. Dames writes *chham*; *k‘apt‘a*, fallen (Dames, *khaptha*); *p‘anjāh*, fifty (Dames, *phanjāh*); *t‘i*, other (Dames, *thi*); *ṭ‘ular*, coarse (Dames, *ṭhular*), and so on. This explosive utterance is very distinct as an initial, and after most consonants, but is not so easily heard after spirants, such as *sh* or *χ* (i.e. *kh*, see below). For this reason Mr. Dames, in his grammar, often omits the *h* in words such as *k‘asht‘a*, pulled, or *bōxt‘a*, opened, writing them *khastha* and *bokhta*, respectively. I have thought it best to indicate the explosive utterance throughout, even when it is feeble, as in the case of the two words just quoted.

There remains the question of these surd consonants when between vowels in the middle of a word, or following a vowel at the end of a word. Here they come under another rule which applies to all mutes except *t* and *d*. When any mute consonant follows a vowel it is, in the eastern dialect, changed to the corresponding spirant. The mute consonants (omitting *t* and *d*) are the above surds, *ch*, *k*, *p*, and *ṭ*, and their corresponding sonants, *j*, *g*, *b*, and *ḍ*. Whenever any of these letters follows a vowel it becomes a spirant. Thus:—

*ch* is sounded like the *sh* in ‘shin.’ This sound is indicated by the letters *sh*.

*j* is sounded like the *s* in ‘pleasure,’ or like the *j* in the French word ‘jour.’ I indicate this sound by *zh*.

*k* is sounded like the *ch* in ‘loch,’ or the Arabic *ح*. I indicate this sound by the Greek letter *χ*.

*g* is sounded like the Arabic *غ*. I indicate this sound by the Greek letter *γ*.

*p* is sounded like the *f* in ‘fire.’ I indicate this sound by the letter *f*.

<sup>1</sup> The statements of fact in this and the following paragraphs are based upon information kindly supplied by Mr. M. Longworth Dames.

*b* is sounded something between the *v* in 'visible' and the *w* in 'wisp.' I indicate this sound by the letter *v* or *w*.

*t* is sounded like the *th* in 'thin.' I indicate this sound by the Greek letter *θ*.

*d* is sounded like the *th* in 'this.' I indicate this sound by the Greek letter *δ*.

As there are no spirants corresponding to the letters *t* and *d*, this change does not occur in regard to them. In the case of the other letters, the change is practically universal, except in the case of words borrowed from other languages.

The use of Greek letters to represent some of the above-mentioned sounds is, so far as this Survey is concerned, a novelty, but is a commonplace in works devoted to Eranian languages. They are employed because the only alternative would be to use ligatured combinations, such as *th* for the *th* in 'thin,' and *dh* for the *th* in 'this.' The practical objection to the use of ligatured groups in the following pages is that they would occur very frequently, and are a fruitful source of misprints. To avoid this danger, I therefore, for Balōchī only, employ these Greek letters.

These explosive sounds, and the changes of mutes to spirants, do not regularly occur in the western dialect, and the following examples illustrate the use of spirants in the east, by comparing the same words as used in the west and in the east:—

## Western Dialect.

*ach*  
*wāja*  
*kushag*  
*ap*  
*shīpānk*  
*barūbar*  
*dāta*  
*pād*

## Eastern Dialect.

*ash*, from.  
*wāzhā*, a master.  
*k'ushay*, to kill.  
*āf*, water.  
*shafānk'*, a shepherd.  
*barūwar*, equal.  
*dātha*, given.  
*p'ād*, a foot.

Natives of India proper are unable to pronounce the sounds of *θ* and *δ*, and substitute for them *s* and *z*, just as many foreigners say 'sing' for 'thing' and 'zis' for 'this.' We see this in specimens of Balōchī received from the Dera Ghazi Khan District, where the Indian influence is strong. Here the scribe has written such words as *p'iθ*, a father, as *پهس phis*, and *p'ādθ*, a foot, as *پهز phāz*. The sounds of *θ* and *δ* do not ordinarily occur in Western Balōchī, but, in special localities, some speakers occasionally substitute them for *t* and *d*, respectively, as in the east, and sometimes, even, substitute *s* for *t*.

Finally, for the eastern dialect, there remains the case of the surd consonants *ch*, *k*, *p*, *t*, and *f*, when in the middle of a word, and immediately preceding another consonant. Under these circumstances, and under this circumstance only, they remain unchanged. Thus, we have *k'apt'a*, not *k'ap't'a*, fallen, because the *p* is immediately followed by the consonant *t*.

Isolated words occasionally suggest apparent exceptions to these rules for Eastern Balōchī. Some of these are borrowed from other languages, and still retain their original pronunciation, as, for example, the Arabic word *minnat*, instead of *minnaθ*, entreaty. Other words are capable of a different explanation. Such, for instance, is

*sak'*, hard, which, according to the rule that a final *k'* preceded by a vowel becomes *χ*, we should expect to see spelt *sax*. The reason for the retention of the surd *k'* is that the word is originally *sakt'*,—compare the Persian *saxt*. In *sakt'* the *k'* has been preserved unchanged by the following *t'*, and when, as often happens in Balōchī, the final *t'* has been dropped, the *k'* remains hard under the memory of its influence. Again, we have *p'adēay*, not *p'adēay*, to run, because the word is really a contraction of an older *p'ad dēay*, lit. to give a foot.

Another letter peculiar to East Balōchī must also be noted. It is an aspirate of *w*, and I represent it by *w'*, corresponding to Mr. Dames's *wh*. Its pronunciation is peculiar. Mr. Dames informs me that the aspiration seems to accompany the *w* throughout, and not to precede it. In fact, *w'* seems to be a true surd, corresponding to the sonant *w*, as *f* does to *v*. This *w'* usually corresponds to a Persian *χw* or a Sanskrit *sv*, and to a West Balōchī *w*. Thus, corresponding to the Persian *χwush*, we have the West Balōchī *wash*, and the East Balōchī *w'ash*, sweet; to the Persian *χwāb*, we have W. Balōchī *wāb*, and E. Balōchī *w'āv*, sleep; and to the Sanskrit *svāda-*, taste, we have W. Balōchī *wād*, and E. Balōchī *w'ād*, salt.

Balōchī is fond of clipping its words. In commonly used vocables, such, for instance, as the preposition *ach* or *ash*, from, the initial vowel is often dropped. In the west, this word appears under many forms, such as *ach* or *ash*, *chi* or *shi*. Before a *w* it even becomes *chu*, as in *chu watī nafarā*, from (thine) own servants. Before a vowel or *h* it becomes simply *ch*, as in *chamudā*, for *ach hamudā*, from there.

Much more marked is the universal tendency to drop a final consonant. Thus, in the east, we have *rō*, as well as *rōsh*, a day; *gwān janay*, as well as *gwank' janay*, to call; and (West) *sak*, (East) *sak'*, for *sakt* (Persian *saxt*), hard. In both west and east a final *t* (or *θ*) is very frequently dropped. This is very prominent in the forms of the third person singular of verbs. Thus, in the west, we have *kushit* or *kushī*, and, in the east, *k'ushīθ* or *k'ushī*, he will slay, in which the form in *t* or *θ* is the original. Again, in the west, we have *kushagāyint*, *kushagāyin*, or *kushagāyī*, and, in the east, *k'ushayē*, he is slaying, in which the original form is that ending in *nt*. We shall also see that the past participle of a verb ends in *g* (East, *γ*), and that this *g* (*γ*) is quite commonly dropped.

This dropping of final consonants is of frequent occurrence, and is by no means confined to the letters above mentioned. The tendency must therefore be allowed for in reading Balōchī.

When a word ends in a long nasalized vowel, if a suffix beginning with a vowel is appended, the nasalization becomes a full *n*. Thus, we have *gwashā*, I will say, but *gwashān-i*, I will say to him.

The following is the full Balōchī alphabet in the Persian character,—including the special letters used in the east,—with the system of transliteration that will be adopted for the language in these pages:—

ا , a.	پ , p.
ب , i, e.	پ' , p'.
و , u, o.	ت , t.
آ , ā.	ت' , t'.
ب , b.	ث , t. (Only in borrowed words.)

ٺ , ʈ. (Only in borrowed words.)	ٺ , ʈ. (Only in borrowed words.)
ٹ , ʈ.	ٺ , ʈ. (Only in borrowed words.)
چ , ʃ.	ع , ʕ. (Only in borrowed words.)
چ , ch.	غ , γ.
چ , chʕ.	ف , f.
ح , h. (Only in borrowed words.)	ق , q. (Only in borrowed words.)
خ , x.	ک , k.
د , d.	ک , kʕ.
ڌ , ɖ. (Only in borrowed words.)	گ , g.
ڌ , ɖʕ. (Only in borrowed words.)	ل , l.
ذ , ɗ.	م , m.
ر , r.	ن , n.
ڙ , ɽ. (Only in borrowed words.)	و , w, v.
ڙ , ɽʕ. (Only in borrowed words.)	و , wʕ.
ز , z.	ز , aw.
ڙ , zh.	ز , ū.
س , s.	ھ , h.
ش , sh.	ي , y.
ص , ʂ. (Only in borrowed words.)	ي , ai.
ض , ʒ. (Only in borrowed words.)	ي , i.

**ARTICLE.**—There is no definite article. One of the demonstrative pronouns is employed in its place, if it is desired to emphasize the definiteness of a noun.

As in Persian, the force of the indefinite article is given by the addition of a suffixed *-ē*, the *‘yā-e-waḥdat,’* thus, *mard*, man, *mardē*, a man.

**GENDER.**—There is no distinction of grammatical gender in Balōchī. Male and female are distinguished either by the use of different words,—as in *gurānd*, a ram, *gaḍ*, a ewe,—or by the addition of words such as *nar*, male, and *mādag* (Eastern, *māday*), female.

**DECLENSION OF NOUNS.**—There is only one declension. Nouns are declined as follows :—

*Lōg* (*lōγ*), a house.

	Western Dialect.	Eastern Dialect.
Sing.		
Nom.	<i>lōg</i>	<i>lōγ.</i>
Gen.	<i>lōga</i>	<i>lōγ, lōγē.</i>
Dat.	<i>lōgā, lōgā-rā</i>	<i>lōγār, lōγā-rā.</i>
Obl.	<i>lōgā</i>	<i>lōγā.</i>

	Western Dialect.	Eastern Dialect.
Plur.		
Nom.	<i>lōg, lōgā̃</i>	<i>lōγ, lōγā̃.</i>
Gen.	<i>lōgāna, lōgānī</i>	<i>lōγānī.</i>
Dat.	<i>lōgā̃, lōgā̃-rā</i>	<i>lōγā̃, lōγā̃-rā.</i>
Obl.	<i>lōgā̃</i>	<i>lōγā̃.</i>

The oblique case is used with prepositions, as in *ash lōgā*, from the house ; *ash lōgā̃*, from the houses. It will be observed that the plural is formed by nasalizing the oblique case singular. If this is followed by a vowel, the nasalization becomes a full *n*. Thus, when in the genitive it is followed by the termination *ī*, we get *lōgān-ī*, not *lōgā̃-ī*. So, when *ash*, from, follows, as it sometimes does, the noun, we get *lōgān ash*, not *lōgā̃ ash*, from the houses. Similarly in the eastern dialect.

The accusative takes either the form of the nominative or that of the dative. The latter form is most used when definiteness is indicated, or when it is required to distinguish a nearer object from one more remote.

When a noun is the subject of a verb in one of the tenses derived from the past participle of a transitive verb, it is put into the agent case, exactly as in Hindi. The agent case is the same in form as the oblique case.

The other case relations are indicated by prepositions or postpositions. A preposition governs a noun in the oblique case, as in *ash lōgā* (*ash lōγā*), from the house ; but a postposition governs a noun in the genitive case, as in *lōga sarā* (*lōγ sarā*), on the house ; *lōgānī sarā* (*lōγānī sarā*), on the houses. Prepositions precede, and postpositions follow, the nouns they govern. Occasionally, however, prepositions exceptionally follow, instead of preceding, as in *lōgān ash*, from the houses, quoted above. When this happens, the preposition still governs the oblique case.

If a noun is made indefinite by the addition of the indefinite article *-ē*, a, the case terminations are added after the article. Thus, singular oblique *lōgēā* (*lōγēā*). Naturally, this form is used only in the singular.

If a noun ends in *ā*, a *y* is inserted before the terminations. Thus, *hayā*, shame, sing. obl. *hayāyā*. But, in the eastern dialect, a few words of this class insert *h*, preceded by a short *a*, instead of *y*. Thus, *wāzhā*, a lord, plural *wāzhahā̃* ; *bēgā*, evening, sing. obl. *bēgahā*, in the evening. On the other hand, in the western dialect, nouns like *hayā* form the genitive singular by adding *ī*, not *a*, as in *hayāī*, of shame. I have no information as to the treatment of such nouns in the other cases in the western dialect.

Most nouns ending in *ō*, change this *ō* to *av* before terminations, and before the indefinite article. Thus, *lērō*, camel, *lēravā̃*, camels ; *lēravē*, a camel.

The genitive precedes the noun by which it is governed. Thus, *marda sar* (Eastern, *mard sar*), the man's head ; *marda sara mīd* (Eastern, *mard sar mīd*), the hair of the head of the man. In the east it is, in the singular, usually the same as the nominative, but it sometimes takes the termination *ē*, as in *mulkē sardār*, the chief man of the country ; *mañ p'īthē naukar*, my father's servant. In the genitive singular of the western dialect, I have followed Mockler in writing it with a short *a*. Thus, *lōga*, not *lōgā* as in the oblique case. So far, however, as I can ascertain, either *lōga* or *lōgā* may be used both in the genitive and in the oblique singular. Balōchī scribes, writing in the



Persian character, make no distinction between the two forms, and use either for either case indiscriminately. In fact we may assume that, in the western dialect, the genitive singular and the oblique singular both end in *a* or *ā*, and that the genitive is in form the same as the oblique.

Sometimes an adjective of possession is used instead of the genitive. In such cases, the adjective follows the noun. These adjectives will be dealt with in the next section.

After numerals, and other adjectives signifying number, the noun is usually in the singular, as in *dō bach*, two sons.

**ADJECTIVES.**—The principal adjectival suffixes are *-ī*, *-īg*, and *-ēn*. The vowels of the two last vary according to the final letter of the noun to which one or other may be added. The termination *-ī* occurs in both dialects, as in *bādshāhī*, royal, from *bādshāh*, a king.

The termination *-īg* forms adjectives of possession and of relationship. It takes various forms. In the western dialect, it is most often *-aig*, as in *mard*, a man, *mardaig*, of or belonging to a man. Some pronounce it *-īg*, as in *mardīg*. In the eastern dialect, it generally takes the form *-ēy* or *-ēyā*, as in *dārēy*, wooden, from *dār*, wood; *mardēy* or *mardēyā*, of or belonging to the man, from *mard*, man. It is sometimes weakened to *ē*, as in *mardē*, of or belonging to a man. These adjectives are often used with the force of the genitive, and in such cases follow the governing noun, instead of preceding it, as in the case of the regular genitive. Thus, in the western dialect, we have *ē lōg bādshāhaig-int*, this house is the king's.

When an adjective is used attributively, it generally precedes its noun, and then takes the suffix *-ē*, which, as usual in such cases, becomes *-en* before a vowel. Some forms of the western dialect have *-ī* instead of *-ē*. Examples are *ā* (Eastern, *ā̃*) *sharrē* *mard*, that good man, as compared with *sharr*, good; *sharren āp* (Eastern, *sharren āf*), good water. When not used attributively, they do not take this termination. Thus, *ā* (Eastern, *ā̃*) *mard sharr-ant* (Eastern, *-ant'*), those men are good. If an adjective ends in a nasalized vowel, the nasalized vowel becomes a full *n* before the *-ē*. Thus, from (Eastern) *k'isāĩ*, small, we have *k'isānē*. This *ē* is not a long vowel, but is pronounced quite shortly.

Adjectives do not otherwise change. They are immutable for gender, number, and case.

The comparative degree is formed by adding *-tir*, as in *sharr*, good, *sharrtir*, better. In the eastern dialect the corresponding suffix is *-t'ar* or *-t'ir*, as in *sak*, strong, *sakt'ar*, stronger. The primary form of the adjective sometimes undergoes a change when these suffixes are added. Thus :—

Western Dialect.	Eastern Dialect.
<i>mazan</i> , great.	<i>mazaĩ</i> , great.
Comparative, <i>mastir</i> .	<i>mast'ir</i> .
<i>burz</i> , high.	<i>burz</i> , high.
Comparative, <i>bustir</i> or <i>burztar</i> .	<i>burzāt'ir</i> .
<i>kasān</i> , small.	<i>k'isāĩ</i> , small.
Comparative, <i>kastir</i> .	<i>k'ast'ar</i> or <i>k'isānt'ir</i> .



The thing with which comparison is made is governed by the ablative preposition *ash*, *ach*, or *chi*, than, the corresponding eastern preposition being *azh*, *ash*, or *shi*. Thus :—

(West) *ē mard chi ā mardā sharrtir-ī*, this man is better than that man.

(East) *azh t'ō sakt'ar-ē*, he is stronger than thee. In such cases, the comparative suffix is, in the east, sometimes omitted, as in *azh t'ō nēχ-ē*, he is better than thee.

There is no proper superlative form. The comparative may be used as a superlative; or adverbs, such as *sakē* (Eastern, *sakīā*), very, may be used. The most common method is to use the comparative in some such phrase as (West) *ē chi drustā sharrtir-ī*, this is better than all, or (East) *azh t'ēwayē mast'ir*, greater than all. In the west, the Persian suffix *-tarīn* is sometimes used, as in *kastarīn*, the youngest.

**PRONOUNS.**—Pronouns, especially the personal pronouns, have, as in the Ghalchah languages, two forms of the genitive. The first is the ordinary genitive, corresponding to our 'my,' 'thy,' 'his,' and so on. The other is a genitive absolute, corresponding to our 'mine,' 'thine,' 'ours,' 'yours,' and so on. It is formed by adding the possessive suffix *-īg*, described under the head of adjectives, to the simple genitive.

The pronoun of the first person is described as follows :—

		Western Dialect.	Eastern Dialect.
Sing.			
Nom.	I,	<i>man</i> .	<i>mā, ma, mā.</i>
Gen.	my,	<i>manī</i> .	<i>manī, māī.</i>
Gen. Abs.	mine,	<i>manīg</i> .	<i>maīy.</i>
Acc.-Dat.	me, to me,	<i>manā, manā-rā.</i>	<i>manā.</i>
Obl.	me,	<i>manā</i> (Ag. <i>man</i> ).	<i>mā.</i>
Plur.			
Nom.	we,	<i>amā, mā.</i>	<i>mā.</i>
Gen.	our,	<i>amaī, maiī.</i>	<i>māī.</i>
Gen. Abs.	ours,	<i>amaīg, maiīg.</i>	<i>maīy.</i>
Acc.-Dat.	us, to us,	<i>amā-rā, mā-rā.</i>	<i>mār, mā-rā.</i>
Obl.	us,	<i>amā, mā.</i>	<i>mā.</i>

The old form of the nominative plural is *māk'*, and, in the eastern dialect, this has survived when the verb substantive is suffixed to the pronoun. Thus, *māk'-ū* (not *mā-ū*), we are; *māk'-athū*, we were.

The pronoun of the second person is declined as follows :—

		Western Dialect.	Eastern Dialect.
Sing.			
Nom.	thou,	<i>tau</i> .	<i>t'au, t'a, t'ō.</i>
Gen.	thy,	<i>taī, taī.</i>	<i>t'aī.</i>
Gen. Abs.	thine,	<i>taīg.</i>	<i>t'aīy.</i>
Acc.-Dat.	thee, to thee,	<i>tarā, tarā-rā.</i>	<i>t'ar, t'a-rā.</i>
Obl.	thee,	<i>tau</i> .	<i>t'au, t'a.</i>

		Western Dialect.	Eastern Dialect.
Plur.			
Nom.	ye,	<i>shumā.</i>	<i>shawā, shā.</i>
Gen.	your,	<i>shumaiī.</i>	<i>shawāī, shāī.</i>
Gen. Abs.	yours,	<i>shumaiīg.</i>	<i>shawāīγ.</i>
Acc.-Dat.	you, to you,	<i>shumā-rā.</i>	<i>shawār, shār.</i>
Obl.	you,	<i>shumā.</i>	<i>shawā, shā.</i>

As in the case of the first person, there is, in the east, an old form, *shawāk'*, of the nominative plural, which is used when the verb substantive is suffixed. Thus, *shawāk'-ēθ*, you are; *shawāk'-aθē*, you were.

There is no pronoun of the third person. The demonstrative pronouns are used in its place.

**PRONOMINAL SUFFIXES.**—The personal pronouns are often represented by pronominal suffixes. These are:—

	Western Dialect.	Eastern Dialect.
Sing. and Plur.		
1st person	- <i>ū.</i>	- <i>ā, ū.</i>
2nd person	- <i>it.</i>	?
3rd person		
Sing.	- <i>ē</i> or <i>ī.</i>	- <i>ī.</i>
Plur.	- <i>ish.</i>	- <i>ish, ā.</i>

The forms for the first and second persons are very rarely used, but -*ē* (-*ī*) and -*ish* of the third person are quite common. The eastern -*ā*, -*ū* (first person) and *ā* (third person) appear to be used only with verbs. In the eastern dialect, the singular and plural of the third person are commonly confounded, and each is used indiscriminately for the other. In the western dialect, when -*ē* or -*ish* is added to a word ending in *ā*, the two contiguous vowels coalesce into *ai*. Thus, *mālā* (acc. sing.) + *ē* becomes *mālai*, his cattle, and *lōgā* (acc. sing.) + *ish* becomes *lōgaish*, their house.

These suffixes are added to nouns to indicate the genitive or the dative. The above two are examples of the use to signify the genitive in the western dialect. For the eastern, we may quote *girōχ-ī*, a purchaser of it. For the dative, we may quote *ruskat-ē*, (give) leave to him.

Most frequently they are used with verbs. If the verb is transitive, and is in one of the tenses formed from the present base, they indicate the object, direct or remote, if that object is not mentioned elsewhere in the sentence. Thus:—

(West) *man a-kushān-ē* (for *kushā-ē*), I will kill him.

*man a-girān-ish* (for *girā-ish*), I will seize them.

(East) *mā k'-ārān-ī* (for *k'-ārā-ī*), I will bring it.

*bar-ish*, take them away.

*manzūr ma k'anant'-ā*, if they do not agree to them (-*ā*).

If the verb is transitive, and is in one of the tenses formed from the past participle, the suffix indicates the agent, i.e. the subject, if it is not expressed elsewhere in the sentence. Thus:—

(West) *kutag-ē*, he made, lit. made by him.

*burtagent-ish*, they carried (it) off, lit. carried off by them.

(East) *ā k'uθa* or *k'uθa-i*, he made, lit. made by him.  
*jaθa-ish*, they struck, lit. struck by them.

In the above examples, the suffixes are all attached to the verb, but this is not necessary. Such suffixes may be attached, exactly as occurs in the Ghalchah languages, to any other word, usually a noun, in the sentence. Mockler gives a good example:—

*wati ushtira guṭā lōnjān kutag-ē*, or  
*wati ushtira guṭai (guṭā+ē) lōnjān kut*, or  
*wati ushtira guṭā lōnjān-ē kut*, he (-ē) made it pendent on the neck of his camel.

**DEMONSTRATIVE PRONOUNS.**—There are two demonstrative pronouns, a proximate and a remote. The proximate demonstrative is thus declined:—

‘This,’ ‘he,’ ‘she,’ ‘it.’

	Western Dialect.	Eastern Dialect.
Sing.		
Nom.	<i>ē</i> .	<i>ēsh</i> , <i>ē</i> , <i>i</i> .
Gen.	<i>ishī</i> , <i>ēshī</i> .	<i>ēshī</i> , <i>ēshiyā</i> .
Dat.	<i>ishiā-rā</i> , <i>ēshiā-rā</i> .	<i>ēshiyār</i> .
Obl.	<i>ishiā</i> , <i>ēshiā</i> .	<i>ēshiyā</i> .
Plur.		
Nom.	<i>ē</i> , <i>ēshā</i> .	<i>ēsh</i> , <i>ēshā</i> .
Gen.	<i>ishānī</i> , <i>ēshānī</i> .	<i>ēshānī</i> .
Dat.	<i>ishānā</i> , <i>ishā-rā</i> . <i>ēshānā</i> , <i>ēshā-rā</i> .	<i>ēshā-rā</i> .
Obl.	<i>ishā</i> , <i>ēshā</i> .	<i>ēshānī</i> .

The oblique case may be used for practically any case, including the dative. The accusative may have the form of the dative, or of the oblique case.

The remote demonstrative pronoun is thus declined:—

‘That,’ ‘he,’ ‘she,’ ‘it.’

	Western Dialect.	Eastern Dialect.
Sing.		
Nom.	<i>ā</i> .	<i>ā</i> , <i>āh</i> .
Gen.	<i>āi</i> , <i>āyi</i> , <i>āhī</i> , <i>āhiyai</i> .	<i>āhi</i> , <i>āhiyā</i> .
Dat.	<i>āi-rā</i> , <i>āyā-rā</i> .	<i>āhiyār</i> .
Obl.	<i>āyā</i> , <i>āhiyā</i> , <i>aiyā</i> .	<i>āhiyā</i> .
Plur.		
Nom.	<i>ā</i> , <i>āyā</i> , <i>āhā</i> .	<i>ā</i> , <i>āh</i> , <i>āhā</i> .
Gen.	<i>āyānī</i> , <i>āhānī</i> .	<i>āhānī</i> .
Dat.	<i>āyānā-rā</i> , <i>āhānā-rā</i> .	<i>āhā-rā</i> .
Obl.	<i>āyā</i> , <i>āhā</i> .	<i>āhānī</i> .

In the western dialect, there is a singular genitive absolute, *āyēg* or *āhēg*, his. Probably also there is a plural *āyānīg* or *āhānīg*, theirs, but it is not mentioned either by Mockler or by Pierce. The initial *ā* of the western forms may be nasalized, as in the east. Thus, *ā̃*, he; *ā̃hānī*, of them.

The oblique case may be used for practically any case. The accusative may have the form of the dative or of the oblique case. The oblique case is often combined with a preposition into one word, as in (West) *chi-māhā*, for *chi mā āhā*, from among them; *chāhiyā*, for *chi-āhiyā*, from that.

To the two demonstrative pronouns, the particle *ham* is very frequently prefixed. It means 'even,' and is equivalent to the Hindī suffix *-hī*. Nominally, as in the case of *-hī*, it gives emphasis, as in *ham-ē*, this very; *ham-ā* or *ham-ā*, that very. But the compound is frequently used as a simple demonstrative pronoun, or as a pronoun of the third person, so that *hamā* or *hamā* means merely 'he,' 'she,' 'it,' or 'that.' The prefix *ham* is used in both dialects. In the east it is sometimes weakened to *haw*, so that we get *hamēsh* or *hawēsh*, *hamē* or *hawē*, *hamā* or *hawā*, and so on.

These compounds are of very frequent occurrence, and will often be met with in the following pages. They are declined exactly like the simple pronouns.

**RELATIVE.**—In both dialects, the relative pronoun is the Persian *ki* (Eastern, *k'i*), which is not declined. Its declension is formed with the aid of another pronoun. Thus, (East) *k'i ēshiyā*, whose, lit. who of this. The idiom is the same as that of Persian.

**INTERROGATIVE.**—The interrogative pronouns are *kai* (Eastern, *k'āi*), who?, and *chī* (Eastern, *ch'i*), what?, and others. Used as adjectives, these are indeclinable. Used substantively, they are declined as follows:—

'Who?'

	Western Dialect.	Eastern Dialect.
Sing.		
Nom.	<i>kai</i> .	<i>k'āi</i> .
Gen.	<i>kaii</i> .	<i>k'āiγ</i> .
Dat.	<i>kaiā-rā</i> , <i>kai-rā</i> .	<i>k'āiār</i> .
Obl.	<i>kaiā</i> .	<i>k'āiā</i> .
Plur.		
Nom.	<i>kai</i> .	...
Gen.	<i>kaiigānī</i> .	...
Dat.	<i>kaiigā</i> .	...
Obl.	<i>kaiigā</i> .	...

In the east, the plural is the same as the singular, and, in the west, the singular may also be used as a plural.

'What?'

	Western Dialect.	Eastern Dialect.
Sing.		
Nom.	<i>chī</i> .	<i>ch'i</i> .
Gen.	<i>chī</i> , <i>chiā</i> .	?
Dat.	<i>chīā-rā</i> .	?
Obl.	<i>chīā</i> .	?

The plural is the same as the singular.

In the western dialect, there is *kujām*, *kutām*, *kudām*, *kujān*, *kutān*, or *kudān*, which? This, when used substantively, is thus declined :—

	Singular.	Plural.
Nom.	<i>kujām</i> .	<i>kujām</i> .
Gen.	<i>kujāmī</i> .	<i>kujāmānī</i> .
Dat.	<i>kujāmiā</i> .	<i>kujāmā</i> .
Obl.	<i>kujāmiā</i> .	<i>kujāmā</i> .

Similarly for the other forms. In the eastern dialect, there is *k'ithā* or *t'ā*, which?, what?, which is used only as an adjective.

**REFLEXIVE PRONOUN.**—The reflexive pronoun is *wat* (Eastern, *waθ*), self. The genitive means 'own.' It is thus declined :—

'Self.'

	Western Dialect.	Eastern Dialect.
Sing.		
Nom.	<i>wat</i> .	<i>waθ</i> .
Gen.	<i>watī</i> .	<i>waθī</i> .
Gen. Abs.	<i>watīg</i> .	<i>waθīg</i> .
Dat.	<i>watā-rā</i> .	<i>waθār</i> .
Obl.	<i>watā</i> (Ag. <i>wat</i> ).	<i>waθā</i> .
Plur.		
Nom.	...	<i>waθā</i> .
Gen.	...	<i>waθānī</i> .
Dat.	...	<i>waθā-rā</i> .
Obl.	...	<i>waθā</i> .

This pronoun is employed, like the Hindi *āp*, to refer to the subject of the sentence. In the eastern dialect, *p'a waθā* or *ma waθā* is used to mean 'amongst themselves,' etc. It is the equivalent of the Hindi *āpas-mē*. In the western dialect, the plural is the same as the singular.

*Jind*, body, is also used in both dialects to mean 'self.'

The following are additional pronominal forms from the west :—

*kas*, anyone, someone.  
*har kas*, everyone.  
*hēch*, *hech*, any.  
*chī*, any.  
*chunt*, how much? how many?  
*bāz*, many.  
*lahtē*, some, a few.

For the eastern dialect, we may quote :—

*k'as*, anyone, someone.  
*har k'as*, everyone.  
*hēch'*, *hēch'ī*, any.  
*ch'ī*, any.  
*ch'īχ-t'ar*, *ch'īχ-t'ar*, how much? how many?  
*bāz*, many.

- k'am*, a few.  
*k'ardē*, some.  
*t'i*, other.  
*t'ēyī*, *t'ēwayē*, all.  
*drust'*, *kull*, *las*, the whole.

**CONJUGATION.—Auxiliary Verbs and Verb Substantive.**—Before dealing with the active verb, it will be convenient to discuss the verb substantive, which is also used as an auxiliary verb. This is used enclitically, and is attached as a suffix to some other word in the sentence. It is conjugated as follows :—

Present, 'I am,' etc.

Western Dialect.	Eastern Dialect.
Sing.	
1. <i>ā</i> , <i>ī</i> , or <i>ū</i> .	<i>ā</i> .
2. <i>ē</i> .	<i>ē</i> .
3. <i>int</i> , <i>in</i> , or <i>ī</i> .	<i>ē</i> .
Plur.	
1. <i>in</i> , <i>ī</i> , <i>an</i> , or <i>ā</i> .	<i>ū</i> .
2. <i>it</i> , <i>ē</i> .	<i>ēθ</i> , <i>ē</i> .
3. <i>ant</i> , <i>an</i> , <i>ā</i> , or <i>ā</i> .	<i>ant'</i> , <i>an</i> , or <i>ā</i> .

Past, 'was,' etc.

Sing.	
1. <i>atā</i> , <i>atū</i> .	<i>aθā</i> .
2. <i>atē</i> .	<i>aθē</i> .
3. <i>at</i> .	<i>aθ</i> , <i>ēθ</i> .
Plur.	
1. <i>atin</i> , <i>atī</i> , <i>atan</i> , or <i>atā</i> .	<i>aθū</i> .
2. <i>atit</i> , <i>atē</i> .	<i>aθē</i> .
3. <i>atant</i> , <i>atan</i> , <i>atā</i> .	<i>aθant'</i> , <i>aθan</i> .

After a long vowel, the initial *a* is liable to be dropped, as in *ḍagārā-t* for *ḍagārā-at*, he was in the fields.

These are often attached to personal pronouns, as well as to other words. Thus, (Western) *man-ā*, I am; *tau-ē*, thou art, and so on. But it must be remembered that in the eastern dialect, when they are suffixed to the first or second person plural, the pronouns take the forms *māk'* and *shawāk'*, respectively (see pp. 343, 344). We thus get the following conjugation in the east :—

Singular.	Plural.
1. <i>man-ā</i> , I am.	<i>māk'-ū</i> , we are.
2. <i>t'av-ē</i> , thou art.	<i>shawāk'-ēθ</i> , <i>shawāk'-ē</i> , you are.
3. <i>āh-ē</i> , he is.	<i>āh-ant'</i> , they are.

Similarly, for the past, we have :—

Singular.	Plural.
1. <i>man-aθā</i> , I was.	<i>māk'-aθū</i> , we were.
2. <i>t'av-aθē</i> , thou wast.	<i>shawāk'-aθē</i> , you were.
3. <i>āh-aθ</i> , <i>āh-ēθ</i> , he was.	<i>āh-aθant'</i> , they were.



The negative form of this verb is *neā* or *niā*, I am not, and so on.

Another form of the verb substantive, meaning 'to be,' 'to exist,' and connected with the Persian *hast*, is also used in the present and the past. Thus:—

'I am,' 'I exist.'

	Western Dialect.	Eastern Dialect.
Sing.		
1.	<i>astā</i> or <i>hastā</i> .	<i>ast'ā</i> .
2.	<i>astē</i> , <i>hastē</i> .	<i>ast'ē</i> .
3.	<i>ast</i> , <i>astint</i> , <i>astī</i> , <i>hast</i> , <i>hastint</i> , <i>hastī</i> .	<i>ast'ē</i> .
Plur.		
1.	<i>astin</i> , <i>astī</i> , <i>hastin</i> , <i>hastī</i> .	<i>ast'ū</i> .
2.	<i>astit</i> , <i>astē</i> , <i>hastit</i> , <i>hastē</i> .	<i>ast'ēθ</i> , <i>ast'ē</i> .
3.	<i>astant</i> , <i>astan</i> , <i>astā</i> , <i>hastant</i> , <i>hastan</i> , <i>hastā</i> .	<i>ast'ant'</i> , <i>ast'an</i> , <i>ast'ā</i> .

The past is apparently used only in the east. In the west, the past of *baiag*, to be, is used instead, or the present may be used for the past, as in *yak mardumēā-ra dō bach hastant*, to a certain man were two sons. In the east it is thus conjugated:—

'I was,' 'I existed.'

	Singular.	Plural.
1.	<i>ast'aθā</i> .	<i>ast'aθū</i> .
2.	<i>ast'aθē</i> .	<i>ast'aθē</i> .
3.	<i>ast'aθ</i> , <i>ast'ā</i> .	<i>ast'aθant'</i> , <i>astaθan</i> .

This verb is used with the dative to express the meaning of 'have,' as in (western dialect) *manā hast*, there is to me, i.e. I have.

The negative is *nīst* (East, *nēst'ē*), he is not, with a past (only East) *nēst'ā*, he was not, and so for the other persons.

**ACTIVE VERB.**—As in other Eranian languages, the conjugation of the verb is founded upon two bases,—a present and a past. The present base, commonly called the 'root,' is the same as the second person singular of the imperative, and may most easily be obtained by dropping the final *ag* (Eastern, *ay*) of the infinitive. Thus, from *kanag* (Eastern, *k'anay*), to do, we get the present stem *kan-* (or *k'an-*).

The formation of the past base, or past participle, is more varied. In the western dialect, many verbs form it by simply adding *-tag* to the present stem. Thus, from *prushag*, to break (intrans.), we get the present base *prush-* and a past base *prush-tag*. In the eastern dialect, the corresponding suffix in such cases is *-t'ay*, so that from *p'rushay*, to break, we get *p'rusht'ay*. But, after a vowel, according to the general rule given on p. 338, this *-t'ay* becomes *-θay*, so that, e.g., from *biay*, to become, we get the past base *biθay*.

Many verbs, mostly those corresponding to Persian verbs in *-īdan*, add *-itag* (Eastern, *-iθay*). Thus the verb *rasag* (Eastern, *rasay*), to arrive (Persian, *rasīdan*), has its past base *rasitag* (Eastern, *rasīθay*).

In all these cases, the final *γ* of the past base, which is also the past participle, in the eastern dialect, is dropped when it comes at the end of the word, and is retained only when terminations are added. Thus, while we have *p'rusht'ay-ā*, I broke, with

the suffix *-ā* of the first person, we have *p'rusht'a*, not *p'rusht'ay*, he broke, because the third person singular of the past tense has no suffix. In the western dialect, the dropping of the corresponding final *g* is optional, so that we have *prushtag* or *prushta*, he broke. It is, however, always preserved before suffixes. Henceforth, I shall call the form with *g* or *γ* the long form, and that without *g* or *γ* the short form of the past participle.

The following list of the principal verbs with irregular past participles is compiled from the works of Pierce, Mockler, and Dames. The past participles are given in their short forms :—

WESTERN DIALECT.		EASTERN DIALECT.		Meaning.
Infinitive.	Past Part.	Infinitive.	Past Part.	
<i>āyag</i> . . . . .	<i>atka</i> . . . . .	<i>āγ</i> . . . . .	<i>ātka, āχt'a</i> . . . . .	to come.
.....	.....	<i>aksay</i> . . . . .	<i>ak'ist'a</i> . . . . .	to sleep.
<i>(ishkanag)</i> . . . . .	<i>(ishkuta)</i> . . . . .	<i>ashk'anay</i> . . . . .	<i>ashk'uḡa</i> . . . . .	to hear.
.....	.....	<i>bāγ</i> . . . . .	<i>bāiḡa</i> . . . . .	to be killed.
<i>baiag</i> . . . . .	<i>bīta, būta</i> . . . . .	<i>bīaγ</i> . . . . .	<i>bīḡa</i> . . . . .	to be, to become.
<i>bandag</i> . . . . .	<i>basta</i> . . . . .	<i>banday</i> . . . . .	<i>bast'a</i> . . . . .	to bind.
<i>barag</i> . . . . .	<i>burta</i> . . . . .	<i>baray</i> . . . . .	<i>burt'a</i> . . . . .	to bear.
<i>bōjag</i> . . . . .	<i>bōtka</i> . . . . .	<i>bōzhaγ</i> . . . . .	<i>bōχt'a</i> . . . . .	to open, undo.
<i>brējag</i> . . . . .	<i>brētka</i> . . . . .	<i>brējaγ</i> . . . . .	<i>brētka</i> . . . . .	to fry.
<i>bashkag</i> . . . . .	<i>bashkita</i> . . . . .	<i>bashk'ay</i> . . . . .	<i>bashk'aḡa</i> . . . . .	to give.
.....	.....	<i>bushk'ay</i> . . . . .	<i>buχt'a</i> . . . . .	to go off, be discharged.
<i>chinag</i> . . . . .	<i>cīta</i> . . . . .	<i>chinay</i> . . . . .	<i>chiḡa</i> . . . . .	to pick up.
<i>chōpag</i> . . . . .	<i>chupta</i> . . . . .	<i>chōfaγ</i> . . . . .	<i>chōfḡa</i> . . . . .	to fry.
<i>daiag</i> . . . . .	<i>dāta</i> . . . . .	<i>dēaγ</i> . . . . .	<i>dāḡa</i> . . . . .	to give.
<i>dārag</i> . . . . .	<i>dāshṭa</i> . . . . .	<i>dāraγ</i> . . . . .	<i>dāshṭ'a</i> . . . . .	to hold.
<i>dirag</i> . . . . .	<i>dīrta</i> . . . . .	<i>dinaγ</i> . . . . .	<i>dirt'a</i> . . . . .	to tear.
<i>dōchag</i> . . . . .	<i>dōtka</i> . . . . .	<i>dōshaγ</i> . . . . .	<i>dōχt'a</i> . . . . .	to sew.
.....	.....	<i>dōshaγ</i> . . . . .	<i>dusht'a</i> . . . . .	to milk.
<i>dranjag</i> . . . . .	<i>dratka</i> . . . . .	<i>dranjaγ</i> . . . . .	<i>dranjiḡa</i> . . . . .	to hang up.
<i>drushag</i> . . . . .	<i>drushta</i> . . . . .	<i>drushay</i> . . . . .	<i>drusht'a</i> . . . . .	to grind.
.....	.....	<i>garday</i> . . . . .	<i>gart'a</i> . . . . .	to return.
<i>gichinag</i> . . . . .	<i>gichita</i> . . . . .	<i>gishainay</i> . . . . .	<i>gishaint'a</i> . . . . .	to choose.
.....	.....	<i>gēzhay</i> . . . . .	<i>giχt'a</i> . . . . .	to bear, bring forth.
<i>gindag</i> . . . . .	<i>dīsta, cīta</i> . . . . .	<i>ginday</i> . . . . .	<i>dīḡa</i> . . . . .	to see.

WESTERN DIALECT.		EASTERN DIALECT.		Meaning.
Infinitive.	Past Part.	Infinitive.	Past Part.	
<i>girag</i> . . .	<i>gipta</i> . . .	<i>giray</i> . . .	<i>gipt'a</i> . . .	to seize, take.
<i>grādag</i> . . .	<i>grāsta</i> . . .	<i>grāḍay</i> . . .	<i>grāst'a</i> . . .	to cook, boil.
<i>gwajag</i> . . .	<i>gwatka</i> . . .	<i>gwajay</i> . . .	<i>gwatk'a</i> . . .	to pull out.
<i>gwashag</i> . . .	<i>gwashta</i> . . .	<i>gushay</i> . . .	<i>gwasht'a</i> . . .	to speak.
<i>gwazag</i> . . .	<i>gwasta</i> . . .	<i>guzay</i> . . .	<i>gwast'a</i> . . .	to pass by.
<i>gōfag</i> . . .	?	<i>gwajay</i> . . .	<i>gwapt'a</i> . . .	to weave.
.....	.....	<i>gwājay</i> . . .	<i>gwāpt'a</i> . . .	to summon.
<i>ilag</i> . . .	<i>ishta</i> . . .	<i>ilay</i> . . .	<i>isht'a</i> . . .	to allow, permit.
<i>ishkanag</i> . . .	<i>ishkuta</i> . . .	<i>ashk'anay</i> . . .	<i>ashk'uḥa</i> . . .	to hear.
<i>janag</i> . . .	<i>jata</i> . . .	<i>janay</i> . . .	<i>jaba</i> . . .	to beat, strike.
<i>kanag</i> . . .	<i>kuta</i> . . .	<i>k'anay</i> . . .	<i>k'uḥa</i> . . .	to do, make.
<i>kapag</i> . . .	<i>kapta</i> . . .	<i>k'afay</i> . . .	<i>k'apt'a</i> . . .	to fall.
.....	.....	<i>k'izay</i> . . .	<i>k'isht'a</i> . . .	to leave.
<i>(badag)</i> . . .	<i>(badita)</i> . . .	<i>maḍay</i> . . .	<i>mast'a</i> . . .	to freeze.
<i>nichag</i> . . .	<i>mitka</i> . . .	<i>mishay</i> . . .	<i>misht'a</i> . . .	to suck.
<i>mirag</i> . . .	<i>murta</i> . . .	<i>miray</i> . . .	<i>murt'a</i> . . .	to die.
<i>mirag</i> . . .	<i>mirita</i> . . .	<i>miray</i> . . .	<i>miraba</i> . . .	to fight.
.....	.....	<i>nichay, mēzay</i> . . .	<i>nisht'a</i> . . .	to make water.
<i>nibisag</i> . . .	<i>nibishta</i> . . .	<i>nibisay</i> . . .	<i>nibist'a</i> . . .	to write.
<i>nindag</i> . . .	<i>nishita</i> . . .	<i>ninday</i> . . .	<i>nisht'a</i> . . .	to sit, dwell.
.....	.....	<i>nyāzay</i> . . .	<i>nyāst'a</i> . . .	to post, appoint.
<i>pachag</i> . . .	<i>pata, patka</i> . . .	<i>p'ashay</i> . . .	<i>p'atk'a</i> . . .	to bake, boil, cook.
.....	.....	<i>p'adēay</i> . . .	<i>p'adāḥa</i> . . .	to run.
.....	.....	<i>raḍay</i> . . .	<i>rast'a</i> . . .	to tear up.
<i>rēchag</i> . . .	<i>rētkā</i> . . .	<i>rīshay</i> . . .	<i>riḥt'a</i> . . .	to scatter, pour.
<i>rēsag</i> . . .	<i>rista</i> . . .	<i>rēsay</i> . . .	<i>rēst'a</i> . . .	to spin.
<i>rōpag</i> . . .	<i>rupta</i> . . .	<i>rōp'ay</i> (? <i>rōfay</i> ) . . .	<i>rupt'a</i> . . .	to sweep.
<i>rauag</i> . . .	<i>shuta</i> . . .	<i>ravay</i> . . .	<i>shuḥa, shāḍa, rapt'a</i> . . .	to go.
<i>rudag</i> . . .	<i>rusta</i> . . .	<i>ruḍay</i> . . .	<i>rust'a</i> . . .	to grow.
<i>runag</i> . . .	<i>ruta</i> . . .	<i>runay</i> . . .	<i>ruḥa, runt'a</i> . . .	to reap.
<i>sindag</i> . . .	<i>sista</i> . . .	<i>sinday</i> . . .	<i>sist'a</i> . . .	to pluck, break.

WESTERN DIALECT.		EASTERN DIALECT.		Meaning.
Infinitive.	Past Part.	Infinitive.	Past Part.	
<i>sōchag</i> . . . .	<i>sōtka</i> . . . .	<i>sōshay</i> . . . .	<i>sōχt'a</i> . . . .	to burn (trans.).
<i>suchag</i> . . . .	<i>sutka</i> . . . .	<i>sushay</i> . . . .	<i>suχt'a</i> . . . .	to burn (intrans.).
<i>sumbag</i> . . . .	<i>subta, sumbita</i> . . . .	<i>subay</i> . . . .	<i>subt'a</i> . . . .	to bore, pierce.
<i>shamōshag</i> . . . .	<i>shamōshita</i> . . . .	<i>shamōshay</i> . . . .	<i>shamushit'a</i> . . . .	to forget.
.....	.....	<i>shast'ay</i> . . . .	<i>shast'āḡa</i> . . . .	to send.
.....	.....	<i>shawashk'ay</i> . . . .	<i>shawayχt'a</i> . . . .	to sell.
<i>shōdag</i> . . . .	<i>shushta</i> . . . .	<i>shōḡay</i> . . . .	<i>shust'a</i> . . . .	to wash.
.....	.....	<i>shuḡay</i> . . . .	<i>shust'a</i> . . . .	to hunger.
<i>tachag</i> . . . .	<i>tatka</i> . . . .	<i>t'ashay</i> . . . .	<i>t'aχt'a</i> . . . .	to run, gallop.
<i>tāchag</i> . . . .	<i>tātka</i> . . . .	<i>t'āshay</i> . . . .	<i>t'āχt'a</i> . . . .	to gallop (a horse).
<i>wānag</i> . . . .	<i>wanta</i> . . . .	<i>wānay</i> . . . .	<i>wānt'a</i> . . . .	to read.
<i>wapsag</i> . . . .	<i>wapta</i> . . . .	<i>wapsay</i> . . . .	<i>wapt'a</i> . . . .	to lie down, sleep.
<i>warag</i> . . . .	<i>wārta</i> . . . .	<i>waray</i> . . . .	<i>wārt'a</i> . . . .	to eat, to drink.
<i>wushtag</i> . . . .	<i>wushtata</i> . . . .	<i>ōsht'ay</i> . . . .	<i>ōsht'āḡa</i> . . . .	to stand.
.....	.....	<i>zinaγ</i> . . . .	<i>zīḡa</i> . . . .	to snatch.
<i>zīrag</i> . . . .	<i>zurta</i> . . . .	<i>zīray</i> . . . .	<i>zurt'a</i> . . . .	to take up, raise.

There is only one conjugation of verbs. It should, nevertheless, be remembered that, in the case of transitive verbs, the past participle is passive in signification, and that hence, in tenses of such verbs that are derived from the past participle, the subject must be put into the agent case, which in Balōchī is the same as the oblique case, and the object put into the nominative. Thus, *bādshāhā ā mard kushtag* (Eastern, *bādshāhā ā mard k'usht'a*), the king killed that man, or, literally, by the king that man was killed. If the object is definite, and especially if it is a personal pronoun, it is usually put into the dative, instead of into the nominative, as in *bādshāhā manā-rā kushtag* (Eastern, *bādshāhā manā k'usht'a*), the king killed me, literally, by the king, with reference to me, it (impersonal) was killed (or killing was done).

Sometimes intransitive verbs are impersonal in these tenses, and are then treated as if they were transitive, as in *bādshāhā kandita* (Eastern, *bādshāhā k'andiḡa*), the king laughed, lit. by the king it was laughed.

It follows that, in the western dialect, the first and second persons are not used in the case of the past tenses of transitive verbs. If the object is a noun in the nominative case, it is naturally in the third person, and the verb is in the third person too. If the object is a pronoun of the first or second person, it would be in the dative, and the verb, being used impersonally, would again be in the third person.

In the eastern dialect, this rule is also in vogue, but, optionally, the subject (in the agent case) may also be indicated in the conjugation of the verb, the terminations having the force of the agent case. For instance, instead of *mā k'usht'a*, by me killed, we may say *k'usht'ay-ā*, killed-by-me, both meaning 'I killed.'

**Infinitive.**—The infinitive is a verbal noun. It is formed by adding *-ag* (East, *-ay*) to the present base. Thus, *kush-ag* (East, *k'ush-ay*), to kill, the act of killing. It is declined like any other noun, and its oblique case singular, *kushagā* (East, *k'ushayā*), on killing, a-killing, is employed to form the present definite and imperfect tenses. This oblique form is also used as an infinitive of purpose, and in many other senses corresponding to the Latin gerunds. Thus, as an example of the infinitive of purpose in the east, Dames gives:—

*t'ō mā k'ushayā āχt'ay-ē*, thou art come for my killing, *i.e.* thou art come to kill me.

For the west, Mockler gives several examples, of which one will suffice:—

*ā nibisagā pakā-ī*, he is perfect in writing.

**Future Passive Participle.**—This is formed by adding *-ī* (East, *-ī* or *-ē*) or *-īg* (East, *-īγ*) to the infinitive. It indicates possibility or necessity, like the Latin gerundive in *-endus*. Thus, *dāragī* (East, *dārayī* or *dārayē*), capable of being held, one who can be restrained; *kanagīg* (East, *k'anayīγ*), necessary to be done.

**Present Participle.**—This indicates repeated action, and is formed, in the western dialect, by the addition of *-ān*, and, in the eastern dialect, by the addition of *-āna*, to the present base. Thus, *kush-ān* (East, *k'ush-āna*), slaying repeatedly.

In the east, another continuous present participle is formed from the past participle by changing the final *-a* of the short form of that participle to *-īyā* or *-īyā*. Thus, the short form of the past participle of *k'ushay*, to slay, is *k'usht'a*, and from it we get *k'usht'īyā* or *k'usht'īyā*, slaying, continuing to slay. The difference between *k'ushāna* and *k'usht'īyā* is that the former means slaying repeatedly (at intervals), while the latter indicates continuous slaying.

**Past Participle.**—This has already been dealt with on pp. 349ff. It almost always ends, in the west, in *-ta(g)*, and, in the east, in *-t'a(γ)* or, after a vowel, in *-θa(γ)*.

**Conjunctive Participle.**—This is formed by changing the final *-a* of the short form of the past participle to *ō*. Thus, *kushta* (East, *k'usht'a*), slain; *kushtō* (East, *k'usht'ō*), having slain.

**Noun of Agency.**—This is formed by adding, in the west, *-ōk*, and in the east, *-ōχ*, to the present base. Thus, *kush-ōk* (East, *k'ush-ōχ*), a slayer, a murderer.

**Finite Tenses.**—The finite tenses of the Balōchī verb fall into three groups:—

- A. Those formed from the present base.
- B. Those formed from the past base, or past participle.
- C. Those formed from the oblique infinitive.

They are as follows :—

A. Tenses formed from the present base :—

- (1) Imperative.
- (2) Present-Future.

B. Tenses formed from the past participle :—

- (3) Past.
- (4) Pluperfect.
- (5) Habitual Past.
- (6) Conditional.

C. Tenses formed from the oblique infinitive :—

- (7) Present Definite.
- (8) Imperfect.

We shall consider them in the above order. The model verb will be *kushag* (East, *k'ushay*), to slay. This verb is transitive. For the past tenses of the intransitive verb, the model verb will be *rasag* (East, *rasay*), to arrive.

The principal parts are as follows :—

	Western Dialect.	Eastern Dialect.
Infinitive.	<i>kushag</i> , obl. <i>kushagā</i> .	<i>k'ushay</i> , obl. <i>k'ushayā</i> , to slay, the act of slaying.
Future Passive Participle.	<i>kushagī</i> , <i>kushagīg</i> .	<i>k'ushayī</i> , <i>k'ushayē</i> , <i>k'ushayīg</i> , (necessary) to be slain.
Present Participle.	<i>kushān</i> .	<i>k'ushāna</i> , slaying repeatedly.
Past Participle—		<i>k'usht'iyā</i> , slaying continuously.
Long form.	<i>kushtag</i> .	<i>k'usht'ay</i> , slain.
Short form.	<i>kushta</i> .	<i>k'usht'a</i> , slain.
Conjunctive Participle.	<i>kushtō</i> .	<i>k'usht'ō</i> , having slain.
Noun of Agency.	<i>kushōk</i> .	<i>k'ushōχ</i> , a slayer.

A.—Tenses formed from the Present Base, *kush* (East, *k'ush*).

(1) Imperative.—The second person singular of the imperative is the same as the present base. The second person plural adds *-it* in the west, and *-ēθ* or *-ēδ* in the east. We thus get :—

	Western Dialect.	Eastern Dialect.
Sing. 2.	<i>kush</i> .	<i>k'ush</i> , slay thou.
Plur. 2.	<i>kushit</i> .	<i>k'ushēθ</i> , <i>k'ushēδ</i> , slay ye.

The other persons are borrowed from the present-future. In the east, the singular imperative of *dēay*, to give, is *dai*, give thou.

As in Persian, the syllable *bi* is usually prefixed to the imperative, and is subject to the following rules :—

In the west, *bi* is the general form. If the verb begins with long *ā*, a *y* is inserted, as in *bi-y-ā*, come thou, from *ā-y-ag*, to come. If the verb begins with any



other vowel, then *b-* only is prefixed, as in *b-il*, permit thou, from *ilāg*, to permit. If the present base contains the vowel *ō* or the diphthong *au*, the prefix is *bu*. Thus from *rauag*, to go, we have *bu-rau*, go thou. If the base begins with *wa*, as in *warag*, to eat, then we get a form like *bōr*, eat thou. We thus get for the west, as optional forms of the imperative:—

Sing. 2, *bikush*, slay thou.

Plur. 2, *bikushit*, slay ye.

In the east, the prefix is used only with verbs beginning with vowels, and with the verbs *waray*, to eat, and *ravay*, to go. If the verb begins with long *ā*, then *y* is inserted, as in *bi-y-ā*, come thou, *bi-y-āēθ* (with shortened *ā*), come ye, from *āy*, to come. So *bi-y-ār*, bring thou. If the verb begins with *i*, only *b-* is prefixed, as in *b-il*, permit thou, from *ilay*, to permit. From *waray*, to eat, we have *ba-war*, and from *ravay*, to go, *ba-rō* or *ba-rau*. In these two words the stress-accent falls on the prefix.

The negative imperative is formed by prefixing *ma* instead of *bi*, etc. Thus, *ma-kush* (east, *ma-k'ush*), do not slay. If the verb begins with *ā* or *i*, there are irregularities, as in (West) *ma-y-ā*, (East) *mi-y-ā*, do not come; (West) *ma-y-il*, (East) *mail*, do not permit.

(2) **Present-Future.**—This is the tense which is called 'Aorist' by Mockler and Dames. It is derived from the ancient present, and may be used as an indefinite present, as a future, or where we should use a present subjunctive. It is thus conjugated:—

'I slay,' 'I shall slay,' 'I may slay,' etc.

	Western Dialect.	Eastern Dialect.
Sing.		
1.	<i>kushā, kushī, kushū.</i>	<i>k'ushā, k'ushū.</i>
2.	<i>kushē.</i>	<i>k'ushē.</i>
3.	<i>kushit, kushī.</i>	<i>k'ushit, k'ushī.</i>
Plur.		
1.	<i>kushī, kushā, kushē.</i>	<i>k'ushū.</i>
2.	<i>kushit.</i>	<i>k'ushēθ, k'ushēδ, k'ushē.</i>
3.	<i>kushant.</i>	<i>k'ushant'.</i>

The forms of the first person singular in the west vary according to locality. For the east, *k'ushū* is not given by Dames, but occurs in the specimens. It will be observed that the first person singular and plural ends in a nasalized vowel. This nasalization becomes a full *n* if it precedes another vowel. Thus, if, in the west, we add the pronominal suffix *-ē*, him, to *kushā*, I will slay, we get *kushān-ē*, I will slay him.

As in the imperative, this tense often takes prefixes, which are subject to the following rules:—

In the west, the vowel *a-* is always prefixed, if the preceding word ends in a consonant or diphthong. It is also used, but not so often, after a vowel. If, therefore, we express the pronoun of the subject, we get the following:—

	Singular.	Plural.
1.	<i>man a-kushā, a-kushū, a-kushē.</i>	<i>mā kushī, kushā, kushē.</i>
2.	<i>tau a-kushē.</i>	<i>shumā kushit.</i>
3.	<i>ā kushit, kushī.</i>	<i>ā kushant.</i>

Moreover, *k-* is also prefixed to the verb, after the *a-*, if the verb begins with a vowel. Thus, *man a-k-āyā*, I come, from *āyag*, to come; *man a-k-ilā*, I shall permit, from *ilag*, to permit; *man a-k-ōshtā*, I shall stand, from *ōshtag*, to stand. If the verb is used with a future sense, *bi* is often prefixed, as in the Imperative, instead of *k*. Thus, *biy-āyā*, I shall come.

In the east, the prefixed *a-* does not seem to be used. But, if a verb begins with a vowel, *k'-* is prefixed, or *bi-* may be used, as in the imperative. Thus, *mā k'-ā* or *mā bi-y-ā*, I shall come, from *āy*, to come; *mā k'-ilā* or *mā bi-ilā*, I shall permit, from *ilag*, to permit; and so on for the other persons.

Some verbs are irregular in the third person singular, which in the above paradigm ends, in the west, in *-it* or *-i*, and, in the east, in *-iθ* or *i*.

In the west, many bases ending in *n* or *r* or in a vowel or diphthong drop the *i* of *-it*, so that the third person singular simply ends in *-t*. If the base ends in *r*, the root-vowel is also, if possible, lengthened. Mockler gives the following examples:—

Verb.	3 sing. pres.-fut.
<i>grē-g</i> , to weep,	<i>ā grēt</i> , he will weep.
<i>dai-ag</i> , to give,	<i>ā dāt</i> , he will give.
<i>bai-ag</i> , to be,	<i>ā bīt</i> , he will be.
<i>rau-ag</i> , to go,	<i>ā rāut</i> , he will go.
<i>jan-ag</i> , to beat,	<i>ā jant</i> , he will beat.
<i>war-ag</i> , to eat,	<i>ā wārt</i> , he will eat.

Similarly, in the eastern dialect, the *i* of *-iθ* is dropped under very similar rules. But, according to the phonetic rules of this dialect, the *θ* becomes *t'* when it follows a consonant. As in the western dialect, a short vowel before a final *r* of the base is lengthened here also. Dames gives the following examples:—

Verb.	3 sing. pres.-fut.
<i>bi-ay</i> , to be,	<i>ā biθ</i> , <i>bī</i> , he will be.
<i>rav-ay</i> , to go,	<i>ā rōθ</i> , <i>rō</i> , he will go.
<i>dē-ay</i> , to give,	<i>ā dāθ</i> , <i>dā</i> , he will give.
<i>sī-ay</i> , to swell,	<i>ā sīθ</i> , he will swell.
<i>k'an-ay</i> , to do,	<i>ā k'ant'</i> , he will do.
<i>jan-ay</i> , to beat,	<i>ā jant'</i> or <i>jaθ</i> , he will beat.
<i>gir-ay</i> , to take,	<i>ā girt'</i> , he will take.
<i>bar-ay</i> , to take away,	<i>ā bārt'</i> , he will take away.
<i>war-ay</i> , to eat,	<i>ā wārt'</i> , he will eat.

It may be noted that the terminations of the present-future closely agree with the present tense of the verb substantive. The principal difference is in the third person singular. In the verb substantive, this is, in the west, *int*, *in*, or *i*, and, in the east, *ē*. In the present-future, the termination is *-it* or *-i* in the west, and *-iθ* or *-i* in the east.

### B.—Tenses formed from the Past Participle.

(3) **Past.**—This tense is also used as a perfect.

In the west, for transitive verbs, the third person alone is used, in the singular or plural according to the number of the object, the subject being in the agent case. It

will be remembered that the past participle, which is identical in form with the third person singular of the past tense, ends in *-ag* (long form) or *-a* (short form). When used in the past tense, the final *a* of the short form may optionally be dropped, so that for the third person singular we get *kushtag*, *kushta*, or *kusht*, the plural being *kushtagant* or *kushtant*. We thus get, for the conjugation of the past tense of a transitive verb in the west, the following:—

<i>man, tau, āyā, mā,</i> <i>shumā, or āhā</i>	}	<i>kushtag, kushta, or kusht</i>	{ I, thou, he, we, you, or they slew, or has or have slain, him, her, or it.
<i>man, tau, āyā, mā,</i> <i>shumā, or āhā</i>	}	<i>kushtagant or kushtant</i>	{ I, thou, he, we, you, or they slew, or has or have slain, them.

Still referring to the west, the past tense of an intransitive verb is conjugated fully, the terminations of the present-future being added to the past participle, except in the third person singular, which takes no termination. We take the verb *rasag*, to arrive, past participle *rasitag* or *rasita*, as the model of an intransitive verb. It is conjugated as follows in the past tense:—

‘I arrived,’ or ‘I have arrived,’ etc.

Singular.	Plural.
1. <i>man rasitagā or rasitā (-ē, -ū).</i>	<i>mā rasitagī, rasitagā, rasitī, or rasitā.</i>
2. <i>tau rasitagē or rasitē.</i>	<i>shumā rasitagit or rasitit.</i>
3. <i>ā rasitag, rasita, or rasit.</i>	<i>ā rasitagant, rasitagā, rasitant, or rasitā.</i>

The use of a form with or without the *g* depends mainly on locality. The forms with *g* are the most usual.

In the east, the conjugation of the past tense differs somewhat from the foregoing. In the transitive verb, either the past participle alone is used, or else the tense is conjugated as if it were the past tense of an intransitive verb, the persons referring to the subject, although that is in the agent case. Of the two forms of the past participle, the short form, without the *γ*, is always used when no termination is added, while either the long form, with the *γ*, or the short form, without it, may be used when terminations are added.

When the participle is used alone, it is employed only in the singular,—not, as in the west, in the singular or plural according to the number of the object.

We thus get the following conjugation of the past tense of a transitive verb in the eastern dialect:—

Either:—

<i>mā, t'au, āhiyā, mā,</i> <i>shawā, or āhānī</i>	}	<i>k'usht'a</i>	{ I, thou, he, you, or they slew, or has or have slain, him, her, it, or them.
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or else:—

‘I slew,’ or ‘I have slain,’ etc.

(With the long form of the past participle.)

Singular.	Plural.
1. <i>mā k'usht'ayā.</i>	<i>mā k'usht'ayā.</i>
2. <i>t'au k'usht'ayē.</i>	<i>shawā k'usht'ayē.</i>
3. ...	<i>āhānī k'usht'ayant.</i>

When pronominal suffixes are added to the first or to the third person plural, there are additional irregular forms in the case of this tense. We find *k'usht'ayāt'ā* or *k'usht'ayūt'ū*, we slew, or have slain; and *k'usht'ayantā*, they slew, or have slain.

or else :—

(With the short form of the past participle.)

Singular.	Plural.
1. <i>mā k'usht'ā</i> or <i>k'usht'am</i> .	<i>mā k'usht'ā</i> or <i>k'usht'ōm</i> .
2. <i>t'au k'usht'āē</i> .	<i>shawā k'usht'āē</i> .
3. <i>āhiyā k'usht'a</i> .	<i>āhānī k'usht'ant'</i> .

The intransitive verb presents no difficulties. It will suffice to give the conjugation with the long form of the past participle. The subjects, of course, are in the nominative case.

'I arrived,' 'I have arrived,' etc.

Singular.	Plural.
1. <i>mā rasiṭayā</i> .	<i>mā rasiṭayū</i> .
2. <i>t'au rasiṭayē</i> .	<i>shawā rasiṭayē</i> .
3. <i>ā rasiṭa</i> .	<i>ā rasiṭayant'</i> .

Except in the third person singular, Dames does not give any example of the past of an intransitive verb formed from the short form of the past participle.

(4) **Pluperfect.**—This is formed by adding the past tense of the verb substantive to the perfect participle. The compound is then treated exactly as in the past tense.

In the western dialect, the third person singular of the past tense of the verb substantive is *at*, and the plural of the same is *atant*, *atan*, or *atā*. Added to *kushtag* or *kushta*, we get, for the singular, *kushtag-at* or *kusht-at*, and, for the plural, *kushtag-atant* or *kusht-atant*. The tense is therefore :—

<i>man, tau, āyā, mā,</i> <i>shumā, or āhā</i>	<i>} kushtagat or kushtat</i>	<i>{ I, thou, he, we, you, or they had slain him, her, or it.</i>
<i>man, tau, āyā, mā,</i> <i>shumā, or āhā</i>	<i>} kushtagatant or kushtatant, etc.</i>	<i>{ I, thou, he, we, you, or they had slain them.</i>

Similarly, for the western intransitive verb, we have :—

'I had arrived,' etc.

Singular.	Plural.
1. <i>man rasitagatā</i> (or <i>-atū</i> ) or <i>rasitatā</i> , etc.	<i>mā rasitagatin</i> ( <i>-atī, -atan, or -atā</i> ) or <i>rasitatin</i> , etc.
2. <i>tau rasitagatē</i> or <i>rasitatē</i> .	<i>shumā rasitagatit</i> (or <i>-atē</i> ) or <i>rasitatit</i> (or <i>-atē</i> ).
3. <i>ā rasitagat</i> or <i>rasitat</i> .	<i>ā rasitagatant</i> ( <i>-atan, or -atā</i> ) or <i>rasitatant</i> ( <i>-atan, or atā</i> ).

In the east, we have the following conjugation of a transitive verb, the past tense of the verb substantive being *aṭā*, I was :—

'I had slain,' etc.

Singular.	Plural.
1. <i>mā k'usht'ayaṭā</i> .	<i>mā k'usht'ayaṭū</i> .
2. <i>t'au k'usht'ayaṭē</i> .	<i>shawā k'usht'ayaṭē</i> .
3. <i>āhiyā k'usht'ayēṭ</i> .	<i>āhānī k'usht'ayaṭant'</i> or <i>k'usht'yaṭan</i> .

So, for the intransitive verb, we have:—

‘I had arrived,’ etc.

Singular.	Plural.
1. <i>mā rasiṭayaṭhā.</i>	<i>mā rasiṭayaṭhū.</i>
2. <i>t'au rasiṭayaṭhē.</i>	<i>shawā rasiṭayaṭhē.</i>
3. <i>ā rasiṭayēṭh.</i>	<i>ā rasiṭayaṭant' or rasiṭayaṭan.</i>

(5) **Habitual Past.**—This tense is only recorded for the eastern dialect. It is used as a habitual past and also as a conditional past. It has two forms. The first form is simply the short form of the past participle, with the final *a* dropped. Thus:—

<i>mā, t'au, āhiyā, mā,</i> <i>shawā, or āhānī</i>	<i>k'usht'</i>	{ I, thou, he, we, you, or they used to slay, or would have slain, or (if) I, thou, etc. had slain, him, her, it, or them.
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The second form is made by adding the past tense of the verb substantive to the short form of the past participle. It thus corresponds to that form of the western pluperfect, which is based on the short form of the past participle. It is thus conjugated:—

‘I used to slay,’ ‘I would have slain,’ ‘(if) I had slain,’ etc.

Singular.	Plural.
1. <i>mā k'usht'aṭhā.</i>	<i>mā k'usht'aṭhū or k'usht'aṭōm.</i>
2. <i>t'au k'usht'aṭhē.</i>	<i>shawā k'usht'aṭhē.</i>
3. <i>āhiyā k'usht'aṭh.</i>	<i>āhānī k'usht'aṭant'.</i>

Similarly for the intransitive verb, except that the subject is in the nominative case. Thus, *mā rasiṭ*, or *rasiṭaṭhā*, I used to arrive, I would have arrived, or (if) I had arrived, and so on.

(6) **Conditional.**—This is a conditional past, and therefore agrees with the preceding tense in one of the latter's meanings. It is also used as a past optative.

In the transitive verb it does not change for person, but agrees with the object in number. It is made by substituting *ē* in the singular, and *enant* (Eastern, *ēnā*) in the plural for the final *a* of the short form of the past participle. Thus:—

Western Dialect.

<i>man, tau, āyā, mā,</i> <i>shumā, or āhā</i>	<i>kushtē</i>	{ (if) I, thou, he, we, you, or they had slain him; or I, thou, etc. would have slain him; or would that I, thou, etc. had slain him.
<i>man, tau, āyā, mā,</i> <i>shumā, or āhā</i>	<i>kushtenant</i>	{ (if) I, thou, he, we, you, or they had slain them; or I, thou, etc. would have slain them; or would that I, thou, etc. had slain them.

Eastern Dialect.

<i>mā, t'au, āhiyā, mā,</i> <i>shawā, or āhānī</i>	<i>k'usht'ē</i>	{ (if) I, thou, he, we, you, or they had slain him; or I, thou, etc. would have slain him; or would that I, thou, etc. had slain him.
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Eastern Dialect.

<i>mā, t'au, āhiyā, mā, shawā, or āhānī</i>	} <i>k'usht'ēnā</i>	{ (if) I, thou, he, we, you, or they had slain them; or I, thou, etc. would have slain them; or would that I, thou, etc. had slain them.
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As for the intransitive verb, in the west, this tense is conjugated in full, the above forms being used as the third person. Thus:—

‘(If) I had arrived,’ ‘I would have arrived,’ or ‘would that I had arrived,’ etc.

Singular.	Plural.
1. <i>man rasitēnā.</i>	<i>mā rasitēnin, rasitēnī.</i>
2. <i>tau rasitēnē.</i>	<i>shumā rasitēnit.</i>
3. <i>ā rasitē.</i>	<i>ā rasitēnant.</i>

But, in the eastern dialect, it is the same as in the transitive verb. Thus:—

*mā, t'au, or ā rasiθē,* (if) I, thou, or he had arrived; or I, thou, or he would have arrived; or would that I, thou, or he had arrived.

*mā, shawā, or ā rasiθēnā,* (if) we, you, or they had arrived; we, you, or they would have arrived; or would that we, you, or they had arrived.

This tense may optionally take the prefix *bi* as in the imperative and aorist. It takes the negative *ma*, not *na*.

### C.—Tenses formed from the Oblique Infinitive.

The oblique verbal noun, or oblique infinitive, ends in *-agā* (East, *-ayā*), and this is combined with the verb substantive to form a present definite and an imperfect, exactly equivalent to the English ‘I am a-slaying,’ ‘I was a-slaying.’ This is most clear in the western dialect. In the eastern, the forms are more contracted.

(7) **Present Definite.**—This is conjugated as follows:—

‘I am slaying,’ etc.

	Western Dialect.	Eastern Dialect.
Sing.		
1.	<i>kushagāyā.</i>	<i>k'ushayā.</i>
2.	<i>kushagāyē.</i>	<i>k'ushayāē.</i>
3.	<i>kushagāyint, kushagāyin, kushagāyī.</i>	<i>k'ushayē.</i>
Plur.		
1.	<i>kushagāyin, kushagāyī.</i>	<i>k'ushayāū, k'ushayū, k'ushayāōm.</i>
2.	<i>kushagāyit, kushagāyē.</i>	<i>k'ushayāēθ, k'ushayāē.</i>
3.	<i>kushagāyant, kushagāyan, kushagāyā.</i>	<i>k'ushayant', k'ushayan, k'ushayē.</i>

(8) **Imperfect.**—The imperfect is similarly made with the past tense of the verb substantive. Thus:—

‘I was slaying,’ etc.

	Western Dialect.	Eastern Dialect.
Sing.		
1.	<i>kushagāyatā, kushagāyatū.</i>	<i>k'ushayaθā.</i>
2.	<i>kushagāyatē.</i>	<i>k'ushayaθē.</i>
3.	<i>kushagāyat.</i>	<i>k'ushayaθ, k'ushayēθ, k'ushayā.</i>



	Western Dialect.	Eastern Dialect.
Plur.		
1.	<i>kushagāyatīn, kushagāyatī,</i> <i>kushagāyatan, kushagāyatā.</i>	<i>k'ushayaθū.</i>
2.	<i>kushagāyatit, kushagāyatē.</i>	<i>k'ushayaθē.</i>
3.	<i>kushagāyatant, kushagāyatā.</i>	<i>k'ushayaθant.</i>

**Passive Voice.**—This is not often used, and the two dialects differ in their modes of expressing it.

In the western dialect, the infinitive, or verbal noun, is sometimes used with the verb *baiag*, to be, which is then conjugated throughout. Thus, *man kushag a-bā*, I shall be slain. Or we may say *manā kushit*, he will slay me, to express the same idea. There are also other ways of expressing the passive, for which the reader is referred to Mockler's grammar.

In the eastern dialect, there are various ways of forming the passive. By one method, evidently borrowed from the Indian *Lahndā*, *-īj* is added to the present base, as in *k'ushīj-* from *k'ush-*. This is treated as a new present base, from which we may form an infinitive and a present-future tense. A past participle, *k'ushījaθa*, may also be formed from it.

As only transitive verbs can become passive, and as the past participle of a transitive verb is passive in signification, it also can be used as a past passive base. In this way the perfect acquires the force of a passive present. Thus, the perfect *k'usht'a ā* means 'I have killed.' But, if we take the termination *ā* as meaning 'me,' not 'I,' it means 'has killed me,' or 'I am being killed.'

Or, again, a fresh passive participle may be made from the short form of the ordinary past participle, by changing the final *a* to *iyā* or *īyā*. Thus, from *k'usht'a*, we get *k'usht'iyā* or *k'usht'īyā*, from which the usual tenses may be formed. For further particulars, Dames's grammar should be consulted.

**Causal Voice.**—In the western dialect, the causal voice is generally formed by adding *-āēn* to the present base; thus forming a new present base, which is regularly conjugated. Thus, from *kushag*, to slay, we have the present base *kush-*, from which we get the causal infinitive *kushāēnag*, to cause to be slain, or to cause to slay.

An intransitive verb is similarly made transitive by adding *-āēn*, *-ān*, or *-ēn*. Thus, from *rasag*, to arrive, we get *rasāēnag*, *rasānag*, or *rasēnag*, to cause to arrive, to send. Mockler adds the following irregular causals and transitives, in which the original vowel is lengthened :—

<i>gwazag</i> , to pass over;	<i>gwāzēnag</i> , to carry across.
<i>tachag</i> , to run;	<i>tāchag</i> , to gallop (a horse).
<i>wapsag</i> , to lie down;	<i>wāpēnag</i> , to lay down.

In the eastern dialect, *-ain* is added to the present base to form a causal. Thus, from *k'ushay*, to slay, we get *k'ushainay*, to cause to be killed. Dames gives the following irregular causals :—

<i>ōsht'ay</i> , to stand;	<i>ōsht'alainay</i> , to set up.
<i>ninday</i> , to sit;	<i>nisht'ainay</i> , to lay down, to spread out.

In the following, the root vowel is lengthened in the causal :—

*sushay*, to burn (intr.) ;  
*t'ashay*, to run, gallop ;  
*t'ushay*, to faint ;

*sōshay*, to burn (tr.).  
*t'āshay*, to gallop (a horse).  
*t'ōshay*, to extinguish.

**Compound Verbs.**—Potential compound verbs are made in both dialects by taking the short form of the past participle, and eliding the final *a*. Thus, from *kushta* (Eastern, *k'usht'a*), slain, we get *kusht* (East, *k'usht'*). To this *kanag* (East, *k'anag*), to do, is added, and conjugated throughout. Thus, *kusht kanag* (East, *k'usht' k'anag*), to be able to slay.

In the East, the same apocopated past participle may also be used with *bīay*, to be, to become, which in this case means 'to be possible,'<sup>1</sup> or 'to be able.' Thus, *k'usht' bīay*, to be possible to slay, to be able to slay.

**INDECLINABLES.—Adverbs.**—Lists of these are given in the grammars, and only a few typical examples will here be given.

Western Dialect.

*nī*,  
  
*kadī*,  
*marōchī*,  
*zī*,  
*bāndā*,  
*idā*,  
*ōdā*,  
*kū*,  
  
*ash-idā*,  
*ash-ōdā*,  
  
  
*par-chī*,

Eastern Dialect.

*nī*, *nī̃*, now.  
*haḍē̃*, then.  
*kaḍē̃*, when ?  
*marōshī*, today.  
*zī*, yesterday.  
*bānyā*, tomorrow.  
*ēḍ*, here.  
*ōḍ*, there.  
*ba k'ū*, where ?  
*p'ēḍ*, hither.  
*p'ōḍ*, thither.  
*t'āgō*, whither ?  
*shēḍ*, hence.  
*shōḍ*, thence.  
*ash-k'ō*, whence ?  
*ēr*, down.  
*p'ar-ch'ē*, why ?

In the East, adverbs are formed from adjectives by the addition of *iyā*, *īyā*, or *īḫā*, as in the following examples taken from Dames's grammar :—

*ganda*, bad,  
*javañ*, good,  
*sak*, strong,

*gandayiyā*, badly.  
*javāniyā*, *javāniḫā*, well.  
*sakiyā*, *sakīyā*, very.

There are probably similar terminations in the western dialect, but they are not mentioned by Pierce or Mockler.

The negative is *na*, but with the imperative and conditional *ma* is used. See pp. 355 and 360.

<sup>1</sup> Compare Hindi *ham-sā nahī bantā*. It is not possible by me, i.e. I cannot do it.

**Prepositions and Postpositions.**—As explained on p. 341 prepositions govern the oblique case, and postpositions the genitive case. The following are the more important prepositions :—

Western Dialect.  
*ash, ach, shi, chi.*  
*gō.*  
*par, pa.*  
*man, mā.*

Eastern Dialect.  
*ash, azh, shi, from.*  
*gō, with.*  
*p'a, for.*  
*mā, mā, in, into.*

The following are the more important postpositions :—

Western Dialect.  
*sarā.*

*gwarā.*  
*lāpā.*  
*dēmā.*  
*padā.*

Eastern Dialect.  
*sarā, on.*  
*nyāmā, nyāwā, in.*  
*gwarā, near, with.*  
*lāfā, in, in the middle of.*  
*dēmā, before.*  
*p'adā, behind.*

**Conjunctions.**—The principal are :—

Western Dialect.  
*ō.*  
*balē.*  
*agar.*  
*guḍā.*  
*ki.*

Eastern Dialect.  
*ō, and.*  
*balē, but.*  
*ki, if.*  
*guḍā, and, then.*  
*ki, that.*

**Interjections.**—

Western Dialect.  
*au, haṇ.*  
*na, nā, innā.*

Eastern Dialect.  
*hau, balē, yes.*  
*na, innā, no.*

The following specimens of Balōchī come from the District of Karachi, and are in the western dialect described in the preceding pages. It is reported to be spoken by about 10,000 Balōches in the Karachi Taluka, chiefly in the town of Karachi. It is named in the original 'Makrānī,' and the speakers come from Makrān. In other parts of the Karachi District, the eastern dialect is employed. The only point to note is the dropping of the initial *wa* in *warē*, we may eat, which appears as *rē*.

Although Balōchī has properly speaking no written character of its own, it is occasionally written in the Persian character. In order to show how the western dialect looks when so written, the first specimen is given in that character as well as in the Roman. The spelling of final vowels is here somewhat capricious, short vowels being often written as long, and *vice versā*. Thus we have *پشتا* for *پشتا*, *رت* for *رتي*, *لوتا* for *لوتا*, and *داتا* for *داتا*. There is also a tendency to spell words in the Arabic or Persian style, which has been silently corrected in the transliteration.

[No. 1.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## BALŪCHĪ.

WESTERN (MAKRĀNĪ) DIALECT.

DISTRICT KARACHI.

## SPECIMEN I.

یک مردمیارا دو بچ هسنت - چمانهان کسترينا وتي پتارا گوشت -  
 او مني پت چي مالا هر بهر که منيک بيت منارا بدې - آهيا وتي  
 مال آنها را بهر گت دات - کمي روچ گڏ کسترين بچا وتي مال  
 درست هورتور گت و په ډيرين ديهان شت - گڏا اودا وتي مال په  
 لنډيا گار گت - هر وقتيکه درستين مال هلاک کت چاهيا گڏ هما ملکا  
 سکين ډکالي کپت - آهيئي روزگار تنگ بيت - گون هما ملکا مردمي  
 پشته لگت - هييا من وتي زمينا هيکاني چارينگا داشت - هر بوجي که  
 هيکان وارنت هماهيا په وشدليا وارتي وتي لاپه پريا - بلی کسا هيچ  
 نډات - هر وقتيکه وت سار گت هما وهدې گوشتي که مني پته چنگره  
 هزمتگارانې گورا باز نګن به ورگا هستن که سرکانت - من شدایه مړان -  
 من ني پته نيمگايه روان و روانو گوشاني که او مني پت من هداونده  
 گنهگاران و نئي هم - ني مني لائق نئين که من وتارا په نئي چکيا  
 حساب کدان - ني منارا چوتي هزمتگارين نفران په يکيا حساب بکن -  
 گڏا پادانکه و پت نيمگا سر گپت - بلی آن سکين ديرت که پت  
 ديت - پتارا بزگ بيت - و ميدانا شت و گلاش کت و ديهي

چکټي - چکا گوشت که او مني پت من هداونده گنهگاران و تئي  
 هم - من انکراگا نه رستگان که ونا تئي چک حساب کنان - بلي پتا  
 وتي نفران گوشت که شرين پوشاکي گد بيارت و پپوشي - و دستا  
 مندرگي بديتي و کوشان پادان بديتي - بياثت که رين وشدلي  
 کنين - پرچيا که مني اي بچ مرتگت پدا زندگ بيته - او گار بيتگت  
 و گندگ بيته - آ وشدليا لگنت \*

هما وهدی آهيئي مسترين بچ من ڈگارانت - که انکه لوگا نزیک  
 رستي آهيا نازیک و ناچ يشکنت - هميکيا آهيا یک نوکريارا لوټ و  
 جست گت که ای چه سببين ؟ آهيا گوشت که تئي برات  
 آنکه و تئي پتا شادکامي گت پرچيا که آ په هير و سلامتي رست -  
 آهيارا زهر آنکه - نها نيانکه - همي سببا پت ثنا در آنکه و آهيارا منت  
 گت - آهيا پتارا جواب دات که بچار که انکرين سالان که من تئي هزمتا  
 کنان - هجبري تئي ديما نه برنگان - گدا هجبري تو منارا يك شنکي  
 هم ندانا که من گون وتي بيلان وشدلي بکنان - بلي تئي اي بچا  
 تئي مال گون قحبهگان گار گت - و آنکگ رست - تو پداهيا شادکامي  
 گت - گدا گوشتي که او مني بچ نو يگشا مني گورائي - و هرچیکه  
 منارا هستين درست تئيگنت - همي هير لائقين که وشدلي بکنين -  
 و وشدل ببين - پرچيا که تئي برات مرتگت و آ پدا زندگ بيته - او  
 گار بيتگت و پدا دس کپت \*

[ No. 1.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## BALŌCHĪ.

WESTERN (MAKRĀNĪ) DIALECT.

DISTRICT KARACHI.

## SPECIMEN I.

Yak-mardumēā-rā dō bach hasant. Chi-māhā kastarīnā  
*One-man-to two son are. From-among-them by-the-youngest*  
 watī-pitā-rā gwasht, 'Ō manī pit, chi mālā har bahar  
*his-own-father-to it-was-said, 'O my father, from the-property all share*  
 ki manīg bit, manā-rā bi-dai.' Āhiyā watī māl āhā-rā  
*which mine may-become, me-to give.' By-him his-own property them-to*  
 bahar kut dāt. Kamē-rōch-guḍ kastarē-bachā watī  
*division was-made was-given. A-few-day-after by-the-younger-son his-own*  
 māl drust hōr-tūr kut, ō pa-dirē-dēhā shut. Guḍā ōdā  
*property all collected was-made, and to-far-countries he-went. Then there*  
 watī māl pa landariā gār kut. Har-waktē-ki drustē  
*his-own property in debauchery lost was-made. At-the-time-that all*  
 māl halāk kut, chāhiyā-guḍ hamā-mulkā šakkē-dukālē  
*the-property destroyed was-made, from-that-after in-that-country a-severe-famine*  
 kapt. Āhiyaii rōzgār tang bit. Gōn hamā-mulka  
*fell. Of-him the-livelihood contracted became. With Of-that-country*  
 mardumē pushtā-lagita. Hamaiyā mā-watī-zamīnā hīkānī chārēnagā  
*a-man he-followed. By-him in-his-own-land of-swine for-feeding*  
 dāsht. Har būchē ki hīkā wārtat, hamāhiyā  
*he-was-kept. Whatever dried-grass which by-the-swine eaten-was, by-him*  
 pa washdiliā wārtat-i watī-lāpa puriā. Balē kasā  
*with pleasure it-eaten-was-of-it of-his-own-belly for-filling. But by-anyone*  
 hech na dāt. Har-waktē-ki watī sār kut,  
*anything not was-given. At-the-time-that of-himself consciousness was-made,*  
 hamā-wahdī gwasht-i ki, 'manī-pita chinkarā-hizmatgārānī-gwarā  
*at-that-time it-was-said-by-him that, 'of-my-father of-how-many-servants-with*  
 bāz nagan pa waragā hastī, ki sar-k-ārant; man shudāyā  
*much bread for eating is, that they-have-over-and-above; I by-hunger*  
 mirā. Man nī pita nēmagāyā rawā, ō rawānō  
*die. I now of-father in-the-direction will-go, and having-gone*



gwashān-i ki, "Ō manī pit, man Hudāwanda gunahgār-ā, ō  
*I-will-say-to-him that, "O my father, I of-God sinner-am, and*  
 taii ham; nī manī lāik na-ē ki man watā-rā pa taii  
*of-thee also; now of-me fit not-it-is that I myself-for upon thy*  
 chukkīā hisāb kanā. Ni manā-rā chu-watī-hizmatgārē-nafarā  
*sonship account may-make. Now me-to from-thine-own-attendant-servants*  
 pa yakēā hisāb bi-kan." Gudā pād-atk ō pit nēmagā  
*on one account make." Then he-arose and the-father in-the-direction*  
 sar-gipt. Balē ā sakkē dīr-at, ki pitā dīt.  
*set-out. But he great distance-was, that by-the-father he-was-seen.*

Pitā-rā bazag bit, ō maidānā-shut, ō gulāish kut,  
*The-father-to compassion became, and he-ran, and embrace was-made,*  
 ō dēm-i chukit-i. Chukkā gwasht ki, 'Ō manī pit,  
*and face-his was-kissed-by-him. By-the-son it-was-said that, "O my father,*  
 man Hudāwanda gunahgār-ā, ō taii ham; man inkarāgā na  
*I of-God sinner-am, and of-thee also; I so-much not*  
 rasitagā ki watā taii chukk hisāb kanā.' Balē pitā  
*have-arrived that myself thy son account I-may-make.' But by-the-father*  
 watī-nafarā gwasht ki, 'sharrē pōshākī-gud bi-ārit ō  
*to-his-own-servants it-was-said that, 'good wearing-robe bring-ye and*  
 bi-pōshit-i; ō dastā mundrigē bi-dait-i, ō kaushā pādā  
*put-ye-on-him; and on-the-hand a-ring give-ye-to-him, and shoes on-the-feet*  
 bi-dait-i. Bi-āit, ki rī washdili kanī; parchiā  
*give-ye-to-him. Come-ye, that we-may-eat rejoicing we-may-make; because*  
 ki manī ē bach murtagat, padā zindag bīta; ō gār bītagat,  
*that my this son had-died, again alive became; and lost had-become,*  
 ō gindag bīta.' Ā washdiliā lagitant.  
*and found became.' They on-rejoicing were-devoted.*

Hamā-wahdī āhiyāi mastarē bach mā ḍagārā-t. Ki atka,  
*At-that-time his greater son in the-fields-was. When he-came,*  
 lōga nīzik rasit-i. Āhiyā nāzēk ō nāch ishkutant.  
*of-the-house near he-arrived-at-his. By-him song and dance were-heard.*

Hamīkia āhiyā yak-naukarēā-rā lōṭit, ō just kut  
*For-this-reason by-him one-a-servant-to it-was-called, and enquiry was-made*  
 ki, 'ē chī sabab-i?' Āhiyā gwasht ki, 'taii brāt atka,  
*that, 'this what cause-is?' By-him it-was-said that, 'thy brother came,*  
 ō taii-pitā shādkāmī kuta, parchiā-ki ā pa hair ō salāmatī  
*and by-thy-father feasting was-made, because-that he on welfare and safety*  
 rasita.' Āhiyā-rā zahr atka. Tahā ni-y-atka. Hamē-sababā pit  
*arrived.' Him-to anger came. Within not-he-came. For-that-cause the-father*

danā-dar atka, ō āhiyā-rā minnat kuta. Āhiyā pitā-rā  
*outside came, and him-to supplication was-made. By-him the-father-to*  
 jāwāb dāt ki, 'bi-chār ki inkarē-sālā ki man taii-hizmatā  
*answer was-given that, 'see that for-so-many-years that I in-thy-service*  
 kanā; hijbari taii dēmā na taritagā; gudā hijbari  
*do; at-any-time of-thee before not did-I-turn-round; then at-any-time*  
 tau manā-rā yak shinikē ham na dāta, ki man gōn wati  
*by-thee me-to one a-kid even not was-given, that I with my-own*  
 bēlā washdili bi-kanā. Balē taii-i-bachā taii māl gōn kahbagā  
*friends rejoicing may-make. But by-thy-this-son thy property with harlots*  
 gār kuta, ō atkag rasita tau pad'-āhiyā shādkāmī  
*lost was-made, and he-came he-arrived by-thee on-account-of-him feasting*  
 kuta.' Gudā gwasht-i ki, 'Ō manī bach, tau yak-kashā manī  
*was-made.' Then it-was-said-by-him that, 'O my son, thou always of-me*  
 gwarā-ē, ō har-chī ki manā-rā hastī, drust taiig-ant; hamē habar  
*with-art, and whatever that me-to is, all thine-is; this speech*  
 lāik-ē ki washdili bi-kanī ō washdil bi-bī; parchiā  
*proper-is that rejoicing we-may-make and happy we-may-become; because*  
 ki taii brāt murtagat, ō ā padā zindag bita; ō gār  
*that thy brother had-died, and he again alive became; and lost*  
 bitagat, ō padā das kapt.'  
*he-had-become, and again to-hand he-fell.'*

The following specimen of the Makrānī dialect of Balōchī, also received from Karachi, is a sample of the popular poetry of the tribe, and is of considerable interest. All the Balōchī poetry that has been hitherto collected has been in the eastern dialect. Regarding this, Mr. Dames' says :—

"I have not been able to discover any poems in Makrānī Balōchī. They must exist among the tribes of Mekran and Persian Balochistan, and it may be hoped that some official or traveller who has access to those regions will take the trouble to record some of them before they are lost."

The present specimen belongs to the class of epic ballads dealing with the early wars and settlements of the Balōches, of which a number of examples in the eastern dialect will be found in Mr. Dames's work. Like other poems of the kind it begins with the battle of the Karbalā, in which Yazīd slew Ḥusain, the son of 'Alī, in the year 680 A.D. According to the Balōch story, which is probably mythical, the Balōches of that period inhabited Ḥalab, or Aleppo, and fought at Karbalā on the side of Ḥusain. After Ḥusain's death they migrated to Sistān (Seistan of the maps). Here tradition merges into history. Thence, in subsequent times, they migrated into Kēch-Makrān, and gradually journeyed eastwards into their present seats in Sind and North Balōchistān. These migrations are depicted in numerous ballads, of which the present specimen is an example. Like others of its kind, it begins with a reference to the death of Ḥusain at the hands of Yazīd, and then, without a break, plunges into the middle of things at the journey of the tribes eastwards from Lāristān in Persia.

These poems are handed down by word of mouth, and the texts are naturally often corrupt. The present specimen is no exception, and, as received, some of it was unintelligible. Owing to the fact that it is an example of a ballad in the western dialect, it is of more than ordinary interest, and I have consulted Mr. Dames, whose authority in this subject is unquestioned, as to the emendation of the text and as to its translation. He has most kindly corrected it where necessary,—the textual emendations were few and slight,—and has suggested slight alterations in the order of the verses which I have adopted. He says :—

"Probably many of the couplets come in their wrong places, so that the geographical succession is somewhat upset; but evidently Lār and Rūdbār, the furthest west, come first; then the group Pahra, Bampūr, Lāshār, Gēh; then the coast places, Chāhbār, Hārīn, and Rās Malān; and last Kōlwā, etc., leading North-East through the mountain country to the Bolān and Mulla passes leading down to Kachchhī and Sēvī (Sibi of the maps)."

I owe a further debt of gratitude to Mr. Dames for notes on the geographical names mentioned in the poem. These I have incorporated in the notes to the translation. For further information, a useful comparison can be made with the first ballad in Mr. Dames's collection.

The language of the ballad contains some old forms. Such, for instance, is the use of *kurta*, in place of the modern *kuta*, made. Here the *r* of the Avesta *kereta* is still preserved, while it has been lost in the modern language.<sup>2</sup> We may also note an old genitive form in *-ī*, as in *Rōdbārī*, or *Rōdbār*; *Pahraī*, of *Pahra*; *Bampūrī*, of *Bampūr*; *Dāmānī*, of the *Dāmān*; *Kōlwāī*, of *Kōlwā*; and *Ṭandāī*, of *Ṭandā*. It will be observed that these are all genitives of place-names.

When a Balōchī adjective is used attributively, it takes the termination *-ē*. An older form of this termination is *-ēnā* or *-ēnā̃*. We have this termination in the present specimen in the words *sanjēnā̃*, harnessed; *hanjēnā̃*, beautiful; *tunjēnā̃*, in flocks; and *bāshāmēnā̃*, of the rainy season.

<sup>1</sup> *Popular Poetry of the Baloches*, I, xv.

<sup>2</sup> As we shall see from the next specimen, the form *kurta* survives in the Makrānī of Nakrān.

[ No. 2.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## BALŪCHĪ.

WESTERN (MAKRĀNĪ) DIALECT.

DISTRICT KARĀCHĪ.

## SPECIMEN II.

(A POPULAR SONG.)

- Rājā az Halab zahr kurta,  
*By-the-communities from Aleppo anger was-made,*
- Ā rōch ki Yazīd sar zurta. 1.  
*(On-)that day that by-Yazīd the-head was-raised.*
- Sultān Shah Husain kushta  
*Sultan Shāh Husain was-slain*
- Rājā pur ḥasad bad-burta. 2.  
*By-the-communities out-of jealousy it-was-evil-borne.*
- Lāshār manzilē pēsh-kapta.  
*The-Lāshārīs one-stage advanced.*
- Nōdbandag saḫīē rafta. 3.  
*Nōdbandag the-liberal went(also).*
- Shahaik par pada-i gōn-kapta,  
*Shaihak on behind-him accompanied,*
- Rōdbārī darā ēr-kapta. 4.  
*Of-Rōdbār beyond they-descended.*
- Gwasta az giyābē Lārā,  
*They-passed from barren Lār,*
- Dēm pa Pahrai bāzārā. 5.  
*Facing to of-Pakra the-bāzār.*
- Bampūrī darā ganjēnā,  
*Of-Bampūr beyond the-boundaries,*
- Mārd gōn markabā sanjēnā. 6.  
*Man with horses harnessed.*
- Zāl gōn zēwarā hanjēnā,  
*Woman with ornaments beautiful,*
- Mēsh ō mādagā tunjēnā, 7.  
*Sheep and cows in-flocks,*
- Gipta sar na-tābē chōṭā  
*Were-captured of-the-head unplaited the-hair*

- Sardār tēy-zanī Shahaikā.  
*By-Sardār sword-smiter Shaihakā.* 8.
- Nōdbandag saḫī bar-ḥaqqā  
*Nōdbandag the-liberal the-just*
- Nishta mā giyābē mulkā.  
*Settled in the-barren country.* 9.
- Lāshār nishta mā Lāshārā,  
*The-Lāshārīs settled in Lāshār,*
- Rind mā Pahraī bāzārā.  
*The-Rinds in of-Pahra the-bāzār.* 10.
- Sa sāl gwasta pa katārā.  
*Three years passed in string (i.e. succession).*
- Hukm-ē-Qādir-ē-Sattārā.  
*(By-)the-command-of-the-Powerful-the-Veiler.* 11.
- Zōr kurta padā yāziā,  
*Force was-made afterwards by-the-Ghāzīs,*
- Turk bahraī tāziā.  
*The-Turks on-swift fast-running-horses.* 12.
- Fauj rusta chi Hērānā.  
*The-army drew(the-sword) from Irān.*
- Jāga hech na bīt shērānā.  
*Place any not became for-the-lion-hearted.* 13.
- Raftant chū girōk ō bādā,  
*They-went like lightning and wind,*
- Gurrānā shutant chū ra'dā.  
*Roaring they-went like thunder.* 14.
- Kēch ō Makrān tā Hindā.  
*Kēch and Makrān up-to India.*
- Jūī mā halka-i-Sindā  
*The-stream in the-region-of-Sindh* 15.
- Sarbāz tā giyābē Mandā,  
*Sarbāz up-to barren Mand,*
- Gōhar jahjatā az randā.  
*Gōhar (?) set-forth from (their)footsteps(from behind them).* 16.
- Raftant āp-sar ō āp-bandā,  
*They-went (to)water-heads and water-embankments,*
- Gustant az Pagāyā-bandā.  
*They-passed-on from Pagāyā-bandā.* 17.
- Jistant Sābukī murdārē,  
*May-flee the-Sābukīs the-carrion,*

- Kürd   ō   χalχali   mard-wārē. 18.  
*Kurds and Khalkhalis man-eaters.*
- Az   Rindā   bā   Mari   bē-kārē,  
*With the-Rinds may-be the-Marīs without-dealings,*
- Nishtant   Dāmānī   bē-sārē. 19.  
*May-sit(idle) the-Damanis careless.*
- Nōdbandag   saχī   sālārē,  
*By-Nōdbandag the-liberal the-heroic,*
- Shahaik   mā   sarā   sardārē, 20.  
*By-Shaihak at the-head the-leader,*
- Rājā   sar-jamīā   zurta,  
*The-communities together were-raised,*
- Āb-χur   ō   našibā   burta. 21.  
*By-watering-place and by-fate carried-on.*
- Āp   ō   āp-sarā   nindānā,  
*Water and water-heads halting,*
- Mulka   ō   kaur-dafā   gindānā. 22.  
*The-country and torrent-mouths inspecting.*
- Kēch   bit   nā-pasand   Rindānā,  
*Kēch became unpleasing to-the-Rinds,*
- Mā   Kōlwāi   paṭā   nindānā. 23.  
*In of-Kōlwā the-bare-plains settling.*
- Sālē   gwastagat   bar-ḥālā,  
*One-year had-passed to-completion,*
- Shahaik   nishtagat   Āshālā. 24.  
*Shaihak had-settled in-Āshālā.*
- Chākar   chū   chirāyē   lālā,  
*Chākur like shining ruby,*
- Rusta   ṣāhib-i-iqbālā. 25.  
*Sprang-up a-master-of-good-fortune.*
- Ḍombā   tā   Gaṛ   Ḍandā-rā,  
*Minstrels(came) up-to Gaṛ to-Dandā,*
- Ḍorā   tā   Sagik   yak-bārā. 26.  
*Ḍorā up-to Sagik all-at-once.*
- Zig   ō   Chambar   tā   Mālā-rā,  
*(From)Zig and Chambar up-to Mālā,*
- Hōrtā   ō   Ṭandāi   bāzārā. 27.  
*Hōrtā and of-Ṭandā the-bāzār.*
- Nōdbandag   shuta   sāriā,  
*Nōdbandag went at-the-head.*



- Gwasta az bālaytar Hāriā, 28.  
*He-passed-on from upper Hāriā.*
- Gishkaurā ō tā Gulaurā,  
*(From) Gishkaurā and up-to Gulaurā,*
- Chū bashāmēnā gwartiyē haurā. 29.  
*Like of-the-rainy-season that-falls rain.*
- Dēm pa Kachchī ō Sēbiā,  
*The-face towards Kachchī and Sibi,*
- Rindā jahjatā pajā. 30.  
*The-Rinds (?) set-forth in-a-company.*

## FREE TRANSLATION OF THE FOREGOING.

(Before supplying a free translation of the above it will be advisable to give a short account of the principal persons and of the events referred to therein. At the time described at the beginning of the poem the Balōches formed one body,<sup>1</sup> divided into several tribes, of which the Rinds and the Lāshārīs were the chief. It is probable that at one period these two, the Rinds and Lāshārīs, were clans of one and the same tribe, under one chief named Shaihak<sup>2</sup> (called Shahaik in the text of the present poem). After his death his son Mir Chākur (Chākar in the present text) became chief of the Rinds, and Mir Gwaharām of the Lāshārīs. At this stage appears the Helen of the Iliad of the Rind-Lāshārī quarrel, in the person of a lady named Gōhar, who was beloved by both chiefs, and who favoured Chākur. In the romantic tale of the tribal war that followed, one of the most prominent characters is Nōdbandag, the old father of Gwaharām, and proverbial for his wisdom and generosity. In an early battle the Rinds were defeated, but Mir Chākur was saved by Nōdbandag, and escaped from the field on a mare lent by him. The war lasted for thirty years, and ended in the destruction of most of the Lāshārīs. The facts regarding it are not mentioned in this poem, but it is necessary to know their broad outline in order to understand the relationship of the persons mentioned,—that the principal Rinds were Shaihak and Mir Chākur with his Gōhar, and that the principal Lāshārī was Nōdbandag. Gwaharām is not mentioned.)

1. The clans from Aleppo became full of wrath on the day that Yazīd raised his head.<sup>3</sup>
2. When Ḥusain, the king and monarch, was slain, the clans bore malice against Yazīd.
3. The Lāshārīs advanced a stage, and with them marched Nōdbandag, the liberal.<sup>4</sup>

<sup>1</sup> Dames, *Popular Poetry of the Baloches*, I, xxiff.

<sup>2</sup> Dames, *op. cit.*, i, 2, Note 2.

<sup>3</sup> This and the next verse refer to the battle of the Karbalā, at which Ḥusain was defeated by the troops of Yazīd. The Balōch tradition is that they sided with Ḥusain, and after the battle migrated to Sistān, and thence into Makrān and India.

<sup>4</sup> As customary in these Balōch accounts of the tribal migrations, the story now skips the intervening period, and goes on to the time succeeding the migration from Sistān. They first settled in what is now Persian Makrān.

4. Shaihak (with the Rinds) followed close behind him, and they descended beyond Rōdbār.<sup>1</sup>
5. They passed from barren Lār, facing the bazaar of Pahra.<sup>2</sup>
6. Beyond the boundaries of Bampūr<sup>3</sup> went men with harnessed horses.
7. Women decked in fine ornaments, with sheep and cows in herds.
8. (Women) with their locks unplaited, did the chief, the sword-smiter, Shaihak seize.
9. Nōdbandag, the liberal and the just, settled in the barren country.
10. (He, with) the Lāshāris settled in Lāshār,<sup>4</sup> and the Rinds settled in the bazaar of Pahra.
11. Thus three years passed, one by one, by the command of God, the Almighty, who veileth his face from our sins.
12. Then the Ghāzīs,—Turks on swift horses,—attacked them.<sup>5</sup>
13. The army drew its sword, and came from Īrān, and no place was left for the lion-hearted.<sup>6</sup>
14. They marched like lightning and wind. Like thunder roaring did they go.
15. From Kēch and Makrān to India, to the stream in the region of Sindh.<sup>7</sup>
16. From Sarbāz to barren Mand. Gōhar set forth behind them.<sup>8</sup>
17. They went on (seeking for) springs of water and water embankments, and passed on from Pagāyā's embankment.<sup>9</sup>
18. May the carrion Sābukīs<sup>10</sup> flee, the Kurds and Khalkhalis, those eaters of men.
19. May the Maris have no dealings with the Rinds. May the dwellers in the Dāmān remain in idleness.
20. By Nōdbandag, the liberal, the valiant, and Shaihak, their leader, at their head,

<sup>1</sup> Rōdbār or Rōdbār is a district in the west of Persian Balūchistān, north of the straits of Ormuz.

<sup>2</sup> The province of Lāristān, and its capital, Lār, are in Persian territory, to the west of Rōdbār, and along the east of the Persian Gulf. From here the eastward migration begins. Pahra is well to the east of Lār, in Persian Makrān. Its original name was Pahrag, of which the Arabic form, Fahraj, is still found in maps.

<sup>3</sup> Bampūr, or Bōmpūr, is in the neighbourhood of Pahra, a little to its west.

<sup>4</sup> While the Rinds, as already stated, stayed in Pahra, the Lāshāris, with Nōdbandag at their head, settled at this stage in Lāshār. It is from this tract that the Lāshāris take their name. It is to the south of Pahra and Bampūr.

<sup>5</sup> It is not known who these 'Turks' were. The next couplet seems to make them come from Īrān, or Persia. *Bakrārī*, swift, is here used for the more common *bahrānī*.

<sup>6</sup> *I.e.* the Balūches. Hence they abandoned Persian Makrān, and migrated eastwards. First, the whole journey through Kēch-Makrān to India is mentioned, and then the stages are given in detail.

<sup>7</sup> Kēch (or Kēj in the maps) is further east, in British Makrān. The name is generally employed jointly with Makrān (usually pronounced 'Makurān' by Balūches) to designate the Province. Even Marco Polo (about 1300 A.D.) writes 'Kesmācoran.' The stream in the region of Sindh is, I suppose, the Indus.

<sup>8</sup> The stages are now set forth in detail. Sarbāz is Persian Makrān, to the east of Lāshār. Mand is a district just inside the Perso-British frontier, lying east of Sarbāz and west of Kēch. Gōhar was the heroine of the tribal war referred to above. This did not take place till after the arrival of the tribes at Sibi and the neighbourhood. The meaning of the second half of the couplet is obscure. The word *jahjatā*, translated 'set forth,' occurs here and in verse 30, but is not found in the dictionaries. It looks like a compound verb made with *janag*, to strike, but the meaning of *jah* is unknown. A translation sent with the text translates *jahjatā* here by 'prepared herself,' and in verse 30 by 'rose.'

<sup>9</sup> Pagāyā has not been identified. Perhaps we should read '*pa Gēhā-bandā*,' by the embankment of Gēh. Gēh is a well-known place in Persian Makrān, between Lāshār and the coast.

<sup>10</sup> Verses 18 and 19 seem to give the names of certain inferior tribes. The name Sābukī is unknown, but may possibly be *sabuk* or *sawakk*, light, weak, frail. *Murdār* is carrion, anything vile. Kurds and Khalkhalis are evidently aboriginal tribes. The former are now classed as Brahūis, but there is no name like the latter. It may be incorrect for 'Kalmati,' a tribe not considered to be genuine Balūch. The Maris are not considered to be of pure origin, although now a powerful tribe. In No. XXI of Mr. Dames's *Ballads*, they are classed as slaves of Chakur. The Dāmān is the skirts of the hills,—the low lands at the foot of the Makrān ranges.

21. The clans were raised in a mass, and marched on, led by watering places and by fate.

22. Halting by streams and by fountains, inspecting the country and the mouths of the torrents.

23. Kēch did not please the Rinds, when they settled in the bare plains of Kōlwā.<sup>1</sup>

24. One year passed to completion when Shaihak had settled in Āshāl.<sup>2</sup>

25. Chākūr,<sup>3</sup> like a shining ruby, sprang up, a Master of Fortune.

26. Minstrels (came) all at once as far as Gaṛ and Ḍandā from Ḍōrā up to Sagik.<sup>4</sup>

27. From Zīg and Chambar to Mālā, to Hōrtā and the bazaar of Ṭaṇḍa.<sup>5</sup>

28. Nōdbandag went at their head. He passed on from Upper Hārī,<sup>6</sup>

29. From Gishkaurā to Gulkaurā,<sup>7</sup> as the rain that falls in the rainy season.

30. Then in company (with Nōdbandag and the Lāshārīs) the Rinds set their faces towards Kachchhī and Sibī.<sup>8</sup>

<sup>1</sup> Kōlwā is in East Makrān, towards Las Bēlā. It is evidently a stage in the movement from the West to the East, i.e. towards India.

<sup>2</sup> Not identified.

<sup>3</sup> Shaihak's son.

<sup>4</sup> None of these names has been identified. The translation is doubtful. *Ḍōmbā* means 'minstrels'; but, if it is taken as the name of a place, then the verse would mean '(Chākūr was fortunate) from Ḍōmbā to Gaṛ and Ḍandā; from Ḍōrā to Sagik.' As common nouns, *gaṛ* means 'a precipice,' and *ḍōr*, 'a pool.'

<sup>5</sup> None of these places has been identified. Chambar and Mālā suggest the port of Chāhbār in Persian Makrān, and the cape in Eastern Makrān known as Rās Malān. If we adopt a slightly different reading, the second half of the couplet would mean 'from Hōr to the bazaar of Ṭaṇḍa.'

<sup>6</sup> Probably Hārīn, the location of which is uncertain. Cf., in the first of Mr. Dames's *Ballads*, 'the port of Hārīn to the right side of Kēch,' i.e. on the south side to tribes marching eastwards. This would bring it somewhere near Gwādar, which is about half way between Chāhbār and Rās Malān.

<sup>7</sup> These are names of valleys along *kaur*s, or mountain torrents. Gish-kaur has given its name to the Gishkaurī tribe. Its exact position, and that of Gul-kaur (i.e. 'the flower torrent'), are unknown.

<sup>8</sup> The joint tribes are now brought together, and reach Kachchhī and Sibī through the Bōlān and Mulla passes. Here they settled, and lived together till the quarrel that ended in the war mentioned above.

The following specimens of Western Balōchī come from Makrān Proper, and are therefore in a form of Makrānī spoken further west than was the case with the preceding specimens. The first specimen is a version of the Parable of the Prodigal Son, and the second is a moral tale containing the account of the very different fate of a Balōchī prodigal. The usual List of Words and Sentences will be found on pp. 434ff. There are several points of difference from the standard set by the grammars of Mockler and Pierce, of which the following are the most noteworthy:—

A long final vowel is commonly nasalized. Thus we have *amā̃*, for *amā*, we; *ē̃*, for *ē*, this; and *ā̃*, for *ā*, that. When a word in the standard dialect ends in *i* or *z*, here it often ends in *ē*. Thus, we have *chē̃*, for *chī*, what?; *shē̃*, for *shī*, from; *gushnagē̃*, for *gushnagī*, hunger.

In the standard Eastern and Western Balōchī, an original *ū* often becomes *ī*. Thus, the Avesta *būta* becomes *bīta*, become; Avesta *dūra* becomes *dīr*, far; Avesta *nū* becomes *nī* or *nī̃*, now. In the present dialect the original *ū* is retained, or sometimes changed to *ō*, so that we have *būta* or *bōta*, become; *dūr*, far; and *nū̃*, now (in 'my son was dead, and now is alive again'). The standard *ō*, and, is represented by *au*.

The tendency to clip words (see p. 339) is as strong as, or stronger than, in the standard dialects. Thus, not only is the final *a* of a past participle often dropped, but even the final *ā* of the oblique case singular of a noun. Thus, we have *aht*, for *ahta*, he came, and *dāt*, for *dāta*, he gave, in *pis aht*, the father came (outside), and *jawāb dāt*, (the elder son) gave answer. So, for oblique forms, we have *ā̃ waktā*, at that time (when he had wasted his property), but *hamā̃ wakt*, at that time (when thy son came); *ā̃ mard* (for *mardā*), that man (divided the property); *wat-rā* (for *watā-ra*) *taī zahag gushī̃*, I may call myself thy son.

As in the other dialects, a final *t* is often dropped. Thus, we have *pash kapag*, to remain over, in the Parable, but *pasht kapag*, in the second specimen. Very frequent examples are *bū*, become, for *būta* or *būt*; and *kū*, made, for *kuta* or *kut*. In *murtagā*, (my son) had died (but is now alive), we probably have the pluperfect *murtag-at*, in which the final *t* has been elided, and the now final *a* lengthened in compensation.

One of the marks by which Balōchī of the east is distinguished from the Balōchī of the west is that in the former an initial surd (*ch*, *k*, *t*, *f*, or *p*) is always aspirated (see pp. 337ff.). We find occasional instances of this aspiration in the present dialect. Thus, we have *ch'am*, an eye (List, No. 35); *p'ād*, a foot (33); *p'ōnz*, the nose (34); *tau* or *t'au*, thou (21). We sometimes even find the sonant letter *b* aspirated. Thus, the standard *lāp*, belly, appears in the Parable as *lāb'*. The word *bāz*, many, appears several times under this form in the specimens, but in No. 228 of the List of Words we have *b'āz* (written *باز* in the original).

This dialect also occasionally follows the eastern dialect in changing a medial mute into the corresponding spirant (see pp. 337ff.). Thus the word for 'father' is *piθ*, *p'iθ*, or *pit* (written *پیت*, *پیت*, or *پیت*), 'mother' is *māθ* or *māt*, and 'brother' is *brāθ* or *brāt*, in Nos. 47, 48, and 49 of the List of Words. In the specimens, 'father' is always written 'piss' (*پس*) and 'brother' 'brās', which may, or may not, exactly represent the pronunciation intended. Again, in the Parable, we have *gifta*, he took (*i.e.* he fell on

his son's neck), for the standard western *gipta*. As written, these changes to spirants are sporadic, and, as a rule, the usual western spelling is preferred.

An Arabic *‘ain* becomes *h* in *shāhīr*, for *shā‘ir*, a singer (Specimen II).

In the declension of nouns, as stated above, the termination *-ā* of the oblique case singular is sometimes dropped, so that, for instance, we have *ā mard* (for *mardā*) *bahra kū*, that man divided (the property), and other similar cases.

In standard Western Balōchī the genitive singular ends in *-a*, as in *lōga*, of a house. In the present dialect this *-a* is represented by *āi* or by *ē*. Thus, *ā mulkaī tahā dōkālē kaptā*, in that country a famine fell; *manī pisaī naukarā*, my father's servants; *ispētē aspaī zēn*, the saddle of the white horse (List, No. 225); *ach shaharāī bakkālēā*, from a shopkeeper of the village (No. 241); *gisē kirā rasita*, (when) he arrived near the house; *sautē tawār*, the sound of a song; and, in Specimen II, *Malik Dīnārē zahag*, the son of Malik Dīnār; *watī pisē miragā gud*, after the death of his father; *daulatē dard*, the pain of wealth; *kafanē zar*, the price of a coffin; and others.

The plural termination, as elsewhere, is *ā*, but *ānā* is sometimes used instead. Thus, for the nominative plural, we have *watī mālānā yak-jā kū*, he collected his properties; *mulkānā jata*, countries were plundered (Specimen II); and, for the oblique plural, *yakē shē naukarānā tawār kū*, he called one of the servants.

There is a vocative singular in *a*, as in *pisa*, O father!, *zahaga*, O son!

Adjectives call for no remarks. In one phrase, *shē hūkānī pash-kaptagē pōstā*, from the husks that were left by the swine, *kaptagē* is not an adjective, but is in the genitive singular of the verbal noun *kaptag*. *Pash-kaptag* means 'to remain over,' and the whole phrase is literally 'from the husks of the remaining over of the swine.'

As regards pronouns, *man* is 'I,' but if the oblique case, *manā*, is prefixed to *āi*, thou art, the two coalesce into *māi*, as in *tau hamēsha gōn māi*, thou art ever with me. The nominative plural is *amā*, not *amā*, as in *amā warā*, let us eat. The proximate demonstrative pronoun more nearly approaches the eastern than the western dialect, as will be seen from the following table:—

	Makrān.	East.	West.
Sing.			
Nom.	<i>ā</i>	<i>ī</i>	<i>ē</i> .
Obl.	<i>āi</i> , <i>aishē</i>	<i>ēshiyā</i>	<i>ishīā</i> , <i>ēshīā</i> .

The oblique case *aishē* is quite common. In the Persian character it is spelt *ایشه*, without vowel points. In the transliterated version received with the copy in the Persian character it is spelt sometimes *aishī*, but more generally *aishey*. So far as I can gather from the method of spelling followed by the writer in transcribing into the Roman character, it is most probable that the sound meant is that of *aishē*.

The remote demonstrative pronoun, and pronoun of the third person is *ā* or *ā*, and its agent case singular is also *ā*, as in *ā gusht*, he said ('thy brother is come'). The genitive is generally *āi*, in *āi jānā kanant*, put ye (the robe) on his body. In the List of Words, the usual form of the genitive is *āhī*, as in *āhī brāt*, his brother (No. 231).

No instance of any pronominal suffix occurs in the specimens, although there are several opportunities for their use.

The reflexive pronoun is *wat*, declined as in the western dialect. In one instance, the final *-ā* of the oblique case singular is dropped, so that we have *wat-rā* (for *watā-rā*) *tai zahag gushē*, I may call myself thy son.



The inanimate interrogative pronoun is *chē*, what? (List, No. 93). When *aĩ*, is, is added to it, it is shortened to *chi*, as in *aishē matlab chi-aĩ*, what is the meaning of this?

The conjugation of the present tense of the verb substantive is as follows:—

‘I am,’ etc.

	Singular.	Plural.
1.	<i>ā, aũ, um</i>	<i>ā.</i>
2.	<i>aĩ</i>	<i>it.</i>
3.	<i>ĩ, ē, aĩ</i>	<i>ant.</i>

The difference from the standard dialects is thus in the singular only. The following are examples of some of the singular forms:—

*malāmat aũ*, I am blameable.

*aspēa suwār-ē*, he is mounted on a horse (List, No. 230).

*aishē matlab chi-aĩ*, what is the meaning of this?

As already stated under the head of pronouns, when *aĩ*, thou art, is suffixed to *manā*, me, the two together become *māĩ*. Similarly, *taĩ*+*aĩ* becomes *taĩ-ē*, it is thine.

The only irregular forms in the past tense of the verb substantive are *atum*, I was, and *atai*, thou wast.

For the negative verb substantive we have *na-aũ* or *nayũ*, I am not (worthy).

In other verbs the conjugation does not materially differ from that of the standard western dialect. There are in the specimens three irregular past participles which are not the same as in the standard. The verb *āyag*, to come, has its past participle *ahta* or *aht*, instead of *atka*; *baiag*, to become, has *būta*, *bōta*, and *bū*, as well as *bīta*; and *kanag*, to do, to make, has *kurta* or *kū*, instead of *kuta*. Numerous examples of these will be found in the specimens and the List.

As an example of the future passive participle, we may quote *taĩ zahag gushagĩ laĩk nayũ*, I am not worthy to be called thy son. Here the form is quite regular.

For the imperative, second person singular, we have *bi-dai* (List, 234) and *bi-dik* (Parable), give thou; *kan*, make thou (List, 227); *bi-gir*, take thou (List, 235); *bi-kash*, draw thou (237); and *bū* or *bai*, be thou (168). The second person plural ends in *-ant*, not *it*, as in *bi-ārant*, bring ye; *kanant*, make ye; and *diyant*, give ye, all in the Parable.

The present future closely follows the western standard.

The List of Words gives the following:—

‘I strike,’ ‘I shall strike,’ etc.

	Singular.	Plural.
1.	<i>janē</i>	<i>janā.</i>
2.	<i>janai</i>	<i>janit.</i>
3.	<i>jant</i>	<i>janant.</i>

Similarly:—

‘I go,’ ‘I shall go,’ etc.

1.	<i>rawē</i>	<i>rawā.</i>
2.	<i>rawai</i>	<i>rawit.</i>
3.	<i>rawt</i>	<i>rawant.</i>



Several other examples occur in the Parable and in the List of Words. Thus, we have *mirĩ*, I die; *warant*, they eat; and *dārant*, they own. The Parable has *raĩ*, not *rawĩ*, for I will go; and the List, No. 233, has *nindĩt*, he dwells. The prefixed *k-* occurs in the Parable in *pād k-aĩ*, I will arise, and in *k-aĩt* (List, 239), he comes, but nowhere is *a-* prefixed, which, according to Mockler's and Pierce's grammars, always occurs with this tense in the standard western dialect.

For the past tense, we have in the List of Words:—

'I struck,' 'I have struck,' etc.

	Singular.	Plural.
1.	<i>jatum</i>	<i>jatā.</i>
2.	<i>jatai</i>	<i>jatit.</i>
3.	<i>jata, jat</i>	<i>jatant.</i>

Similarly:—

'I went,' 'I have gone.'

	Singular.	Plural.
1.	<i>shutum</i>	<i>shutā.</i>
2.	<i>shutai</i>	<i>shutit.</i>
3.	<i>shuta, shut</i>	<i>shutant.</i>

In the Parable, we have *būta*, *bōta*, or *bū*, he became, he was; and *kurta* or *kū*, he did, he made. These all are of frequent occurrence. In List, No. 240, we have *giptai*, thou boughtest. These instances are all based on the short form of the past participle. Based on the long form, we have *ahtagum*, I have come (List, No. 224); *gustagant*, (days) passed; and *kurtagant*, they made. The last two are in Specimen II.

For the pluperfect, the List gives *jatag-atum*, I had struck. More doubtful is *murtagā*, he had died, in the Parable. It seems to be a shortened form of *murtag-at*.

We may note the presence of the conditional tense in *ki man pa watĩ dōstā majlasē bi-kurtē*, that I might have made a feast with my friends (Parable). The form is quite regular.

For the present definite we have *man janagā-um*, I am striking (List, No. 191), and *chārēnagā-ē*, he is grazing (cattle) (List, No. 229).

*Chārēnagā-ē* is also an example of a causal verb. Another example (Specimen II) is *gwāzinta*, he passed (a few days), as compared with *gustagant*, (a few days) passed.

[No. 3.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## BALŌCHĪ.

WESTERN (MAKRĀNĪ) DIALECT.

MAKRĀN.

## SPECIMEN I.

Yakē-mardē-rā dō zahag būta. Au gundē-zahagā watī-pisā-rā  
*A-certain-man-to two son was. And by-the-younger-son his-own-father-to*  
 gushta ki, 'manī bahra har-ki bīt, manā bi-dih.' Au  
*it-was-said that, 'my share whatever it-may-be, to-me give-thou.'* And  
 ā-mard watī mālā āyānī sarā bahra kū. Bāzē rōch  
*by-that-man his-own properties of-them upon share was-made. Many day*  
 na gusta ki ī-gundē-zahag watī mālānā yak-jā kū,  
*not passed that by-this-younger-son his-own properties in-one-place was-made,*  
 au dūrē-mulkē inusāfirā shuta, au ōdā watī māl pa-  
*and of-a-far-country on-journeying he-went, and there his-own property on-*  
 bekārē-kārā gār kū. Au ā-waktā ki aishē watī  
*useless-deeds destroyed was-made. And at-that-time that by-him his-own*  
 mālā gār kū, ā-mulkāi tahā mazarē-dōkālē kapta, au  
*properties destroyed was-made, of-that-country in a-great-famine fell, and*  
 ī mard pa hājat shurū-būta. Au ī mard gōn yakē  
*this man on want beginning-became. And this man with one(person)*  
 shē-hamā-shahrā gōn-kapta. Ā-mard ī-rā watī-mulkāi tahā  
*from-that-city met. By-that-man him-in-regard-to his-own-field into*  
 pa-hūk-chārēnagā dēm-dāta. Au ī-mard shē-hūkānī-pash-kaptagē-  
*on-swine-feeding it-was-sent. And by-this-man from-of-the-swine-of-remaining-*  
 pōstā watī lāb' sērīā kū. Au kasā ī-rā na  
*husks his-own belly satiated was-made. And by-anyone this-one-to not*  
 dāta. Au anga ki ī pa watā xiāl kū,  
*was-given. And then when by-him in his-own thought it-was-made,*  
 gusht, 'chandē shē-manī-pisāi-naukarā nān warant, au pa-watā  
*it-was-said, 'many from-my-father's-servants bread eat, and on-themselves*  
 ziād dārant; au man pa gushnagē mirī. Man pād-k-āī, au  
*superfluous they-possess; and I by hunger die. I will-arise, and*  
 pisa gā rāī, au gushī, "pisa, man tāi dēmā  
*of-the-father direction I-will-go, and I-will-say, "father! I of-thee before*  
 malāmat būtagū, au Xudāi dēmā malāmat-aū; au man lāik  
*blameable have-become, and of-God before blameable-am; and I fit*

na-aũ ki wat-rā tai zahag gushĩ; manā shē-watī-  
*not-am that myself-in-regard-to thy son I-may-say; me from-thine-own-*  
 naukarā yakē bi-kan.”” Au pād-ahta, pa pisā rasita.  
*servants one make-thou.”” And he-arose, at the-father he-arrived.*  
 Aishē-pisā shē dūrā dista; āi raham pād-ahta; au  
*By-his-father from distance he-was-seen; of-him compassion arose; and*  
 aishē gutā gifta, au chūk kū. Zahagā gushta,  
*his neck was-taken, and kiss was-made. By-the-son it-was-said,*  
 ‘pisa, man gunāhē kū Xudāi dēmā au tai dēmā, au  
*‘father! by-me a-fault was-done of-God before and of-thee before, and*  
 tai zahag gushagī lāik nayũ.’ Lēkin pisā naukarā  
*thy son to-be-said worthy I-am-not.’ But by-the-father to-the-servants*  
 gushta ki, ‘sharē pūch bi-ārant, au āi-jānā kanant; au  
*it-was-said that, ‘good robe bring-ye, and on-his-body make-ye; and*  
 angushtri āi-gutā diyant, au kaushē āi-pādā kanant; au amā  
*ring on-his-finger give-ye, and a-shoe on-his-foot make-ye; and we*  
 warā au washī kanā; parchā ki manī zahag murtagā,  
*may-eat, and rejoicing we-may-make; because that my son had-died,*  
 nũ padā zindag bū; au ā gār bōta, nũ padā rasita.’  
*now again alive he-became; and he lost became, now again arrived.’*  
 Au āyā washī shurū kū.  
*And by-them rejoicing beginning was-made.*

Nũ āi mazanē zahag mulkai tahā bōta, au ki ahta au  
*Now his great son of-the-field within was, and when he-came and*  
 gisē kirā rasita, ch’āp-au-sautē tawār hōsh kū.  
*of-the-house near arrived, of-dance-and-song the-voice perception was-made.*  
 Yakē shē naukarānā tawār kū, au just kū ki,  
*One from the-servants calling was-made, and enquiry was-made that,*  
 ‘aishē matlab chī-āĩ?’ Ā gusht ki, ‘tai brās  
*‘of-this the-meaning what-is?’ By-him it-was-said that, ‘thy brother*  
 ahta, au tai-pisā hairātī kurta, ki ā pa salāmatī rasita.’  
*is-come, and by-thy-father feast was-made, that he in safety arrived.’*  
 Ī mard xafā bū, au dēmā na shuta. Sō āi pis  
*This man angry became, and further-on not he-went. So his father*  
 aht, au āi xushāmad kū. Ā jawāb dāt ki,  
*came, and of-him blandishment was-made. By-him answer was-given that,*  
 ‘bi-chār, bāzē-sālā man tai xidmat kū, au hech  
*‘see-thou, for-many-years by-me thy service was-done, and any*  
 hukm-adūlī na kū, au tau manā guragē na dāta  
*order-transgression not was-done, and by-thee to-me a-kid not was-given.*

ki man pa-watī-dōstā majlasē bi-kurtē; magar hamā-  
*that by-me with-my-own-friends a-feast might-have-been-made; but at-that-*  
 wakt ki ī tāi zahag, ki tāi mālā pa kasbiā gār  
*time that this thy son, by-whom thy properties on harlots destroyed*  
 kū, ahta, tau pa āi majlisē jaur kū.' *Ā*  
*was-made, came, by-thee on him a-feast arranged was-made.' By-him*  
 gusht, 'zahaga, tau hamēsha gōn mā-ī, au har-ki gōn man hast  
*it-was-said, 'son! thou always with me-art, and all-that with me exists*  
 tāi-ī. Aishē karār bū ki amā washī kanā, au wash  
*thine-is. This proper was that we rejoicing may-make, and happy*  
 bā, ki tāi brās murta, au padā zindag bū; au gār  
*we-may-become, that thy brother died, and again alive became; and lost*  
 būta, padā rasita.'  
*became, again arrived.'*

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[ No. 4.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## BALŌCHĪ.

WESTERN (MAKRĀNĪ) DIALECT.

MAKRĀN.

## SPECIMEN II.

Kuhnagē-mardumā gushtagant ki Malik-Dīnārē-zahag watī-  
*By-old-men it-has-been-said-by-them that by-Malik-Dīnār's-son his-own-*  
 pisē miragā gud ḡarch mazan kū, parchā ki āi sarā  
*father's death after expenditure great was-made, because that of-him on*  
 kasē wāja pasht na kapta. Aishē-pisā bāzē dunyā jama  
*any guardian remaining not fell. By-his-father much wealth amassed*  
 kurta, mulkānā jata, mardumā kushta. Pa hamī dunyā  
*was-made, countries were-robbed, men were-slain. Upon this wealth*  
 mazanē wārī wārta. Brāsā kushta. Magar āi-zahag  
*great troubles were-undergone. Brothers were-slain. But by-his-son*  
 watī-jinda-rā yak-dam bayair wārī wa yaribi pa daulat dista.  
*his-own-self-to at-once without trouble and sorrow on the-wealth it-was-seen.*  
 Daulatē dard na kū, barbād kanagā lānk basta,  
*Of-wealth the-pain not was-made, squandered for-making the-waist was-tied,*  
 lōrī-au-shāhirā hazārā suhr wa zar shē aishē dastā bū,  
*to-buffoons-and-singers thousands gold and silver from him to-hand became,*  
 gandagē-kārānī tahā bāzē suhr gār kū. Lahtē rōch hamī-daulā  
*of-wicked-deeds in much gold destroyed became. A-few day in-this-way*  
 gustagant. Āḡir daulat-dunyā gār bū. Watī mīrāsā  
*passed. At-last wealth-(and-)fortune lost became. His-own inherited-lands*  
 ham bahā-kurta. Ī ham lahtē rōch gwāzinta. Pad pa  
*also were-sold. By-this also a-few day was-passed. The-end on*  
 ḡarābi ahta. Pa pindag guzrān rasita. Rāj-brās-dūrāhā  
*destruction came. On begging his-livelihood arrived. By-follower-brother-all*  
 hēla-kū. Kasā pa pindag ham rawādār na bū. Āḡir  
*he-was-deserted. By-anyone on begging also approved not became. At-last*  
 pa gaḡagā waragā rasita. Nū kafanē zar ham āi-gisā  
*on date-seeds eating he-arrived. Now of-a-coffin money even in-his-house*  
 na būta. Mardumā fatiha-ḡwānī-jāga shigā jata. Dafan  
*not became. By-men (at-)prayers-recitation-place taunts were-struck. Burial*  
 kurtagant. Fuzūl-ḡarchī pad āḡir pa ḡarābi āi.  
*was-made-by-them. Of-extravagance the-end at-last on destruction is.*

**FREE TRANSLATION OF THE FOREGOING.**

It has been said by old men that after Malik Dīnār's death his son made ducks and drakes of his property, for no guardian had been left to take care of him. His father had plundered the country-side and killed many men, and thus had amassed great wealth. In doing this he had experienced many troubles and sorrows, and his brothers had been killed. But his son had none of this trouble and sorrow,—the wealth lay there before his eyes. None of the toil of gaining affluence was his. He girded up his loins for squandering his inheritance; thousands of gold and silver fell from him into the hands of buffoons and singers, and much money did he waste on evil deeds. A short time passed in this way, and then he had lost all his accumulated capital. So he sold his inherited lands, and by this means passed a few days more. In the end came destruction. He sunk to being a beggar, and his followers and tribe-fellows all deserted him, for no one approved of a beggar. Finally he sunk to keeping body and soul together by picking up date seeds and eating them. When the end came there was not so much money in his house as would pay for his coffin, and at the funeral prayers the people uttered gibes and taunts. So they buried him. The end of extravagance is ruin.

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The preceding specimen completes the list of those that I have received dealing with the western dialect. It has been seen that the first of the two sets comes from Balōch inhabitants of Karachi city. These dwell far to the east of Makrān, and their dialect shows that they must have come direct from that country to their present abode, where they still retain their home-dialect, and, moreover, that they must have come in comparatively recent times. Other Balōch inhabitants of the Karachi District, and of Sind generally, speak the eastern dialect. Some of these, in the Kāchhō tract of Karachi, are between the city of Karachi and Makrān, so that, in this case, we have speakers of the eastern dialect living to the west of the Makrānī speakers of Karachi city.

The remaining two specimens come from Makrān itself. No information has been received as to the precise locality in which they were recorded, but internal evidence shows that they come rather from North Makrān, in the neighbourhood of Panjgūr, than from South-West Makrān, near Kēch. As may be expected, the language of Makrān differs from place to place, and, if materials were available, no doubt a number of sub-dialects, each varying slightly from the other, could be recorded. We have, however, to be content with the specimens that are available. Mr. Denys Bray, in § 219 of the Baluchistan Census Report for 1911, gives the following brief but interesting account of some of the Makrān sub-dialects. In copying it, I have slightly altered the spelling of Eranian words so as to agree with the system followed in this Survey. It will be observed that he spells the Panjgūrī words *pis*, *mās*, *brās*, and *zāmās* with a final *s*, instead of with *θ*. I have not ventured to alter this, although it is possible that the sound meant is really that represented by the latter character. In writing Balōchī in the Persian character the letter س is often used, instead of ث, to represent this sound :—

‘The Balōchī consonantal system has developed itself among the many dialects in a curiously uneven manner. One dialect, for instance, has faithfully maintained the original sounds in one portion of its consonantal system, and has evolved variations of its own in another; in a second dialect we are faced with the exact converse. In other words, there is no one dialect which has preserved the whole consonantal system of the parent stock in its archaic purity, and we are left to piece it together by a process of selection. To illustrate my meaning I will turn to Western in preference to Eastern Balōchī, not only because it is more archaic, but also because the existence of the many sharply defined dialects within it has hardly been recognised at all. Take for instance these typical variations in the two Makrānī dialects spoken in Kēch and Panjgūr :—

OLD PERSIAN.	MODERN PERSIAN.	MAKRĀNĪ.	
		Kēchī.	Panjgūrī.
<i>pītar</i> -, father	<i>pidar</i>	<i>pīt</i>	<i>pis</i> .
<i>mātar</i> -, mother	<i>mādar</i>	<i>māt</i>	<i>mās</i> .
<i>brātar</i> -, brother	<i>birādar</i>	<i>brāt</i>	<i>brās</i> .
<i>zāmātar</i> -, son-in-law	<i>dāmād</i>	<i>zāmāt</i>	<i>zāmās</i> .
<i>mahrka</i> -, death	<i>marg</i>	<i>marg</i>	<i>mark</i> .
<i>maXshi</i> -, fly	<i>magas</i>	<i>magisk</i>	<i>makisk</i> .

This comparative statement almost tells its own tale. For the preservation of the original consonants *t*, *z*, *k*, we took to Persian in vain, and have to turn to Makrānī Balōchī. But even Makrānī preserves the archaic sound in both the dialects I have selected in the case of *z* only. And while Kēchī has retained the final *t*, it has, like Persian, forsaken final and medial *k* in favour of *g*. On the other hand Panjgūrī has struck out a line of its own in the radical change of final *t* to *s* [? θ], yet at the same time has clung conservatively to the ancient hard guttural. How uneven the consonantal development has been in the various

dialects, may further be seen in the fact that Kēchī, while preserving an original final *t*, shows a distinct tendency to oust an initial *d* by the corresponding cerebral: *qumb*, tail, *qumbag*, sheep, *qūwāl*, wall. Panjgūrī on the other hand preserves the original forms: *dumb*, *dumbag*, *duwāl*. Instances in which both these dialects (and indeed Balōchī generally) preserve, while modern Persian discards, an original final *d*, are fairly common: Pahlavi *mūd*, hair, modern Persian *mā*, Kēchī *mud*, Panjgūrī *mūd*, is a case in point. This particular instance, by the by, is doubly interesting as illustrating a curious vowel variation in the two dialects, Kēchī, unlike Panjgūrī, having a tendency to shorten an original long *ū*: Panjgūrī *mūd*, hair, Kēchī *mud*; Panjgūrī *sūt*, profit, Kēchī *sut*; Panjgūrī *būta*, was, Kēchī *buta*. In the dialects spoken in Mand and along the coast, *ū* is regularly changed to *ī*: *mīd*, *sīt*, *bīta*—one illustration out of many of the interestingly close connection of these particular Makrānī dialects with Eastern Balōchī.

But the subject of dialectical variations is at once too wide and too technical to be pursued further. Nor are the data available, for the study of Balōchī dialects has hitherto been neglected. The neglect is curiously ill-deserved. A careful analysis of the phonetic system of any one dialect would be labour well spent. It is the first step towards a comparative survey of the many phonetic systems now surviving in the Balōchī language, the results of which would be not only valuable in themselves, but of wide philological interest. The need for research into the related subjects of dialectical characteristics in vocabulary and grammatical system, I must leave to plead its own cause. So much however seems obvious. The longer the research is put off, the greater the difficulties that will attend it, and the less rich the results. Changes are in the air. Boundaries, both tribal and geographical, are gradually shifting and becoming absorbed. To a large extent this process is an inevitable outcome of our administration, and it is the more incumbent on us to record existing dialectical variations before they become merged into uniformity.

Mockler refers to dialectic variations in several parts of his grammar, but nowhere states the localities where they occur. The following passage dealing with phonetic variations is of interest. I have altered the transliteration so as to agree with that of this Survey:—

'The Long Vowels and Diphthongs often permutate, *ī ā* being changed to *ṽ ū*, *ṽ ū* to *ī ē*, *ṽ* to *ē*, *ṽ au* to *ī ai*, and *vice versa*.

Among the consonants the following are sometimes found interchanged: *p*, *b*, *f* and *w*; *t*, *th*, *s* and *d*; *ch*, *sh* and *zh*; *n* and *r*; *h* and *g*.

These mutations constitute dialectic peculiarities, and may not be used at pleasure: thus, we find *bīta*, *būta*, *bīta* and *bīsa*, "become," and in all the final *h* may be changed to *g*.

**EASTERN DIALECT.**

We commence the specimens of the eastern dialect of Balōchī with a version in the dialect of Dera Ghazi Khan. This is that illustrated in the preceding grammatical sketch. I am indebted to the kindness of Mr. Longworth Dames, the author of the well-known Balōchī Grammar, for its preparation.

[ No. 5.]

## ERANIAN FAMILY.

## EASTERN GROUP.

BALŌCHĪ.

EASTERN DIALECT.

DISTRICT, DERA GHAZI KHAN.

## SPECIMEN I.

*(M. Longworth Dames, Esq.)*

پهلان مردیغا دو بچه بیثغنته - کستهرین بچه وئی پھار گوشته  
 ابا وئی میرانا هر بهر که منان کھیث تهر منان دی - گدا وئی  
 مال بهر گھو داڻئی - کهردی روش بهذا کستهرین بچه تهیوغین مال  
 مچه کھو دیرین دیها شتو نشته - همون وئی مال شاهیغا وھار  
 کھڻئی - گدا وختا که همچهی گار بیثو شته هوان دیها سکھین  
 دکھالی کھپته - آن مر نیسته کھار بیته - کھزمت گور یه لوغ وازھا  
 هوان ملکیغا گپتهئی - وازھا گدا آنهیار هیخ چهرینغا لذا دیم داته -  
 سدی بیثو چھون لوڻئی که من وئی لاف گو هیخانیا بهوغا سیر  
 کھان اغ کھیئا چھی نه داڻئی - آھرا من دلا سربھد بیثو گوشتهئی  
 چھختھر ٿیھان مئین بهت لوغا نین باز وھردا ورنته هررنگیغا من  
 سدیغا مرغان - بهاد کھان گو وئی پھتا بروران گشان ابا هذا دیما تهئی  
 دیما گناسکھار بیثغان - نین تهئی بچه گوان جنغی لاکه نیاں تهر گدا  
 منان وئی نوکھران نیاما دار - کھرو بیثو وئی بهت لوغ نیمغا روان

بيٺه - ڊائين ڪهه شونڊا ڊير اٿي پها ڊيٺي ڊلا ارمان ڪهڻي ميل  
 ڪهڻا پهدانو آخهه گلوري ڪهڻي ڊيم ڇهڪهڻي - گڏا بچها گوشته  
 آبا هڏا ڊيما تهڻي ڊيما گناسڪهار بيٺان - تهڻي بچه نام لاکه  
 نيان - پها گڏا وٺي توڪر انر گوشته جوانين جران گشيند پياريت  
 جانا ڊيٺي دستها مندرې پهاڏان ڪهوشان ڊيٺ - لاندوين پھس ڊي  
 پھيد پياريت گڏي پھوانڪها ڪهه همين مٿين بچه مرنهو شغيت  
 نين زندغ بيٺه - گاراٺ نين تهرنو آخهه - گڏا شادي ڪهڻا ڪهڻهش -

مزين بچه ڪهه ڪهشارا شغيت لوفا ڪهه تهرنو نرين بيٺه شارو  
 جهمر ڪهڪها ڪهه اشڪهڻه امبراهيا پهل ڪهڻي - اي چهي هال  
 بيٺين؟ گوشتهڻي تهڻي براٺ تهرنو آخهه تهڻي پها لاندوين پھس  
 گڏينته پھوانڪها ڪهه گو هيرا گون ڪهڻهڻي - آن مردا سڪهيا زهر ڳپته  
 گو وٺ گوشتهڻي لوغ اندرا هٿين رُوغ نه بي - گڏا پھٺ ڊرا آخهه -  
 منٺ ڪهڻي - پھار گوشتهڻي گند همختهر سال ما تهڻي ڪهزمت ڪهڻه -  
 يه روشيا ڊي تهررا ما ناپهرماني چهي شون نه ڊانغان - تهر گڏا يه  
 بري يه پهرهري ڊي منان نه ڊانغي ڪهه من گو وٺي امبلان شادي  
 ڪهان - ماخهه ڪهه هوين تهڻي بچه آخهه آن ڪهه تهڻي مال گو  
 ڪهنجريان وهار ڪهڻه هميشي سانگا تهر لاندوين پھس گڏنغي - پها

جواب تهرينتهو داته كهه بچه مني تهر هرر و گو ما گون اي  
هرچهي كهه داران تهئيغيين - نين هقين كهه ما وهش بون شادي  
كهون - كهه هوين تهئي برات مرنه شو شغيث زندغ بيته گار ات ار  
گرتهغيين -

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[ No. 5.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## BALŌCHĪ.

EASTERN DIALECT.

DISTRICT, DERA GHAZI KHAN.

## SPECIMEN I.

*(M. Longworth Dames, Esq.)*

P'ilā-mardēyā dō bach' bīḡayant'. K'ast'arē-bach'ā waḡi-p'iḡā-r  
*Of-a-certain-man two son were. By-the-smaller-son to-his-own-father*  
 gwasht'a, . 'abbā, waḡi-mīrāḡā har bahar k'i manā  
*it-was-said, 'father, (from-)thine-own-property every share that to-me*  
 k'afiḡ, t'au manā dai.' Guḡā waḡi māl bahar k'uḡō  
*may-fall, thou to-me give.' Then his-own property share having-made*  
 dāḡa-i. K'ardē-rōsh-p'adā k'ast'arē bach' t'ēwayē māl much'  
*was-given-by-him. Some-day-after the-smaller son the-entire property collected*  
 k'uḡō dirē-dēhēā shuḡō nisht'a. Hamōḡā waḡi māl  
*having-made to-a-far-country having-gone abode. There his-own property*  
 shāhīyā w'ār k'uḡa-i. Guḡā waxyt'ā k'i humch'i gār  
*wickedly destroyed was-made-by-him. Then at-the-time that everything lost*  
 bīḡō shuḡa, hawā-dēhā sak'ē-ḡuk'alē k'apt'a, ā mar nēst'-k'ār  
*having-become went, in-that-country a-severe-famine fell, that man destitute*  
 bīḡa. K'izmat gwar ya lōy-wāzhahā hawā-mulk'ēyā gipt'a-i.  
*became. Service near one house-master of-that-country was-taken-by-him.*  
 Wāzhahā guḡā āhiyā-r hīḡ ch'arainayā laḡā dēm-dāḡa.  
*By-the-master then him-as-for swine for-feeding to-the-jungle it-was-sent.*  
 Shuḡi bīḡō ch'ō lōḡa-i k'i, 'mā waḡi lāf gō  
*Hungry having-become how it-was-wanted-by-him that, 'I my-own belly with*  
 hīḡānī p'ōyā sēr k'anā,' ay k'asēā ch'i na  
*the-swine's chaff satisfied will-make,' still by-anyone anything not*  
 dāḡa-i. Āhirā mā dilā surp'ad bīḡō  
*was-given-to-him. At-last in the-heart understanding having-become*  
 gwasht'a-i, 'ch'iḡtar t'iḡā māi-p'iḡ-lōyā nī bāz w'ardā  
*it-was-said-by-him, 'how-many servants in-my-father's-house now much food*  
 warant' har-rangēyā, mā shuḡiyā mirayā. P'ād-k'-ā, gō-waḡi-p'iḡa  
*eat of-every-kind, I hungrily am-dying. I-will-arise, near-my-own-father*  
 ba-rawā, gushā, "abbā, Huḡā. dēmā t'ai dēmā gunāsk'ār  
*I-will-go, I-will-say, "father, God before of-thee before sinner*

bīṭayā; nī t'ai bach' gwān' (for gwānk')-janayī lāik' neyā; t'au.  
*I-have-become; now thy son to-be-called worthy I-am-not; thou*  
 gudā manā waṭi nauk'arā nyāmā dār." ' K'arō bīṭō  
*then me thine-own servants among keep." ' Upright having-become*  
 waṭi p'iṭ lōy nēmayā rawā bīṭa. Dāī k'i shōdā  
*his-own father's house towards going he-became. Still that from-there*  
 dir-aṭ-i p'iṭā dīṭa-i, dilā armān  
*distant-was-he by-the-father it-was-seen-as-regards-him, by-the-heart compassion*  
 k'uṭa-i, mēl k'anayā p'adāṭō āḫt'a, galwārī  
*was-made-as-regards-him, meeting for-making having-run he-came, embracing*  
 k'uṭa-i, dēm ch'uk'iṭa-i. Gudā bach'ā gwasht'a,  
*was-made-on-him, face was-kissed-of-him. Then by-the-son it-was-said,*  
 'abbā, Huḍā dēmā t'ai dēmā gunāsk'ār bīṭayā; t'ai bach'  
*'father, God before of-thee before sinner I-have-become; of-thee the-son's*  
 nām lāik' neyā.' P'iṭā gudā waṭi-nauk'arā-r gwasht'a,  
*name worthy I-am-not.' By-the-father then to-his-own-servants it-was-said,*  
 'jawānē jarā gishēnēṭ, biy-ārēṭ, jānā daēṭ-i; dast'ā  
*'excellent garments select-ye, bring-ye, on-the-body put-ye-of-him; on-the-hand*  
 mundarī, p'ādā k'aushā daēṭ; lāndavē p'as dī p'ēḍ biy-ārēṭ,  
*ring, on-the-feet shoes put-ye; the-fat sheep also hither bring-ye,*  
 gudēṭ-i; p'awāk'ā k'i hamē māī bach' murt'ō shuṭayēṭ, nī zinday  
*slaughter-ye-it; because that this my son having-died had-gone, now alive*  
 bīṭa; gār-aṭ, nī t'arṭō āḫt'a.' Gudā shāḍī  
*has-become; lost-was, now having-retained he-is-come.' Then rejoicing*  
 k'anayā k'apt'a-ish.  
*to-make it-was-begun-by-them.*

Mazaī bach' k'i k'ishā-rā shuṭayēṭ, lōyā k'i t'arṭō  
*The-great son who to-the-field had-gone, to-the-house who having-retained*  
 nazīḫ bīṭa, shār o j'amar k'ark'ā k'i ashk'uṭa, ambrāhēā  
*near became, of-song and of-dancing noise that was-heard, to-a-servant*  
 p'ol-k'uṭa-i, 'ē ch'ī hāl biayē? ' Gwasht'a-i,  
*enquiry-was-made-by-him, 'this what condition is-becoming?' It-was-said-by-him,*  
 't'ai brāṭ t'arṭō āḫt'a; t'ai-p'iṭā lāndavē p'as  
*'thy brother having-retained is-come; by-thy-father the-fat sheep*  
 gudaint'a, p'awāk'ā k'i gō hairā gōn-k'apt'a-  
*has-been-caused-to-be-slaughtered, because that with welfare he-has-been-met-by-*  
 i.' Ā-mardā sak'iya zahr gipt'a, gō waṭ gwasht'a-i,  
*him.' By-that-man extremely anger was-taken, with himself it-was-said-by-him,*  
 'lōy andarā māī ravay na bi.' Gudā p'iṭ darā āḫt'ō  
*'house within my going not will-be.' Then the-father outside having-come*

minnat k'uθa-i. P'iθā-r gwasht'a-i, 'gind, hamixt'ar  
*consoling was-made-by-him. To-the-father it-was-said-by-him, 'see, so-many*  
 sāl mā t'ai k'izmat k'uθa; ya-rōsheā dī t'arā mā  
*year by-me thy service has-been-done; for-one-day even to-thee by-me*  
 nā-p'armānī ch'i shōn-na-dāθayā; t'au gudā ya-barē ya p'oharē dī  
*disobedience at-all has-not-been-shown; by-thee then once one a-kid even*  
 manā na dāθayē, k'i mā gō-waθi-ambalā shādi  
*to-me not has-been-given-by-thee, that I with-my-own-friends rejoicing*  
 k'anā; māxtā k'i hawē t'ai bach' āxt'a, ā k'i t'ai  
*may-make; immediately that this thy son came, he by-whom thy*  
 māl gō k'anjariā w'ār k'uθa, hamēshī sāngā t'au  
*property with harlots destroyed was-made, of-this-very-one on-account by-thee*  
 lāndavē p'as guḍiθayē. P'iθā jāwāb t'araint'ō  
*the-fat sheep was-slaughtered-by-thee. By-the-father answer having-given-back*  
 dāθa k'i, 'bach' manī, t'au har-rō gō mā gōn-ē;  
*was-given that, 'son of-me, thou every-day with me in-company-art;*  
 har-ch'i k'i dārā t'aiy-ē. Nī haqq-ē k'i mā w'ash bū,  
*everything that I-possess thine-is. Now right-it-is that we happy may-be,*  
 shādi k'anū; k'i hawē t'ai brāθ murt'ō shuθayēθ, zinday  
*rejoicing may-make; that this thy brother having-died had-gone, alive*  
 bīθa; gār-aθ, ō gart'ay-ē.  
*has-become; lost-was, he returned-is.*

## BALŌCHĪ OF NORTH BALUCHISTAN.

The two following specimens and the List of Words and Sentences on pp. 435ff. come from the District of Loralai, and may be taken as examples of the form of Eastern Balōchī spoken in North Baluchistan, in the country east and south of Quetta. It closely resembles the form of the language described in the grammatical sketch given above. The following are the few chief points of difference.

As in the neighbouring Sindhi, a preference is shown for cerebral letters. Thus, in the Parable, we have *qēh*, instead of *dēh*, a country, and, in the List of Words (No. 147), *hind*, for *hind*, a bitch. The letter *r* regularly becomes *r* before a dental, as in *marḍ* or *mar*, for *mard*, a man; *k'ardē*, for *k'ardē*, a few; *wārṭaṭant*, for *wārṭaṭant*, they used to eat (husks), but *warā*, I shall eat (Specimen II); *murṭa*, for *murt'a*, he died, but *mirā*, I die; *ārṭō*, for *ārṭō*, having brought (Specimen II), but *bi-ār*, bring thou (Parable); and *burz*, for *burz*, high (List, Nos. 135, 231).

In several cases, especially after *r*, we have *ṭ* instead of the *t'* that we should expect. Thus, besides *wārṭaṭant*, *murṭa*, and *ārṭō*, just quoted, we have *wārṭa*, he has eaten (with harlots), and *gwashainṭa*, called (thy son). Possibly this is a mistake of the scribe who wrote the specimens, but the words are printed as they were received.

The declension of nouns calls for but few remarks. In the western dialect, the genitive is formed by adding *-a*, as in *lōga*, of a house. In the eastern dialect, as described in the grammatical sketch, it generally takes no termination, but sometimes ends in *-ē*. So, in the present specimens, we have *maī p'iṭē bāz mazdūr-ant*, there are many servants of my father. Similarly, in Sentence 221, we have *dat'ānē*, of a tooth (*dat'ān*). Occasionally the termination *-ā* of the oblique case is dropped, as in *p'iṭ* (for *p'iṭā*) *rahm k'uṭa-i*, the father made pity to him, *i.e.* felt pity for him.

The nominative plural ends in *-ān*, not in *-ā*. Thus, in the List of Words we have *piṭān*, fathers; *jiniḱ'ān*, daughters; *marḱān*, men; *nariānān*, horses; *mādinān*, mares; *k'aiyarān*, bulls; *gōṣān*, cows; *bīngān*, dogs; *hindān*, bitches; and *buzān*, goats. In the Parable, we have, perhaps, one case of a nominative plural ending in *-ē*, viz. *hamiṣṭ'arē sālē*, for so many years (do I do service), but it is doubtful whether *sālē* is singular or plural, coming, as it does, after an adjective of number.

The dative plural ends in *-ān-ar*, as in (List) *p'iṭānar*, to fathers; *jiniḱ'ānar* or *jiniḱ'ānrā*, to daughters; *marḱānar* or *marḱānrā*, to men. Similarly, in the Parable, *ambrāhānar*, (the father said) to the servants.

Adjectives sometimes drop the termination *ē*, when it should according to rule appear. This is quite possibly simple carelessness. The cases of omission of the termination cannot be brought under any particular rule, except, perhaps, that, in the list of words, it does not seem to be used in the plural (*cf.* Nos. 123ff. and 130). The same peculiarity will be observed in the language of the Upper Sind Frontier.

The pronouns present a few divergencies from the standard. 'My' is *maī*, instead of *māi*, and the dative plural, 'to us,' is *mā-ar* (*cf.* the dative plural of nouns in *-ān-ar*).

The demonstrative pronoun *ā*, that, with *ham* prefixed, has a nominative plural *hamāhī*, those (husks), instead of *hamāhā*, etc. We may also notice the oblique plural *hamāhiā*, which, with the preposition *ash* both prefixed and suffixed, takes the form *sh-amāhiā-zh*, in the first line of the Parable.

As regards verbs, the principal irregularities are connected with the tenses formed from the past participle. There are two forms which I am unable to explain. One is *k'apt'ō*, they began (to make merry). We should expect *k'apt'ant'* or *k'apt'ayant'*. *K'apt'ō* is usually the conjunctive participle, 'having begun.' The other form is *āχt'ī-ē-ī*, (thy brother) has come (back safely) to him. Here *ē* means 'is,' and *ī* 'to him,' but I cannot explain the form *āχt'ī*, which apparently has the force of a past participle. There is no tense of this kind in any of the grammars. See, however, lower down.

There is an interesting case of contraction in *gwānjiθō*, (the elder brother) having called (a servant). The full form would be *gwāṅk' jaθō*. The two words have been contracted into one, and an *i* has been inserted on the analogy of other, regular, past participles.

In the eastern dialect, the pluperfect is formed by adding the past tense of the verb substantive to the long form of the past participle, as in *shuθayēθ*, he had gone, or he went a long time ago. In the western dialect, either the long form or the short form of the past participle may be used, as in *shutagat* or *shutat*. When, in the east, the short form of the past participle is employed, the tense has the force either of a habitual past, or of a conditional. Thus, in the east *shuθaθ* is either 'he used to go' or 'he would have gone.' But in the following version of the Parable we have one instance of *shuθaθ* used as a pluperfect, with the meaning of 'he went (a long time ago),' in *ō andarā na shuθaθ*, he did not go within. There are true examples of the habitual past in *wārθaθant'* (for *wārt'aθant'*), (the husks which the swine) used to eat, and *dāθaθ*, (no one) used to give (him anything). We have another tense,—the conditional past,—in *waθī lāf p'ur k'uθ*, he would have filled his belly, in which *k'uθ* represents the *k'uθē* of the grammatical sketch.

Intransitive verbs of motion are sometimes used passively, in an impersonal sense, with the subject in the agent case. Thus, *k'isā bach'ā ya dīrē dēhā shuθa*, literally, by the younger son it was gone to a far country, *i.e.* the younger son went to a far country. Similarly, *shuθa-ī ya bakk'ālā*, it was gone by him (*i.e.* he went) to a shop-keeper; and *waθī p'īθār āχt'a-ī*, it was come by him (*i.e.* he came) to his father. This may possibly be an explanation of the puzzling form *āχt'ī-ē-ī*, already referred to. The word *āχt'ī* may be a contraction of *āχt'a-ī*, it was come by him, and the whole may be then translated 'it is come by him to him.'

Reference has already been made to the curious use of the preposition *ash*, from, in the first line of the Parable. It is suffixed, as well as prefixed, to the same word, the suffix being in the form of *zh*, and the prefix in the form of *sh*, in *sh-amākhā-zh*, from among them.

[ No. 6.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## BALŌCHĪ.

EASTERN DIALECT.

LORALAI, BALUCHISTAN.

## SPECIMEN I.

Mardē dō bach' aθant'. Sh-amāhiā-zh k'isā k'i  
*Of-a-man two son were. From-them-from by-the-younger who*  
 aθ, p'iθā-r gwasht'a k'i, 'p'iθ-manī, mā  
*was, the-father-to it-was-said that, 'father-my, of-the-property*  
 bahar k'i māi bī, manā dai.' Guddā mā  
*the-share which mine may-be, to-me give-thou.' Then of-the-property*  
 bahar k'uθō dāθa-ish. K'ardē rōsh p'adā ā-  
*share having-made it-was-given-to-them. A-few day after by-that-*  
 k'isā-bach'ā har-ch'i much' k'uθō ya-dīrē-dēhā  
*younger-son everything collected having-made to-a-far-country*  
 shuθa. Hamōdā waθi daulat ma ayāshiā w'ār  
*it-was-gone. There his-own wealth in debauchery destroyed*  
 k'uθa-i. Ō waχti-k'i t'ēwayē xarch bīθō shuθa,  
*was-made-by-him. And when all spent having-become went,*  
 hamā-dēhā mazē dukk'al bīθa, ō ā mar shuθi bīθa.  
*in-that-country great famine became, and that man hungry became.*  
 Guddā shuθa-i ya-bakk'alā, āhi naukar bīθa.  
*Then it-was-gone-by-him to-a-shopkeeper, his servant he-became.*  
 Bakk'alā hamāhiā-r shast'āθa waθi-ḍiyārā hīxā-r ch'āranayā.  
*By-the-shopkeeper him-as-for it-was-sent to-his-own-field swine-to for-feeding.*  
 Azh-hamāhi-p'osht' k'i hīx wāṭaθant' waθi lāf p'ur  
*From-those-husk which the-swine used-to-eat his-own belly full*  
 k'uθ.  
*he-would-have-made.*  
 K'asēā hamāhiā-r na dāθaθ. Guddā  
*By-anyone him-to not used-to-be-given. Then*  
 bōθā-āχt'ō gwasht'a-i, 'māi-p'iθē bāz mazdūr-ant' k'i  
*in-sense-having-come it-was-said-by-him, 'of-my-father many labourers-are that*  
 nayan bāz-ē-i, ō mā shuθi mirā. Mā ch'arīθō rawā  
*food much-is-of-them, and I hungry die. I having-arisen will-go*  
 waθi-p'iθā-r, gwashā, "p'iθ-manī, Huḍāi-dēmā ō t'ai-dēmā  
*my-own-father-to, I-will-say, "father-my, God-before and of-thee-before*  
 gunāh k'uθayā, nī mā ē-laik neā k'i t'ibarē t'ai bach'  
*sin was-done-by-me, now I this-worthy am-not that again thy son*



gwashainθa bā. Manā waθi-mazdūrānī niāmā dār."'  
*called I-may-become. Me of-thine-own-labourers like keep."*  
 Guddā ch'ariθō waθi-p'iθā-r āχt'a-i. Dāñ dīr aθ,  
*Then having-arisen his-own-father-to it-was-come-by-him. Still far he-was,*  
 k'i p'iθ hamāhiā-r dīθō rahm k'uθa-i; rumbāna  
*that by-the-father him-to having-seen pity was-made-on-him; running*  
 shuθō, bhākur k'uθa-i; gal ch'ukk'iθa-i. Bach'a  
*having-gone embrace was-made-on-him; cheek was-kissed-of-him. By-the-son*  
 p'iθā-r gwasht'a, 'Huḍāi-dēmā ō t'ai-dēmā guṇāh  
*the-father-to it-was-said, 'God-before and of-thee-before sin*  
 k'uθayā, nī mā ē-laik neā k'i t'ibarē t'ai bach'  
*was-done-by-me, now I this-worthy am-not that again thy son*  
 gwashainθa bā. Lēkin p'iθā waθi-ambrāhān-ar gwasht'a  
*called I-may-become. But by-the-father his-own-servants-to it-was-said*  
 k'i, 'jōwāḥ jar bi-ār, ēshiā-r pōshēn; dastā ch'allav  
*that, 'good garment bring-thou, this-one-to clothe-thou; on-the-hand ring*  
 k'an, ō p'ādā p'adguzār k'an; mā warū, xushī  
*make, and on-the-foot shoe make; we may-eat, happiness*  
 k'anū; p'arch'i-k'i ē mai bach' muṭṭa, nī zīnday-ē; yār bīṭa,  
*may-make; because-that this my son died, now alive-is; lost became,*  
 nī miliṭa. Guddā k'apt'ō xushī k'anayā.  
*now was-got. Then they-began happiness to-make.*

Mazē bach' k'ishār niāwā aθ. Lōy nizχīē āχt'ō,  
*The-great son the-field in was. The-house near having-come,*  
 drīs ō sarōḥ ashk'uθa-i. Ya-ambrāhēā-r gwānjiθō p'ol  
*dancing and music was-heard-by-him. A-servant-to having-called enquiry*  
 k'uθa-i k'i, 'ēshī matlab ch'i-ē? Gwasht'a-i, 't'ai  
*was-made-by-him that, 'of-this the-meaning what-is? It-was-said-by-him, 'thy*  
 brāθ āχt'a, ō t'ai-p'iθā dāwat k'uθa, p'arch'i-k'i bach'  
*brother has-come, and by-thy-father feast was-made, because-that the-son*  
 hairā-gō āχt'i-ē-i. Guddā mazē-bach'a zahr gipt'a, ō  
*safety-with come-is-to-him. Then by-the-great-son anger was-taken, and*  
 andarā na shuṭaθ. Guddā p'iθā darā āχt'ō minnat  
*within not he-did-go. Then by-the-father out having-come entreaty*  
 k'uθa-ish. Bach'a waθi-p'iθā-r zawāb dāṭa k'i,  
*was-made-to-him. By-the-son his-own-father-to answer was-given that,*  
 'hamixt'arē sālē t'ai χīḍmat k'anayā; ya rōsh dī azh t'ai  
*'so-many years thy service was-done-by-me; one day even from thy*  
 hukm uzr na k'uθa. Ay-dī t'au manā ya-k'ōharē  
*command objection not was-made. Then-even by-thee to-me one-a-kid*

dī na dāṭha, k'ī mā gō waṭī dōstā ẖushī kanā.  
*even not was-given, that I with my-own friends happiness may-make.*

Hamā-vēlā k'ī ē tai t'ī bach' āḫt'a, k'ī t'ai daulat gō  
*At-that-time that this thy other son came, by-whom thy wealth with*  
 kanjariā wārṭha, t'au āhiā-r dāwat dāṭha.' Gwasht'a-i,  
*harlots was-eaten, by-thee him-for feast was-given.' It-was-said-by-him,*

'bach'-manī, t'au har-rōsh gwar mā-ē, ō har-ch'ī k'ī māi-ē  
*'son-my, thou every-day with me-art, and everything which mine-is*

t'ai-ē. Mā-ar ẖushī k'anay ō ẖush biāy jōwān aṭ,  
*thine-is. Us-to happiness to-make and happy to-become good was,*

p'arch'ī-k'ī ē t'ai brāṭ muṭṭha, nī zinday-ē; yār biṭha, nī  
*because-that this thy brother died, now alive-is; lost became, now*  
 miliṭha.'

*was-got.'*

[No. 7.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## BALŌCHĪ.

EASTERN DIALECT.

LORALAI, BALUCHISTAN.

## SPECIMEN II.

Ya mazārē, ya gurxē, ya rōp'ask'ē, saiē shuṭayant' shikārā.  
*One a-tiger, one a-wolf, one a-fox, the-three went for-hunting.*  
 Shuṭō ya gōxē jaṭa-ish, ya buzē jaṭa-ish, ya  
*Having-gone one a-cow was-slain-by-them, one a-goat was-slain-by-them, one*  
 xargushk'ē jaṭa-ish. Āṭō ya-hand. k'uṭant'-ish.  
*a-hare was-slain-by-them. Having-brought in-one-place they-were-made-by-them.*  
 Guḍḍā mazārā gwasht'a gurxā-rā, 'p'ādā, t'au hawē gōzhdā  
*Then by-the-tiger it-was-said the-wolf-to, 'arise, thou this flesh*  
 bahar-k'an.' Gurx p'ād-āxt'a, gwasht'a-i, 'gōx  
*division-make-thou.' The-wolf arose, it-was-said-by-him, 'the-cow*  
 t'ai-ē, buz māi-ē, xargushk' rōp'ask'ē-ē. Mazārā-r zahr āxt'a;  
*thine-is, the-goat mine-is, the-hare the-fox's-is.' The-tiger-to anger came;*  
 jaṭa-i gurxā-r ch'āp'ōl; gurx murṭa. Guḍḍā  
*was-struck-by-him the-wolf-to a-slap; the-wolf died. Then*  
 gwasht'a-i rōp'ask'ā-rā, 't'au p'ādā, hawē gōzhdā  
*it-was-said-by-him the-fox-to, 'thou arise-thou, this flesh*  
 bahar-k'an.' Rōp'ask'ā gwasht'a, 'wāzhā, ē xargushk t'ai  
*division-make-thou.' By-the-fox it-was-said, 'Master, this hare thy*  
 nērān-ē, buz t'ai nērmōsh nayan-ē, gōx t'ai shām  
*morning-meal-is, the-goat thy of-midday the-food-is, the-cow thy of-evening*  
 nayan-ē. Mazārā gwasht'a, 't'ai bahar t'an-ē? Rōp'ask'ā  
*the-food-is.' By-the-tiger it-was-said, 'thy share what-is?' By-the-fox*  
 gwasht'a, 'wāzhā, ma baharī-mardē neā. Guḍḍā hamā mazār  
*it-was-said, 'Master, I sharing-man am-not.' Then that tiger*  
 rōp'ask' ch'akk'ā sak'iā w'ash bīṭa. Guḍḍā gwasht'a-i,  
*the-fox on very-much pleased became. Then it-was-said-by-him,*  
 'hamē gōzhd t'ēōyā t'a-rā bashk'-ē. Ma rawā, t'i shikār  
*'this flesh all thee-to a-present-is. I will-go, other hunting*  
 k'anā, warā.  
*I-will-make, I-will-eat.'*

## FREE TRANSLATION OF THE FOREGOING.

There were a tiger, a wolf, and a fox, and the three went a-hunting. They went forth and slew a cow, a goat, and a hare. So they brought their booty, and collected it together. Then said the tiger to the wolf, 'get up and apportion the flesh.' The wolf got up and said, 'your share is the cow, mine is the goat, and the fox can have the hare.' At these words the tiger became furious, and struck the wolf such a blow that he fell down dead. Then said the tiger to the fox, 'here you, get up and apportion the flesh.' The fox replied, 'Master, this hare is for your morning snack, the goat will serve for your lunch, and the cow will do nicely for your dinner in the evening.' Said the tiger, 'what, then, is your share?' Said the fox, 'Master, I am not a person entitled to a share.'<sup>1</sup> At this the tiger became mightily pleased with the fox, and said to him, 'here, I give you the whole lot as a present. I'll go off and hunt again, and eat what I get by that.'

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<sup>1</sup> i.e. he was only a menial servant, who got what he could from his master's leavings. He could not claim any share of right.

The following specimens of the eastern dialect of Balōchī come from the Upper Sind Frontier District. The language is practically the same as that illustrated in the preceding grammatical sketch. The few divergencies are as follows. Many of them are hardly anything more than matters of spelling :—

The genitive singular of a noun is twice formed by adding *ī* instead of *ē*, in the phrase *sha'arī wa nāchī āwāz*, the sound of singing and dancing. The agent case is very carelessly used, the nominative being frequently used in its place. Thus, in the very first line we have, *k'isā* (for *k'isānā*) *gwasht'a*, the younger said; and in the second part of the Parable we have *t'aī piθ* (for *piθā*) *majlis dāθa*, thy father gave a feast. In the List of Words, besides the regular plural formed by adding *ā*, a periphrastic plural is also made by the addition of the word *gal*, a number, as in *janik'-gal*, daughters; *jan-gal*, women; *āsik'-gal*, deer.

Adjectives call for only one remark. In the List of Words, the termination *ē* is added only in the singular, and is wanting in the plural. Thus while we have *jawāē mardē*, a good man; and *jawāē janē*, a good woman; we have, in the plural, *jawā mardā*, good men, and *jawā janā*, good women. Whether this is simple carelessness or not I cannot say. The same peculiarity has been observed in the Balōchī of Loralai (p. 394).

In the pronouns, the nasalization is omitted in the genitive. We have *maī*, my; *t'aī*, thy; for *maī*, *t'aī*. So, *manā*, for *manā*, to me. The plural of the second personal pronoun is the western *shumā* or *shwā*, instead of *shawā* or *shwā*. There are several minor irregularities in the declension of the pronoun *hawā* of the third person. Thus, the genitive singular is *hawāī*, as well as *hawāhī*, and the dative, *hawārā* or *hawār*. The dative plural, used honorifically as a singular, is *hamāhīār*, (I will say) unto him.

The nominative is continually used in the sense of the agent, as in *hawā dāθa*, he gave (a share of the property); *hawā minnaθ k'uθa*, he made entreaty; *hawā rāhī k'uθa*, he dispatched him (to feed swine); *hawā gwasht'a*, he said (in answer to his father).

In the verb substantive, there is occasional difference as regards nasalization. Thus, the second person singular is *ē*, as well as *ē*, and the third person singular is *ē*, as well as *ē*. Similarly, in other verbs, the third person singular of the present ends in *ē*, not in *ē*. For the present-future, the List of Words gives *janā* or *janānī*, I shall strike, and *janāī*, instead of *janē*, you will strike. Other minor variations, such as *bīyē*, for *bīayē*, are evident contractions. More important is the method of treating the past tenses of transitive verbs. Properly speaking the object of the verb in such a tense should be in the nominative; but here it is several times put (as also occurs in Hindōstānī and cognate forms of speech) into the dative. Such cases are :—

*hawā mālā dāθa*, he gave the property, literally, by him, as for the property, it was given.

*āhīār jawā-durāh dāθa*, (he) saw him safe and sound, literally, as for him, he was seen, etc.

*hawā t'aī mālā-rā gum k'uθa*, he made thy property lost, literally, as for thy property, by him it was made lost.

[ No. 8.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## BALŌCHĪ.

EASTERN DIALECT.

DISTRICT, UPPER SIND FRONTIER.

## SPECIMEN I.

Yak'-mardē dō bach' ast'ant'. K'isā p'iθā-rā gwasht'a  
*A-certain-man's two sons were. By-the-younger the-father-to it-was-said*  
 k'i, 'p'iθ, milk'ā-'sh ch'i bahar manī bī, hawā manā dē.  
*that, 'father, property-from what share mine will-be, that to-me give.'*  
 Hawā mālā hawā-rā bahar k'uθō dāθa. K'amē  
*He (by-him) property-as-for (acc.) him-to share having-made it-was-given. A-few*  
 rōshā p'adā hawā k'isāē bach' durust' much' k'uθō  
*days (obl.) after that younger son all together having-made*  
 yak-dirē-mulk'ōēā shuθa. Hamōdā waθi durust'ē-mālā kanyariā gwar  
*a-far-country-to went. There his-own all-property (acc.) harlots with*  
 ma sharābwariā gum k'uθa. Waxt'ē durust'ēā hulās k'uθa,  
*in wine-drinking lost was-made. When all (acc.) finish was-made,*  
 hawā-mulk'ā-ma sak'īā k'al āxt'ō k'apt'a. Hawā muht'āj biθa.  
*that-country-in severe famine having-come fell. He needy became.*  
 Hawā yak'-nindōxēā gwar shuθō minnaθ k'uθa. Hawā  
*By-him a-certain-resident (obl.) near having-gone entreaty was-made. By-him*  
 waθi baniā hīxānī ch'āranayā rāhī-k'uθa. Hach'ō sarfand  
*his-own field-to swine's feeding-for he-was-dispatched. Thus consideration*  
 biθa k'i, 'ch'i ch'ān hīx warayē, mā lāf p'ur k'anā.  
*became that, 'what husk the-pig is-eating, I the-belly filled I-will-make.'*  
 Hawā-rā k'as na dāθa. Waxt'ē waθi-hōshā āxt'a, gwasht'a  
*Him-to by-anyone not was-given. When his-own-sense-to he-came, it-was-said*  
 k'i, 'hamōdā manī p'iθ gwar ch'i-k'ar naukarā-rā bāz nayan  
*that, 'there my father near how-many servants-to much bread*  
 rasayē; mā ēdā shuθiā mirayā. Mā waθi p'iθ nimēyā  
*is-arriving; I here hunger-by I-am-dying. I my-own father towards*  
 rawā, hamāhiār gushā k'i, "p'iθ, mā t'ai ō āzhmān  
*I-will-go, him-to I-will-say that, "father, by-me of-thee and of-heaven*  
 demā gunāθ k'uθayā t'ai bach' gushāinayē lāiχ niyā; manā  
*before sin has-been-done-by-me thy son to-be-called fit I-am-not; me*  
 waθi nauk'arān-ash ē-rangā k'an zān." Hawā k'arō  
*thine-own servants-from in-this-manner make consider." He upright*



biṭhō waṭi p'ithā gwar āxt'a. Dāinā dīr k'i p'ithā  
*having-become his-own father-to near came. Yet far that by-the-father*  
 diṭha, āhī ch'ak'ā mahir ārt'a, rumbt'ō baylā  
*he-was-seen, him upon compassion was-brought, having-run armpit-in*  
 k'uṭha, ch'uxt'a. Bach'ā gwasht'a k'i, 'ō p'ith, mā.  
*he-was-made, he-was-kissed. By-the-son it-was-said that, 'O father, I*  
 āzhmān wa t'ai dēmā gunāhgār ast'ā, nī hamē lāiχ niyā k'i  
*of-heaven and of-thee before sinner I-am, now this worthy I-am-not that*  
 t'i-barē t'ai bach' gushāinā. P'ithā waṭi t'ihā-rā  
*again thy son I-may-cause-to-say. By-the-father his-own servants-to*  
 gwasht'a k'i, 'durust'an-ash sharrē jarā zīr-biyār, p'ōshā-ī;  
*it-was-said that, 'all-than good garments take-up-(and)come, clothe-him;*  
 dast'ā-ī ch'alō, p'ādā-ma p'ād-guzār mā-k'an; biyāēṭ, warū,  
*hand-on-his ring, feet-on shoes on-put; come-ye, let-us-eat,*  
 xushī k'anū; p'ar-ch'i k'i hamē māi bach' murt'ayā, gart'ō  
*happiness let-us-make; why that this my son had-died, again*  
 zinday biṭha; gum biṭayā, gart'ō diṭha. Gudā hawā xushī  
*alive became; lost had-become, again was-seen. Then they happiness*  
 k'anayēṭ.  
*were-doing.*

Hawāī mazan bach' baniā ast'ā. Ch'ō-k'i lōy gwar āxt'a,  
*His great son field-in was. When the-house near he-came,*  
 sha'ari wa nāchī awāz gōshā-ī k'uṭha.  
*of-songs and of-dancing the-sound on-the-ear-of-him was-made.*  
 Yak'-naukarēā gwānk' jaṭha, p'rusht'a k'i, 'i ch'i  
*A-certain-servant-to call was-struck, it-was-asked that, 'this what*  
 biyē?' Hawā gwasht'a k'i, 't'ai brāṭ āxt'a; t'ai-p'ith  
*is-becoming?' By-him it-was-said that, 'thy brother came; by-thy-father*  
 mazan majlis dāṭha, p'ar-ch'i k'i āhiār jawā-durāh diṭha.  
*great party was-given, why that him-as-for good-well it-has-been-seen.'*  
 Hawār zahr āxt'a, lōyā rawayē marzī na biṭha. Gudā  
*Him-to anger came, the-house-to to-be-gone wish not became. Then*  
 hawāhī-p'ith darā āxt'ō sarfand k'uṭha. Hawā jawābā-ma  
*by-his-father out having-come explanation was-made. By-him answer-in*  
 p'ithā-rā gwasht'a k'i, 'gind, ch'i-k'ar sālān-ash t'ai xizmaṭ  
*the-father-to it-was-said that, 'see, so-many years-from thy service*  
 k'anayā, k'adē t'ai-hukmā-ash t'i na k'anayā; manā yak'  
*I-am-doing, ever thy-order-from different not I-am-doing; to-me one*  
 p'āshnī di na dāṭha, k'i mā waṭi dōst'ā gwar p'ajiā xushī  
*kid even not was-given, that I my-own friends near with happiness*

k'anā; ag waχt'ē hawā t'i bach' āχt'a, hawā t'ai mālā-rā  
*may-make; but when that other son came, by-him thy property-as-for*  
 kanyariā-gō gum k'uθa, hawār t'au mazan mihmānī  
*harlots-with lost it-was-made, him-for by-thee great feast*  
 k'uθayē.' Gudā hamāiā gwasht'a k'i, 'bach', t'au hamēsha  
*has-been-made-by-thee.' Then by-him it-was-said that, 'son, thou ever*  
 gwar mā p'ajiā-ē; har-ch'i gwar mā ast'ē, hawā t'aiy-ē; χushī  
*near me with-art; whatever near me is, that thine-is; happiness*  
 k'anay, jawā biay, wājab ast'ā, p'ar-ch'i hawē t'ai brāθ murt'ayā,  
*to-make, good to-become, proper was, why this thy brother had-died,*  
 nī zinday biθa; gum biθayā, nī p'aiḍā biθa.'  
*now alive became; lost had-become, now manifest became.'*

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## KASRĀNĪ BALŌCHĪ.

The Kasrānī Balōches are of Rind descent, and form the most northerly of all the organized tribes. They occupy parts of the Sulaimān Mountains and the adjoining plains in the Dera Ismail Khan and Dera Ghazi Khan Districts. No statistics are available as to their numbers.

These Kasrānīs have Paṣtō speakers to their north and west, and Lahndā speakers to their east, and their own language is very corrupt. This is most especially the case of the specimens that came from the Dera Ismail Khan District. The language of those of Dera Ghazi Khan more nearly approaches the standard. I give as a specimen a version of the Parable from the former locality, as best illustrating its mixed character.<sup>1</sup> It will be seen that while Paṣtō has had little or no influence upon it, the influence of Lahndā in idiom, vocabulary, and grammar is marked.

The vocabulary is much mixed with words borrowed from Lahndā. Such are: —*ajjan* (Lahndā *ajjan*), yet, still; *chētā*, sense; *ḡir* (L. *ḡhēr*), very; *jittē* (L. *jittī*, as much), worthy (to be called); *juttī*, shoes; the Lahndā phrase *laggā wanjan*, to start, set forth, copied in *lagiḡyā shuḡa*; the suffix *-kar* of the conjunctive participle in *t'ax'tō-kar*, having run; *girā-kar*, having taken; and *guayḡō-kar*, having called; *labb'io* (L. *labbhan*, to get), having been got; *milā* (L. *miliā*), he was got; *puch'ḡa* (L. *puchhan*, to ask), he asked; *sārwē* (L. *sārā*), all; *tarkā*, property; *tē*, and; *wand'ḡō* (L. *wandān*, to divide), having divided; and others. We have a borrowing from Sindhi in the word *t'z*, corresponding to the Sindhi feminine *thī*, was, used to form a pluperfect in the Sindhi style in *k'uḡyā-t'z*, (when) he had wasted (all his property).

Besides the above, there are several words that I cannot find in any Balōchī vocabulary, and which I have not identified as coming either from Paṣtō or from Lahndā. Such are: —*ch'ie*, moreover; *jā-āxt'a*, (sense) came (to him); *zījā k'adyā-i*, he collected (his property). The phrase *yaḡi shuḡa* is said to mean 'he sent,' but it is difficult to understand this. The word *yaḡi*, commencing with the letter *y*, cannot be Balōchī. Possibly it may be explained as 'sending of him (*yaḡ-i*) became (*shuḡa*).' Another phrase I am unable satisfactorily to explain is *zirih mā-k'in-ih*, put ye on him (a garment, ring, shoes). *Mā-k'in-ih* is equivalent to the standard *mān-k'an-i*, but the meaning of *zirih* is unknown to me, unless it means 'armour.' Compare, however, *zire*, lift ye, in the Sind specimen on p. 421.

The pronunciation of this form of Balōchī shows many peculiarities. Contraction is frequent. Thus, *a* is dropped in *bīḡyā*, for *bīḡayā*, they became; *k'adyā-i*, for *k'uḡayā-i*, he made; *ch'arānyā*, for *ch'arānāyā*, for feeding. Other instances of contraction are *p'ādwā*, for *p'ād-āyā*, I will arise; *guayḡō*, for *gwāḡ' jabō*, having called; and *puch'ḡa*, for *puch'iḡa*, he asked.

The vowel *a* sometimes becomes *i* in the conjugation of the verb *k'anay*, to do, to make. Thus, we have *guzrān k'inīyā*, a living is being made; *k'in-ih*, for *k'an-i*, make on him. At other times the *a* is preserved, as in *k'ana*, I will make. The past tense of the same verb is generally *k'uḡa*, etc., for *k'uḡa*, etc., but occasionally the *u* becomes *a*, as in *zījā k'adyā-i*, he collected (his property); *k'ada*, he made (entreaty). We have *ū*

<sup>1</sup> This was received nearly twenty years ago. Since then all the Balōchī-speakers have disappeared from the District. See p. 331.

for *ō* in *ūdā*, for *ōdā*, there. A long final vowel is often nasalized, as in *dastā̃*, on the hand, and other instances.

The most striking feature in the pronunciation of Kasrānī is the regular change of *θ* to *ḡ*. The sound of *θ* does not occur once in the whole Parable. As examples of the change, we may quote *barād*, for *brāθ*, a brother; *bīḡa*, for *bīθa*, became; *dāḡyā*, for *dāθayā*, he gave; *dīḡa*, for *dīθa*, saw; *k'adḡyā*, for *k'uθayā*, he made; *lagiḡyā*, for *lagiθayā*, he became attached; *p'iḡ*, for *p'iθ*, a father; *puch'ḡa*, for *puch'iθa*, asked; *rōḡ*, for *rōθ*, he goes; *shuḡa*, for *shuθa*, he went, he became; *waḡi*, for *waθi*, own; *wandḡō*, for *wand'iθō*, having divided, and many others. In one case a standard *θ* is exceptionally represented by *t'*, viz. in *wanjēt'ō*, having wasted (thy property on harlots). This word is the causal of the Lahndā *wanjan*, to go, and means literally 'having caused to go.' A somewhat similar case is *ashkt'a*, for *ashk'uθa*, heard.

In the word *k'apt'a*, he fell, which occurs three times, the *pt'* is changed to *tt*, so that we have *k'atta*.

There is a tendency to vocalize the semivowel *w* into *u*, as in *guayḡō*, for *gwāk' jaθō*, having called; *guar*, for *gwarā*, with; and *guasht'a*, for *gwasht'a*, said. In each case, the *w* follows a *g*.

The numeral 'one,' used for the indefinite article, appears under the forms *yā* and *yē*. In the latter case, the suffix *-ē* of the indefinite article appears to have been added.

In the declension of nouns, the direct form is often carelessly used in the place of the oblique form, or, in other words, the final *-ā* of the oblique form is often dropped. Thus, we have *bach'-rā*, (the father gave an embrace) to the son; or, (the father said) to the (elder) son; *bach'*, the son (said, 'I have sinned'); *p'iḡ-rā*, (I will say) to the father. As instances of irregular oblique forms, we have *k'asāinā*, the oblique case of *k'asā̃*, the younger (son); *dastā̃*, on the hand; and *almē-rā*, (said) to people.

Adjectives sometimes do not take the final *-ē* when used attributively. Thus, we have *miza bach'*, the elder son. The word for 'good' is *jūwān*, which, when used attributively, becomes *jōē*, in *jōē jōē jarrā̃*, 'excellent garments. *Zindayā*, as well as *zinday*, is 'alive.' *Har-dōnnānī* means 'of both.'

As regards pronouns, *mā* is 'I.' The same form is used for the agent singular in *mā k'uḡa*, I have done (sin). The genitive singular is *maē*, of me, my, and also *maī*, in *maī p'iḡā*, (servants) of my father. *Manā*, to me; *mā-rā*, (it was proper) for us.

*T'au* is 'thou' and 'by thee.' The genitive singular is *taē*, of thee, thy, with *taēyā*, thine, as genitive absolute. The oblique plural is *shōē*, as in *mā shōē wardā k'ana*, I will make a dinner for you, i.e. I will give you a feast.

The proximate demonstrative pronoun is *ē*, this; sing. gen. *ishī*, obl. *ishiā*. Another form of this pronoun occurs in *wī bach' maē murt' ayā*, this my son died; and *lahwā wīshan gungā p'ur k'ana*, I will fill my belly with this. The latter form is not easy to explain.

The remote demonstrative pronoun, and pronoun of the third person, 'that,' 'he,' is of frequent occurrence, and appears in several forms. These may be grouped as follows:—

	Sing.	Plur.
Nom.	<i>ā, ā̃</i>	...
Obl.	<i>āhiā, āhiē</i>	...
Gen.	<i>āhī, āhī, āhiē</i>	<i>āhā.</i>
Dat.	<i>āhī-rā, āhiā-rā, āhiē-rā</i>	<i>āhā-rā.</i>

Examples of these forms are :—

*ā p'āχt'a*, he arose.

*ā wēla*, at that time.

*āhiā manā di*, give that to me.

*āhiā dihāda*, he gave (the property).

*āhiē guasht'a*, he said.

*āhi dil lōf'ēd*, his heart longs.

*āhi p'iḍā āhiē-rā diḍa*, his father saw him.

*yā ādmiē āhiē dō bach'ā*, of a certain man, of him (were) two sons. Regarding the meaning here of *āhiē*, see the remarks below, under the head of the verb substantive.

*āhiē mulk' nōyā shuḍa*, he went (*i.e.* had gone) to his field.

*k'asēā āhi-rā na dāḍ*, no one gave to him.

*āhi-rā p'iḍā zurt'ō ch'ukk'a*, his father raised and kissed him.

*āhiā-rā ch'i p'ak'ar biḍa*, want of things happened to him.

*āhiē-rā diḍa*, saw him (as above quoted).

*āhā-rā wandō dihāda*, he divided and gave to them.

*āhā guzrān k'inyā*, their living is being made.

The pronominal suffix of the third person singular is *i* or *ih*. For *i*, we have examples such as *k'adyā-i*, he made. In *dādy-i*, he gave, the final *a* of the participle has been dropped. For *ih*, there is, three times, *mā-k'in-ih*, put on him. In *sar-āχt'ē-wina*, remained over for them, *wina* also seems to be a pronominal suffix.

As in the standard dialect, the relative pronoun is generally *k'i*, borrowed from Persian. But, in one place, an attempt is made to utilize the interrogative pronoun *ch'i*, what?, in the formation of a new relative pronoun. The sentence is *āch'iā jahlībalā warān*, (husks) which the wild beasts (*i.e.* swine) eat. Here *āch'iā* is the accusative singular of *āch'i*, which is a compound of the demonstrative pronoun *ā* with the interrogative *ch'i*.

One more pronominal form may be noted,—*indar*, so many (years), used instead of the standard *iχt'ar*.

For the verb substantive, we have *-ē*, is, in *ch'i-kār-ē*, for what is (this matter)? For *aθ*, was, we seem to have *a* in *ē gālwarī mā-rā juwān-a*, this affair was good for us. In the first line of the Parable, *yā ādmiē āhiē dō bach'ā*, of a certain man there were two sons, the word for 'were' is omitted. Whether this was accidental or intentional, I cannot say. In the specimen as received, the word *āhiē* is carefully translated 'his.' It is, however, possible that it is really a corruption of the Lahndā *āhin*, they were. In the Persian character, as received, it is distinctly written آهی which may be a mistake for آه.

For the negative verb substantive, we have *niā*, I am not.

For the verb corresponding to the Persian *hast*, is, we have *ast'ai*, thou art (ever with me), and *maē bahara k'i rīzq ast'i*, the share which is my property.

The conjugation of the active verb presents several irregularities. Most of these are due to the change of *θ* to *ḍ* already mentioned, but there are others. We have an oblique infinitive in *ch'arānyā*, for *ch'arānaya*, for feeding (swine), but in *gushnay jittē*, fit to call (thee father), the final *ā* has been dropped.



We have an oblique plural of the past participle *guasht'ay*, a thing said, in *guasht'γā p'aḍē*, (I never acted) behind what (thou) hast said, *i.e.* against thy command.

The conjunctive participle generally ends in *ō*, as in the standard. Thus, *bīḍō*, for *bīḥō*, having become; *k'uḍō*, for *k'uḥō*, having made; *labb'io*, having obtained (borrowed from Lahndā); *wandō*, for *wandīḥō*, having divided; *wanjēt'ō* (not *wanjēḍō*), having caused to go, *i.e.* having wasted; *zurt'ō*, having raised. To this the Lahndā suffix *-kar* is sometimes added, as in *guayḍō-kar*, having called; *t'aχt'ō-kar*, having run. In one case, *girā-kar*, having taken, a purely Lahndā form is used, although the verb *giray*, to take, is Balōchī.

The imperative presents frequent irregularities. Thus, we have *di*, for *dai*, give thou; *irk'*, for *ēr-k'an*, place thou (me as a servant); *mā-k'in-ih*, for *mān-k'in-i*, put thou on him. With the prefix *bi-*, we have *b-ih*, for *bi-y-ā*, come thou; and *b-urē*, for *ba-war*, eat thou. The last is so translated in the specimen as received, but it may be for *b-urē*, for *ba-warā*, let us eat, which is the sense required by the passage. Many of the others, though singular in form, must be translated with plural meanings.

The first person singular of the present-future generally ends in *-ā*, as in the standard. Thus, we have *mirā*, I die; *p'āḍwā*, for *p'āḍ-ayā*, I will arise; *gushā*, I will say. Three times, however, the verb *k'anay*, to make, has *k'ana*, not *k'anā*, I will make. On one occasion this is joined to the past tense of *sar-āy*, to form a continuous past, in *k'ana sar-āχt'ayā*, I have continued doing (thy service), literally, I do, I remained. The third person singular ends in *ḍ*, corresponding to the standard *θ*. Thus, *lōḥḍ*, he longs (to eat the husks), for standard *lōḥiθ*; and *rōḍ*, for *rōθ*, he does (not) go (into the house). In both cases these are historical presents, used with the force of the past. For the third person plural, we have *warān*, for standard *warant'*, (the swine) eat.

As for the past tense, we have a first person singular in *sar-āχt'ayā*, I remained, already mentioned under the head of the present-future. As in the standard dialect, the third person singular most often ends in *-a*, *i.e.* has the short form of the past participle. Thus, *ashkt'a*, for *ashkuḥa*, heard; *bīḍa*, became; *ch'ukkk'a*, for *ch'ukiḥa*, kissed; *ḍiḍa*, saw; *k'uḍa*, made, did; also *k'aḍa*, in *minnat k'aḍa*, made entreaty; *k'atta*, for *k'apta*, he fell, as in *kāl k'atta*, a famine fell; this verb is also used to intensify the meaning of a conjunctive participle, as in *labb'io k'atta*, he has been unexpectedly obtained; *zinday bīḍō k'atta*, he unexpectedly became alive. Other third singular pasts are *laiḍha*, for *laiḥa*, he touched; *p'āχt'a*, for *pāḍ-āχt'a*, he arose; *puch'da*, asked; and *shuḍa*, went, became.

Sometimes, as in the western dialect, the long form of the past participle is used for this person of the tense. It will be remembered that the long form is not used in the East unless a termination is added (see p. 349). The long form, however, does not here end in *γ*, but in *γā* or *γā*. Thus we have *lagiḍyā shuḍa*, for *lagiḥa shuḥa*, a translation of the Lahndā *laggā gēā*, and meaning 'he set forth'; *murt'ayā*, he died, or the one who was dead, according to context; *bīḍyā* or *bīḍyā*, for *bīḥa*, he became, or he who had become. With the pronominal suffix *-i*, we have *dāḍy-i*, given by him, *i.e.* he gave, in *gār k'uḍō dāḍy-i*, he wasted; and *k'adyā-i*, for *k'uḥay-i*, he made (collected).

*Dāḥa*, the past of the verb *dēay*, to give, appears under three forms. We have *dāḍy-i* just quoted, and also, twice, *dāḍa*, gave (answer), and did (not) give (a kid), and *wandō diḥāḍa*, divided (his goods). Twice we get corrupt Lahndā forms of this tense.



in *zinda biā*, for *zinday biθa*, he became alive, and *milā* in *zindayā āχt'a milā*, he came alive (and) was obtained. In *sar-āχt'ē-wīna*, food remained over for them, I am unable to explain the form *āχt'ē*. *Wīna*, as already stated, seems to be a pronominal suffix.

One instance of the third person plural of this tense occurs in *sārwē χush biδyā*, all became happy.

A pluperfect borrowed from Sindhi occurs in *sārwē ch'ī wadī gār k'udγā-t'ī*, (when) he had wasted everything of his own. Here *t'ī* (Sindhi *thī*) is feminine, to agree with *ch'ī*, a thing.

We have a conditional in *mā k'udañ*, for *mā k'uθē*, I might have made (a dinner for my friends), and a definite present in *k'inyā*, is being made. This latter word is puzzling. The form is active, but the sentence in which it occurs requires it to be construed passively. It runs *bāz mihnati māi piḍā juānīyā āhā guzrān k'inyā*, which can only mean '(there are) many servants of my father; of them (*āhā*) living is being well made.' If we translated 'many servants of my father are making their living well,' we should require *wadī* instead of *āhā*.

We have a passive in *gushijayā*, (worthy) to be called, and causals in *charānyā*, (sent him) to feed (swine), and *wanjēt'ō*, having caused to go, i.e. having wasted. It has been previously pointed out that the last is borrowed from Lahndā.

The following adverbs may be noted :—

*dēwā*, in future.

*p'adē*, for *p'adā*, behind.

*t'arzan*, a second time, again. Compare the standard *t'aray*, to return.

Adverbs are also formed, as in the standard, by adding *-īyā*. Thus, *juānīyā*, well; *χushīyā*, happily.

The following postpositions may be noted :—

*andrā*, within.

*dē*, for *dēmā*, before.

*guar*, with, by means of.

*gurā*, (distant) from.

*gungā*, with, by means of.

[No. 9.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## BALŌCHĪ.

## KASRĀNĪ DIALECT.

## DISTRICT, DERA ISMAIL KHAN.

Yā-admiē āhiē dō bach'ā. Tē k'asāinā waḍi-p'īdā-rā  
*Of-a-man his (? were) two sons. And by-the-younger his-own-father-to*  
 guasht'a, 'bābū, maē bahara k'ī rizq ast'ī, āhiā manā di.  
*it-was-said, 'father, my portion which property is, that to-me give-thou.'*  
 Āhiā waḍi tarkā āhā-rā wandō dihāda. K'amā rōsh  
*By-him his-own goods them-to having-divided was-given. Few days*  
 bīdyā k'asā bach', waḍi rizq zijjā k'adyā-i, dīr  
*became the-younger son, his-own property collected was-made-by-him, far*  
 pardēs niāwā lagiḍyā-shuda. Ūdā sārwe tarkā naqābliā gār  
*foreign-land towards set-forth. There all goods by-debauchery wasted*  
 k'udō dādy-i. Ā-wēla k'ī sārwe ch'ī waḍi  
*having-made was-given-by-him. At-that-time when all things of-himself*  
 gār k'udya-t'ī, guddā ūdā sakk'ō kāl k'atta. Ā-wēla  
*wasted had-been-made, then there severe famine fell. At-that-time*  
 āhiā-rā ch'ī p'ak'ar bīda. Ā-wēla ā-shahr yē-admiē nawā ā  
*him-to of-things want became. At-that-time of-that-city a-man to he*  
 shuda, tē āhiā yaḍi mulk' nawā jahlibalā ch'arānyā  
*went, and by-him (? sending-of-him field towards wild-beast for-grazing*  
 shuda. Āhi dil lōt'ēd, 'mā waḍi qūtā lahwa wishan gungā p'ur  
*became. His heart longs, 'I my-own food belly this with full*  
 k'ana, āch'īā jahlibalā warān.' K'asēā āhi-rā nā dād.  
*I-will-make, what wild-beasts eat.' By-anyone him-to not was-given.*  
 Ā-wēla chētā āhi jā-āxt'a. Āhiē guasht'a, 'bāz-mihnati  
*At-that-time sense of-him came. By-him it-was-said, 'of-many-servants*  
 māi-p'īdā juāniyā āhā guzrān k'inyā; ch'īē  
*of-my-father well of-them living is-being-made; moreover*  
 sar-āxt'ē-wīna, mā shud guar mirā. Mā p'ādwa, p'īd  
*remained-over-for-them, I hunger with die. I will-arise, father*  
 nayā rawāna biā, p'īd-rā gushā, "mā t'āē dē  
*towards going I-will-become, father-to I-will-say, "by-me of-thee before*  
 gunāh k'ūda, mā Xudāi gunāh k'ūda, mā t'āē p'īd gushnay  
*sin was-done, by-me of-God sin was-done, I thee father to-call*  
 jittē nī niā. Manā mihnati waḍi zīr irk'." Ā  
*such now am-not. Me servant of-thyself below place-thou." He*

p'āxt'a, waḍi p'iḍ nayā lagiḍyā-shuḍa. Ā-wēla ajjan p'iḍ  
 arose, his-own father towards set-forth. At-that-time yet father  
 gurā ḍir-ḍirā āhi-p'iḍā āhiē-rā ḍiḍa. P'iḍā-rā  
 from at-great-distance by-his-father him-as-for it-was-seen. Father-to  
 armān biḍa; p'iḍā t'axt'ō-kar bach'-rā g'uttā zurt'ō  
 compassion became; by-the-father run-having the-son-to on-the-neck having-raised  
 laiḍha; āhi-rā p'iḍā zurt'ō ch'ukk'a.  
 it-was-touched (i.e. embraced); him-to by-the-father having-raised it-was-kissed.  
 Bach' p'iḍā-rā guasht'a, 'ābā, mā t'aē Xudāi  
 By-the-son the-father-to it-was-said, 'father, by-me of-thee of-God  
 har-dōnnānī gunāh k'uḍa. Mā dēwā t'aē bach' gushijayā nī  
 of-both sin was-done. I in-future thy son to-be-called now  
 niā.' P'iḍā waḍi-mihuatīā-rā guasht'a, 'jōē jōē jarṛā  
 am-not.' By-the-father his-own-servants-to it-was-said, 'good good garments  
 āhi-rā girā-kar zirih-mā-k'in-ih; ch'allā ishī dastā niāwā  
 him-to taken-having (? armour) put-thou-on-him; ring of-this-one the-hand on  
 zirih-mā-k'in-ih, juttī ishī p'āḍā niāwā zirih-mā-k'in-ih. B-ih,  
 put-thou-on-him, shoe of-this-one the-foot on put-thou-on-him. Come,  
 wardā xushiyā ishiā b-urē.' P'iḍā guashta, 'wi bach'  
 food happily for-this-one eat.' By-the-father it-was-said, 'this son  
 maē murt'ayā, t'arzan zinda biā; gār biḍyā, Xudā k'uḍa,  
 of-me died, a-second-time alive became; lost was, by-God it-was-done,  
 labb'io k'atta.' Sārwe xush biḍyā.  
 having-been-got fell (i.e. became).' All happy became.

Ā-wēla maza bach' āhiē-mulk' nōyā shuḍa.  
 At-that-time the-great son his-field towards went (i.e. had gone).  
 Ā-wēla k'i lōy k'ink'ā āxt'a, d'aris wa gāwrai  
 At-that-time when the-house near he-came, of-dancing and of-singing  
 t'awār āhiā ashkt'a. Yā bēli gurā guayḍō-kar āhiā  
 the-sound by-him was-heard. A servant from called-having by-him  
 puch'ḍa, 'ē shē ch'i-kār-ē?' Āhiā guasht'a, 't'aē barāḍ  
 it-was-asked, 'this matter what-for-is?' By-him it-was-said, 'thy brother  
 āxt'a. T'aē-p'iḍā ālmē-rā guasht'a, "mā shōē wardā  
 has-come. By-thy-father people-to it-was-said, "I of-you dinner  
 k'ana," k'i āhiē-rā bach' zindayā āxt'a milā.' Ā barāḍ  
 will-make," because him-to the-son alive came was-got.' That brother  
 āhiē zahrā gurā lōyā andrā na rōḍ. P'iḍā āhiā-rā  
 of-him anger from the-house into not goes. By-the-father him-to  
 āxt'a, minnat k'aḍa. Āhiē p'iḍā-rā jawāb dāḍa,  
 it-was-come, entreaty was-made. By-him the-father-to answer was-given,

'mā indar sāl t'aē xīḍmatā k'ana sar-āxt'ayā. Mā t'aē guasht'ayā  
*'I so-many year thy service I-do I-remained. By-me thy sayings*  
 p'aḍē kadāī na k'uḍa. T'au kadāī yē gōrak'ē manā kadāī  
*behind ever not was-done. By-thee ever one kid-a to-me ever*

na dāḍa, mā waḍi sangtiānī waḍ k'uḍaī.  
*not was-given, by-me my-own of-friends dinner would-have-been-made.*

Ā-wēla k'i t'aē bach' āxt'a, t'aē rizq sārwe āhiā wanjēt'ō  
*At-that-time that thy son came, thy property all by-him having-wasted*  
 dāḍa, t'au sārwe-ālmē waḍ k'uḍa. P'iḍā bach'rā  
*was-given, by-thee of-all-people dinner was-made.' By-the-father the-son-to*

guasht'a, 't'au har-wēla maē k'ink'ā ast'ai; sārwe rizq  
*it-was-said, 'thou at-every-time of-me with existest; all property*

maē t'aēyā. Ē gālvari mā-rā juwān-a, gār bīḍyā, ā  
*of-me (is) thine. This matter us-to good-was, lost become-one, he*

labb'iō k'atta; murt'ayā, ā zinday bīḍō  
*having-been-got fell (i.e. became); the-dead-one, he alive having-become*

k'atta.'

*fell (i.e. became).'*

## BALŌCHĪ OF SIND.

We know from history that, in the course of their eastward migration, many Balōches settled in what is now the province of Sind. They are scattered over the whole area. Some of them, such, for instance, as the Jaṭkī-speaking Lēghārīs, have abandoned their tribal language, and speak that of the people amongst whom they have settled, but about 200,000 out of the 340,000 Balōches in Sind still speak Balōchī. Most of these people are bilingual, and speak Sindhī as well as Balōchī. It follows that their Balōchī is much mixed with Sindhī. In other respects, with one exception to be noted below, they all use the eastern dialect.

The original estimates, prepared for this Survey, of the number of persons whose native language was Balōchī, were based on the Census of 1891, and, for Baluchistan, were necessarily incomplete. To use these estimates now would give a false idea of the number of speakers, and accordingly, as has been also done in the case of Paṣṭō, I use for Balōchī the figures of the Census of 1911. According to that census the number of speakers of Balōchī in Sind is as follows :—

Name of District or other Area.	Number of Speakers.
Hyderabad . . . . .	28,731
Karachi . . . . .	32,523
Larkana . . . . .	54,328
Sukkur . . . . .	9,276
Thar and Parkar . . . . .	12,708
Upper Sind Frontier . . . . .	56,589
Native States and Agencies . . . . .	4,236
TOTAL . . . . .	198,391

Of these, about 10,000 speak the western, or Makrānī, dialect. They are principally coolies from Makrān, who find work in the Town of Karachi and its neighbourhood. Their language has already been considered on pp. 364ff.

The remaining 188,000 all speak the eastern dialect, and here again we must make another division. The Upper Sind Frontier District is geographically a part of the Balōchī-speaking tract of Baluchistan, and the Balōchī spoken here is the same as that spoken in north-eastern Baluchistan and in Dera Ghazi Khan. It is a very pure example of the standard eastern dialect, and, as such, has been already considered on pp. 401 ff. The remaining speakers of Balōchī in Sind employ, as has been explained, a very mixed form of the language. We may perhaps consider as the most typical form of this mixed Balōchī that known as 'Kāchhē-jī Bōli.' The term 'Kāchhō' is the local name for the west of Karachi District, separating it from Baluchistan. It has a strong Balōch population, and those who speak the Kāchhē-jī Bōli may be estimated as numbering about 5,000 souls. We thus get the number of speakers of Balōchī in the Karachi District divided as follows :—

Makrānī . . . . .	10,000
Kāchhē-jī Bōli . . . . .	5,000
Others . . . . .	17,523
TOTAL . . . . .	32,523

Those classed as 'others' speak the ordinary mixed Balōchī of Sind, *i.e.* a Balōchī which is more mixed with Sindhī than even the Kāchhē-jī Bōlī. So far as Karachi is concerned, they are strongest in the north of the District. The Balōches of the rest of Sind cannot be put down as inhabiting any particular sites. They are distributed among the other inhabitants.

Dividing the language according to dialectic forms, we may, thus, put the number of Balōchī-speakers in Sind as follows :—

Western Dialect (Makrānī) . . . . .	10,000
Pure Eastern Dialect . . . . .	56,589
Mixed Eastern Dialect . . . . .	131,802
<b>TOTAL . . . . .</b>	<b>198,391</b>

It may here be noted that the speakers of this mixed dialect have overflowed into the Panjab, 1,444 being found in the adjoining State of Bahawalpur. It is unnecessary to discuss the language of these people, or to give examples of it as it in no way differs from the mixed speech of the neighbouring tracts of Sind.

As explained above, specimens of Makrānī and of the dialect of the Upper Sind Frontier have already been given. It now remains only to describe the mixed dialect. For this I first give specimens of the Kāchhē-jī Bōlī, and then a couple of short passages from Hyderabad and Khairpur.

The specimens of Kāchhē-jī Bōlī consist of a version of the Parable of the Prodigal Son and of one of those Balōchī ballads that form the nation's literature. In the latter there are several difficult passages, and here again I must express my indebtedness to Mr. Longworth Dames for much help which he has been kind enough to give me in translating many of them, and in explaining several of the more obscure references.

The following sketch of dialectic peculiarities is based on the specimens.

**BORROWING.**—There is much borrowing from Sindhī. Thus we have the Sindhī double consonants in words such as *bbilī*, a cat; *bbanī*, a field; *ḍḍēh*, a country; *ḍḍuk'al*, a famine; *guddā*, then; *aggā*, before; and *ggāway*, singing. Nouns occasionally end in the characteristic " of Sindhī. Such are *gunāk*", sin; *ch'am*", an eye; *daf*", a mouth, and many others in the List of Words on pp. 435ff.<sup>1</sup> Words borrowed from Sindhī are common. We may notice, as typical, *ai*, and; *pand*", a road (List, No. 224); and *jahirō-k'ā*, like. Sindhī verbs are taken and conjugated in the Balōchī fashion, as in *chamburisa*, he adhered (S. *chamburān*) and *lab'isa-astē*, he has been got (S. *labhan*). In *k'apāi-t'ai*, he squandered; *samj'ai-t'ai*, he remonstrated; and *viñāi-t'ai*, he wasted, we have apparently the Sindhī verb *thian*", to become, with the Balōchī suffix -i of the third person singular. But the form is not clear to me.

**PRONUNCIATION.**—The letters θ and δ of the standard Eastern Dialect are always represented by s and z, respectively. We have seen (p. 338) that Indian writers of Balōchī in the north of the eastern tract are often unable to pronounce the sounds of θ and δ, and use s and z to represent them. As, in that case, this was a mere scribal error, it was allowable to correct the transliteration by giving the proper spelling. In Karachi, however, the state of affairs may be different, and I have not ventured to

<sup>1</sup> Possibly these spellings are due to the employment of a scribe accustomed to write Sindhī.



make the same corrections in the following specimens. The sounds are regularly written *س* and *ج* in the Persian character, and may, or may not, represent *ث* and *ذ* respectively. The matter must here be left in doubt. Examples are *brās*, for *brāθ*, a brother; *wasī*, for *waθī*, own; *dāsa*, for *dāθa*, given; *k'usa*, for *k'uθa*, made; *shusa*, for *shuθa*, gone; and many other past participles; *hawōzā*, for *hawōdā*, there; and *nōz*, for *nōd*, rain.

As in Sindhī, the letter *r* is very often substituted for *r*. Thus, we have *har-ch'i*, whatever; *maṛdun*, a man; *p'ursisa-i*, for *p'ursiθa-i*, he asked, and others. In *wardī*, for *waldī*, an answer, *l* has become *r*.

Elision and contraction are frequent. Thus, in *mān'tika*, for *mān-ātka*, the *ā* has been elided; in *juānē* (List, 119) or *juāē* (Parable), good (attributive), *n* is optionally dropped. In the standard dialect we have *p'ād-āy*, to arise. Here we have *p'āz-a-k'-ā*, I will arise, but *p'-ātikō*, having arisen. The second person plural of the imperative ends in *t*, as in *pahrāinēt-i*, clothe ye him; *p'irnēt-i*, put ye on him. But when the *-ēt* is final, the *t* is dropped, and we get forms such as *zīrē* (not *zīrēt*), lift ye; *bi-ārē* (not *bi-ārēt*), bring ye. In the standard dialect, this form ends in *θ*, and we should expect here *s*, not *t*.

As usual, when a word ends in a nasalized vowel, the nasal sound becomes a full *n* before another vowel. A good example is *astē*, he is, but *dīsa-asten-i*, has been seen by him.

In words like *ātika*, he came, and *t'itikō*, having run, for *ātka* and *t'akt'ō*, respectively, an *i* has been inserted between *t* and *k*, to help the pronunciation.

Note that the aspiration of the consonants *k'*, *ch'*, *p'*, *t'*, and *t'* is very irregular. It should probably follow the same rules as in the standard, but I have spelt the words as I have received them.

**DECLENSION.—Substantives.**—We have seen that, in the standard Western Dialect, the genitive singular is the same in form as the oblique singular, and, like it, ends in *a* or *ā*, although Mockler makes an apparent distinction by writing the genitive as ending in *a*, and the oblique as ending in *ā*. In the Persian character a final *ā* is quite commonly written *a*, so that, e.g., *rājā* may be written *rāja* (راجا or راجا), and *lōgā* may be written *lōja* (لوجا or لوجا). In the following specimens we occasionally find this western custom followed, the genitive singular being written with a final *a* or *ā*. Thus, we have *a* in *p'isa* in *maī p'isa gurā*, (there are several servants) before my father; *wasī p'isa nayā bi-rawā*, I will go to my father; but long *ā* in *wasī p'isā nayā rapta*, he went to his father. In both cases *nayā* is a postposition governing the genitive. Similarly, we have short *a* in *dasta vichā ch'āpā*, a ring on the hand; (List, 229) *k'ōha chōṭī*, the top of the hill; (230) *naryāna sarā*, on a horse.

The eastern custom of giving the genitive no termination is also common. Thus, while in cases such as *dasta vichā* the postposition *vichā* governs a genitive in *-a*, in other cases it governs a genitive without *a*, as in *hawā dēdēh vichā*, in that country (there came a famine), and so elsewhere.

In the Eastern Dialect, the genitive sometimes ends in *ē*, and of this we have an example in *talbē vichā*, in want, in which *talbē* is a genitive of the Sindhī *ṭalab*, want. This termination is extended to *aē* in *ggāwayāē ai j'umaraē galiwār*, the sound of singing and dancing. We shall see subsequently that a final *ē* is also extended to *aē*

in the second person singular of verbs. Instead of *ē*, we have *ī* (carefully so written in the original in the Persian character) in *āzmānī bar-xilāf*, against heaven, and (Specimen II, verse 2) *shāirī*, of a poet. Finally the *ī* is extended to *aī* (as *ē* was extended to *aē*) in the genitives given in the List of Words Nos. 102 (*p'isē-aī*, of a father, written پيسی آ), 111 (*jinik'ē-aī*, of a daughter, جنيکي آ), 120 (*maṛdunē-aī*, of a man, مردنی آ), and in (226) *naryānāī zīn*, the saddle of the horse.

The other cases of the singular call for no comment.

The genitive plural ends in *-ānī*, as in the Standard. Thus, we have (Spec. II, 16) *t'ēyānī p'aṭā*, the wounds of swords, but this is sometimes weakened to *-āī*, as in *hīxāī chāranayā*, for the feeding of swine, and in *p'āzāī vichā*, (shoes) on the feet.

**Pronouns.**—The pronoun of the first person is *mu*, I, also used in this form in the agent case. The singular genitive is *maī* or *maī*, and the dative is *manā*. The plural nominative is *mā*, as in the Standard. The Parable has also a form *māshā* in *māshā warū*, let us eat, which I am not able to explain with certainty. It looks as if it were a compound, *mā-shā*, we (and) you, *i.e.* we all, including the persons addressed, but it may possibly represent the old poetical form *māk'*, we. The oblique plural is *mā*, as in the Standard.

The pronoun of the second person calls for no remarks.

The pronominal suffixes are as in the Standard, but when they indicate the subject they are sometimes used even when the subject is independently expressed. Thus, *hawāhīā āhīā-rā shastāsa-ī*, he sent him (to feed swine). Here the subject, *hawāhīā*, is fully expressed and is repeated in the *-ī* of *shastāsa-ī*.

The proximate demonstrative pronoun is *ē* or *aē* (List, 234), this. Note the extension of *ē* to *aē*, as elsewhere. The remote demonstrative pronoun is *ā*, sing. gen. *āhī*, *āhīā*, or *āhīē*, and sing. obl. *āhīā*. The plural calls for no remarks. As in the Standard, *haw* is often prefixed, as in *hawā*, *hawāhīā*, etc. The relative pronoun is indicated by the Persian *ki*, added to the demonstrative pronoun. But the *ki* is often omitted, so that the demonstrative pronoun (like our 'that') is then used alone in the sense of the relative. Similarly, from *hazē*, then, we have *hazē-ki* or *hazē*, when. The interrogative pronouns are *k'aī* (obl. *k'ayā*, List, 240), who?, and *ch'ē*, what?.

**CONJUGATION.—Auxiliary Verbs and Verbs Substantive.**—The short form of the verb substantive has been noted, in the present, only in the following two forms:—*-ē*, he is; and *-ū* (Standard *-ā*), they are. Examples are:—

*hawā t'āy-ē*, that is thine.

*t'āxar bach'-ū*, how many sons are there (List, 223)?

For the past tense, I have noted *-sā*, I was; *-a* (Standard *-aθ*), he was; and *-sū*, they were. In each case the *s* represents a standard *θ*.

The negative verb substantive is *niā*, I am not (worthy).

Much more common is the verb substantive corresponding to the Persian *hast*. We have:—

Present, 'I am,' etc.

	Sing.	Plural.
1.	<i>astā</i>	<i>astū</i> .
2.	<i>astaē</i> (for <i>ast'ē</i> )	<i>astē</i> .
3.	<i>astē</i>	<i>astū</i> (for <i>ast'ā</i> ).

Past, 'I was,' etc.

- |   |  |
|---|--|
| 1. <i>astasā</i>                        | <i>astasū̃.</i>                          |
| 2. <i>astasaē</i> (for <i>ast'aθē</i> ) | <i>astasē.</i>                           |
| 3. <i>asta</i> (for <i>ast'aθ</i> )     | <i>astasū̃</i> (for <i>ast'aθant'</i> ). |

Note how in both the second persons singular, the termination *ē* is extended to *aē*, as has also been noted in regard to the genitive case singular of nouns. Note also the elision of the final *θ* in the third persons singular of both the pasts.

**Active Verb.**—The conjugation closely follows that of the Standard, but the following points may be noted :—

The past participle of *āy*, to come, is *ātika*, for *ātka*, and of *gushay*, to say, is *gushta*, for *gwashta*. Other past participles, allowing for the change of *θ* to *s*, are, so far as has been noted, the same as in the Standard. The past participle of *raway*, to go, is *shusa* or *rapta*. *Rapta* is several times used to mean 'he went,' while in the Standard it means only 'he went on' doing something.

In the standard eastern dialect, the present participle ends in *-āna*. Here it ends in *-ānā* or *-ānā̃* as in *k'anānā̃*, making; *girānā̃*, taking; and *ch'arānā̃*, grazing, all in the fourth verse of the second specimen. For *-ānā̃*, we have *k'anānā̃ mināyā̃*, I continue doing (thy service).

The conjunctive participle is as in the Standard, but from *āy*, to come, we naturally have *ātikō*, from the past participle *ātika*.

The second person singular of the imperative follows the Standard, except that, from *dēay*, to give, we have *daĩ*, give thou, instead of *dai*. The second person plural of the imperative ends in *-ēt*, instead of *-ēθ* or *ēs*; as if we had *janēt*, strike ye, instead of *janēθ*. But, unless a vowel follows, the *t* is dropped, so that we get a form like *janē*. Thus, in the Parable, we have *zīrē*, lift ye; *bi-ārē*, bring ye; *bi-āē*, come ye; and, with a vowel following, *pahrāinēt-i*, clothe ye him; and *p'irnēt-i*, put ye on him.

In verse 17 of the second specimen, we have *ashkū̃*, hear! This is probably a contraction of what in the Standard would be *ashk'an*.

The following is the conjugation of the present-future :—

'I strike,' 'I shall strike,' etc.

- | Sing.   | Plur.                               |
|---|-------------------------------------|
| 1. <i>janā̃, janā̃i</i>                           | <i>janū̃.</i>                       |
| 2. <i>janaē</i> (for <i>janē</i> )                | <i>janē.</i>                        |
| 3. <i>jat'</i> (for <i>jan't'</i> or <i>jaθ</i> ) | <i>janū̃</i> (for <i>janant'</i> ). |

Note how in the second person singular, a Standard final *-ē* is represented by *-aē*, as we have previously noted in the case of the genitive singular of nouns. This change does not take place in the plural, for here the word *janē* represents an older *janēt*, with the usual elision of a final *t*. Examples of this tense in the Parable are :—*gushā̃*, I will say; *bi-rawā̃*, I will go; *miryā̃*, I die; *baḡshaē*, thou givest (II, 1); *bī*, it may become (my share); *k'at'* (for *k'ant'*), he may make; *warū̃*, we may eat; and *k'anū̃*, we may make.

In the western dialect, the letter *a-* is prefixed to this tense after a consonant; and when the *k-* prefix is employed, it follows the *a-*. So, here, in the Parable, we have *p'āz-a-k'-ā̃*, I will arise, corresponding to the western *pād-a-k-āyā̃*, eastern *p'ād-k'-ā̃*.

The past tense follows the past participle, and, allowing for the representation of *θ* by *s*, does not differ materially from the Standard. We have :—

‘I went,’ etc.

	Sing.		Plur.
1.	<i>shusā</i>		<i>shusāũ</i> .
2.	<i>shusāi</i>		<i>shusāē</i> .
3.	<i>shusa</i>		<i>shusāũ, shusā</i> .

It will be observed that this is based on the short form of the past participle. We have an example of the long form of the past participle in *k'azī t'aī marzīā-sh darā na raptayā*, I never went outside your order. Others are *ātikayā*, they came (II, 10); *guwastayā*, they passed through (II, 11); *raptayā*, they went (II, 10); *k'ushtayā*, they were killed (II, 5).

For the third person singular we have :—*ātika*, he came; *raptā*, he went; *zānt'a*, thought. In poetry the final *a* of this person is sometimes dropped, as in *kar-kāṭas*, resounded; *luṭlāṭas*, thundered; and *sar-kāṭas*, sounded, all in II, 9.

With pronominal suffixes, we may quote, as examples, *k'usa-i*, he made (II, 7); and *shastāsa-i*, he sent (him to feed swine).

A perfect, not noted as used in the standard eastern dialect, and formed probably under the influence of Sindhī, is made by suffixing *astē*, etc., to the past participle. Thus, *ātika-astē*, he has come; *bīsa-astē*, he has become (alive); *k'usa-astē*, (a feast) has been made; *lab'isa-astē*, he has been got. With a pronominal suffix, we have *dīsa-asten-i*, he has seen (his son returned safely), in which the nasalization of *astē* has become *n* before a vowel.

The pluperfect is made by suffixing the past tense of the verb substantive to the past participle. It will be remembered that the third person singular of the past tense of the verb substantive is *-a*. Thus, we have *bīsay-a*, he had become (lost); *dāsay-a*, (victory) had been given (II, 19); *k'aptay-a*, had met (II, 16); *murṭ'ay-a*, he had died; *shusay-a*, he had become (lost); *dīsay-a-i* (with pronominal suffix), he had seen (II, 4).

The present definite closely follows the Standard. We have :—

‘I am striking,’ etc.

	Sing.		Plur.
1.	<i>janayā</i>		<i>janayāũ</i> .
2.	<i>janayāē</i>		<i>janayē</i> .
3.	<i>janayē</i>		<i>janayāũ</i> .

And

‘I am going,’ etc.

1.	<i>rōyā</i>	<i>rauyāũ</i> .
2.	<i>rōyāē</i>	<i>rōyē</i> .
3.	<i>rōyē</i>	<i>rauyāũ</i> .

So, (List, 229) *chārnayē*, he is grazing; (233) *ṭikayē*, he is dwelling; (239) *man-āyē*, he comes.

For the imperfect, we have (List, 192) *janay-sā̃*, I was striking; *daēy-a*, (no one) was giving; *na ma-rōy-a*, he was not entering; *waray-sā̃*, (the husks which) they were eating.

For the passive, we have in the List of Words, *janījiā̃*, I shall be struck; *janījisā̃*, I have been (*i.e.* I am) struck; and *janījisāsā̃*, I had been (*i.e.* I was) struck. Similarly, we have *guā janījiā̃*, I may be called (thy son), in the Parable.

The **Indeclinables** call for no remarks.

[No. 10.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## BALŌCHĪ.

KACHHE-JĪ BŌLĪ.

KARACHĪ.

## SPECIMEN I.

Ya mardunē-rā dū bach'a astasū. Hawāhā-sh k'isāinā  
 One a-man-to two son were. Them-from by-the-younger  
 p'isā-rā gushta ta, 'ē p'is, mālā-sh har-ch'ī maī  
 the-father-to it-was-said that, 'O father, the-property-from whatever my  
 bahar bī, manā dai.' Guddā āhīā wasī māl āhīā-rā  
 share may-be, to-me give-thou.' Then by-him his-own property him-to  
 bahar k'usō dāsa-i. K'amō rōshā shē guddā  
 division having-made was-given-to-him. A-few days from then  
 hawā-k'isāē-bach'ā kul māl wacharā k'usō ya dīrē  
 by-that-younger-son entire property collected having-made one far  
 ddēhē-nayā musāfirī sarā shusa. Hawōzā wasī māl gandē  
 a-country-to journeying on it-was-gone. There his-own property bad  
 kār sarā viñāi-t'a-i. Hazē hawā kul māl k'apāi-t'a-i,  
 work on was-lost-by-him. When that entire property was-squandered-by-him,  
 hazē hawā ddēh vichā sak'ē dduk'alē ātikō k'apta, ai ā  
 then that country in severe a-famine having-come fell, and he  
 ātikō sak'ē-talbē vichā bīsa. Hazē hawā-ddēh  
 having-come of-severe-want in became. Then of-that-country  
 rahākūē-rā shusō chamburisa. Hawāhīā āhīā-rā hīxāī  
 an-inhabitant-to having-gone he-adhered. By-him as-for-him of-swine  
 chāranayā wasī mulk' vichā shastāsa-i. Hawāhīā hach'ō  
 for-feeding his-own cultivation in it-was-sent-by-him. By-him so  
 zānt'a ta hawā ch'ilurā hīx waraysū, hawāhā gō  
 it-was-thought that those (i.e. which) husks the-swine were-eating, them with  
 wasī lāf p'ur k'at'; ai āhīā-rā hich' mardun na daēya.  
 his-own belly filled he-may-make; and him-to any man not was-giving.  
 Ai hazē ā wasī hōsh vichā ātika, guddā gushta-i ta,  
 And when he his-own sense in came, then it-was-said-by-him that,  
 'maī-p'isa gurā t'āxar ambrā-rā nayā bāz milayē, ai mu  
 'of-my-father before several servants-to bread much is-being-got, and I  
 ēzā shusā miryā. Ta mu p'āz-a-k'ā, wasī-p'isa  
 here by-hunger am-dying. Therefore I will-arise, of-my-own-father



nayā bi-rawā, ai āhīā-rā gushā ta, "ē p'is, mu āzmānī  
*to I-will-go, and him-to I-will-say that, "O father, by-me of-heaven*  
 bar-χilāf ai t'ai aggā gunāh<sup>a</sup> k'usa-astē, ai nī hawē lāikā  
*against and of-thee before sin done-is, and now this worthy*  
 niā ki t'arā t'ai bach'a guā-janijā. Hazē manā wasī  
*I-am-not that again thy son I-may-be-called. Then me thine-own*  
 ambrā-sh yak'ē jahirō-k'ū zān." Hazē p'-ātikō wasī  
*servants-from a-one like "consider." Then having-arisen his-own*  
 p'isā nayā rapta, ai dāī dir asta ta āhī-p'isā  
*father to he-proceeded, and yet distant he-was that by-his-father*  
 āhīā-rā disa, ai hair ātika, ai t'itikō b'ākur-p'irt'ō,  
*him-as-for it-was-seen, and compassion came, and having-run having-embraced,*  
 ai āhīā-rā ch'ukisa-ī. Hazē bach'a gushta ta, "ē  
*and him-to it-was-kissed-by-him. Then by-the-son it-was-said that, "O*  
 p'is, mu āzmānī bar-χilāf ai t'ai aggā gunāh<sup>a</sup> k'usa-astē, ai  
*father, by-me of-heaven against and of-thee before sin done-is, and*  
 nī hawē lāikā niā ki t'ai bach'a guā-janijā. Par  
*now this worthy I-am-not that thy son I-may-be-called.' But*  
 p'isā wasī ambrā-ra gushta ta, "kulā-sh juāš jarā  
*by-the-father his-own servants-to it-was-said that, 'all-from good garments*  
 zirē bi-ārē, ai pahrānēt-ī; ai dasta vichā ch'āpā, ai  
*lift-ye bring-ye, and clothe-ye-him; and of-the-hand on ring, and*  
 p'āzāī vichā mōzyā p'irnēt-ī, ai bi-āē ta māshā warū ai  
*of-the-feet on shoes put-ye-on-him, and come-ye that we may-eat and*  
 galā k'anū; p'arch'ē-ki ē maī bach'a murṭ'ay-a, ai nī  
*rejoicing we-may-make; because-that this my son had-died, and now*  
 t'arsō zīnday bīsa-astē; ai gār-bisō shusay-a, hawā nī  
*again alive become-is; and lost-having-become had-gone, he now*  
 lab'isa-astē. Hazē hawā galā k'anayā mān-'tikā.  
*obtained-is.' Then they rejoicing to-do were-applied (i.e. began).*

Ai nī āhīē mazē bach'a, hawā-ki bbanī vichā asta, hawā.  
*And now his great son, he-who of-the-field in was, he*  
 hazē-ki lōyā-rā nazī ātika, hazē ggāwayāē ai j'umaraē galīwār  
*when the-house-to near came, then of-singing and of-dancing the-sound*  
 ashkusa-ī. Hazē ya ambrāē-sh guāk'-jasō p'ursisa-ī  
*was-heard-by-him. Then one a-servant-from having-called it-was-asked-by-him*  
 ta, "ch'ē biyē?" Hawāhīā gushta ta, "t'ai brās  
*that, 'what is-becoming?' By-him it-was-said that, 'thy brother*  
 ātika-astē, ai t'ai-p'isā mihmanī k'usa-astē, p'arch'ē-ki āhīā-rā  
*come-is, and by-thy-father feast made-is, because-that him-as-for*

durā-hīyā      dīsa-asten-i.'      Hazē āhīā-rā zahar ātika, ai andarā  
*safe-(and-)sound it-seen-is-by-him.' Then him-to wrath came, and within*  
 na      ma-rōya.      Hazē āhī-p'isā      darā      ātikō, ' āhīā-rā  
*not he-was-entering. Then by-his-father outside having-come him-to*  
 samj'ai-t'a-i.      Par āhīā wardi vichā wasī p'isā-rā  
*it-was-remonstrated-by-him. But by-him answer in his-own father-to*  
 gushta, ' gind ta, t'āxar sālā-sh mu t'ai pōrhiā k'anānā  
*it-was-said, ' behold that, several years-from I thy service doing*  
 mināyā, ai k'azī t'ai marziā-sh darā na raptayā; par k'azī  
*am-continuing, and ever thy order-from outside not have-I-gone; but ever*  
 t'au manā ya shinik'e na dāsa, ta mu-wasī-dōstāi gunixā  
*by-thee to-me one a-kid not was-given, that of-my-own-friends with*  
 wacharā xushālīē k'anā. Par hazē ē bach'a t'ai ātika,  
*together a-merriment I-may-make. But when this son of-thee came,*  
 āhīā-ki      t'ai māl kanñriāi vichā viñāi-t'a-i,  
*by-him-that (i.e. by-whom) thy property of-harlots among was-wasted-by-him,*  
 hazē t'au hawāhī kanā mazē mihmānīē k'usa-astē.' Hazē hawāhīā  
*then by-thee him for great a-feast made-is.' Then by-him*  
 gushta ta, ' ē bach'a, t'au umiri māi gurā astaē, ai har-ch'i  
*it-was-said that, ' O son, thou always of-me with art, and whatever*  
 māi gurā astē, hawā t'aiy-ē. Par gal k'anay ai sarahā biy  
*of-me with is, that thine-is. But rejoicing to-make and joyful to-become*  
 mā-rā lāik asta; p'arch'ē ta ē t'ai brās murt'ay-a, hawā zīnday  
*us-to proper was; because that this thy brother had-died, he alive*  
 bīsa-astē; ai gār bīsay-a, hawā lab'isa-astē.'  
*become-is; and lost had-become, he obtained-is.'*

[No. II.]

ERANIAN FAMILY.

EASTERN GROUP.

BALŪCHĪ.

KĀCHHĒ-JĪ BŌLĪ.

KARACHI.

## SPECIMEN II.

1. Sārā Saxīṣ Satārā.  
*I-call-to-mind the-Generous Compassionate-One.*  
Īmān baḫshaē t'au mā-rā.  
*Faith givest Thou us-to.*
2. Mā-rā ai kul mōmnā-rā,  
*Us-to and all faithful-to,*  
Lōrī, t'au zīr guftā-rā,  
*Bard! thou raise (i.e. tell) the-tale (acc.),*  
Shāiri shair kabā-rā.  
*Of-poet poetry the-narrative (acc.).*
3. Birāhōi sha Hurāsānā,  
*The-Brāhūi from Khurāsān,*  
Rapta ur janga sāmānā,  
*Proceeded with battle material,*  
Gaṭ'ayā nōzi guṣānā.  
*From-mountain-passes (like) rain coming.*
4. P'urṣa K'alōi k'anānā,  
*Enquiry (about) the-Kalōi making,*  
Rōhila nāmā girānā,  
*Of-Rōhil the-name taking,*  
Disaya-i māl ch'arānā.  
*Had-been-seen-by-him cattle grazing.*
5. Rēxtayō māl bīsa rāhī,  
*Having-taken cattle they-became travellers,*  
K'ushtayā Lōhār Pāhī.  
*Were-killed-by-them Lōhār (and) Pāhī.*  
Ātika t'ishānā jang dāhī.  
*Came running battle alarmner.*
6. Gāl ātika Dātā t'ishānā  
*(Bringing) news came Dātā running*  
Dulāu jangi juānā.  
*(And) Dulā warlike youth.*

7. Hāl bīsa gur Hājī X'ānā,  
*Information became before Hājī Khān,*  
 Jamau k'usa-i janga sāmānā,  
*Collected were-made-by-him of-fighting materials,*  
 Guā-jasa-i kulē tumānā.  
*Were-summoned-by-him all the-clans.*
8. Gul Muhammad ai Saīd X'ānā,  
*By-Gul Muhammad and by-Saīd Khān,*  
 Brādrā Blinda Gabōlē,  
*By-the-brothers Blinda (and) Gabōl,*  
 Ur sarā mandiy mōlhē.  
*On the-head silken helmets.*
9. Kārī tufākā karḳāṭas,  
*Kārī (and) guns resounded,*  
 Lārīā luṭlāṭas,  
*Lārīs thundered,*  
 Saṭ sīhāi sarḳāṭas,  
*Blow leaden sounded,*  
 Hamā-hand'ā-ki imām bīsa.  
*On-the-spot-where the-leader was.*
10. Machisa jang bisay hul,  
*Became-hot the-battle there-became a-din,*  
 Ātikayū juānā hama-kul,  
*They-came young-men all-together,*  
 Raptayū sūrih p'a yak ch'ul.  
*Proceeded heroes with one step.*
11. Kēharē juānā k'usa saṭ,  
*By-brave youths was-made speed,*  
 Ch'ō gumbūṣā guwastayū g'aṭ.  
*Like minarets they-passed-through mountain-passes.*
12. Shikrahē bāzā jasa j'aṭ,  
*By-the-sparrow-hawks by-the-hawks was-struck the-blow,*  
 Bōrt'a-ish Birōhīai ṭ'aṭ.  
*Was-broken of-the-Brāhūi the-crowd.*
13. Gur k'usa mardā sha jāhā,  
*Running was-made by-the (Brāhūi)-men from the-place,*  
 P'ul k'usa mardā sipāhā.  
*Plundering was-done by-the (Lēghārī)-men soldiers.*
14. T'arsa Alī Murād p'a kāhā,  
*Returned Alī Murād to the-attack,*  
 Sha Birōhīā p'anch mardā jasē.  
*From the-Brāhūi five men were-slain.*

15.     Mīr   Hasanai   hamā     Hindī  
          *Of-Mīr   Hasan   by-that   Hindī (sword)*  
           Jasa       p'a       tawakl-e-Rindī.  
           *Was-smitten   with   the-bravery-of-the-Rinds.*
16.     K'aptay-a   Mēwā   gō     maṭā,  
           *Had-met   Mēwā   with   a-match,*  
           Dāshta-i       gō     t'ēyānī     p'aṭā.  
           *Was-kept-back-by-him   with   of-swords   the-wounds.*
17.     K'ushta-i       maṭ       hamōzā,  
           *Was-slain-by-him   the-match   there-and-then,*  
           Ashkū     gālā     bā     dil-o-jān.  
           *Hear   the-theses   with   heart-and-soul.*
18.     Hamā-hand'ā-ki   hanō     mār  
           *On-the-spot-where   was-fought   the-fight*  
           Hamōzā       was     Allahyār.  
           *There-veryly (was)   himself   Allahyār.*
19.     K'ashta-i       miān       Gulzārā,  
           *Was-drawn-from-by-him   the-sheath (the-sword)-Gulzār,*  
           Dāsay-a       sōb'       Satārā.  
           *Had-been-given   victory   by-The-Compassionate.*
20.     Baḡsh       bīsa     p'a     Lēyārā.  
           *Bestowed   it-became   upon   the-Lēghārīs.*  
           Ashkusa     Sind'a     sardārā.  
           *It-was-heard   of-Sindh   by-the-chiefs.*  
           Almē-i-dirē-dawārā.  
           *By-men-of-distant-countries.*
21.     Xāwand,   lōṭ'ā   mu   dānā.  
           *Lord!   I-ask   I   blessing.*  
           Sēbatēn-i-dīn-imānā.  
           *Perfection-of-religion-(and-)faith.*

### FREE TRANSLATION OF THE FOREGOING.

(This song is in honour of a victory gained by the Lēghārī Balōches over the Brāhūīs of Kalāt. Another account of what is apparently the same battle will be found on pp. 60ff. of Mr. Dames's 'Popular Poetry of the Baloches,' but in that version the tribe credited with the victory is the Mazārī. In both versions the leader of the Brāhūīs is called Gul Muhammad.)

1. I call to mind Gcd, the Generous, the Compassionate. To us givest Thou the Faith.
2. O Bard, to us and to all the Faithful tell thou the tale—the story in the poetry of the poet.

3. The Brāhūi equipped for war came from Khurāsān,<sup>1</sup> over the mountain passes, like a torrent of rain.

4. He came asking for the Kalōi, and taking the name of a Rōhil,<sup>2</sup> he saw the cattle grazing.

5. They seized the cattle and carried them off. Lōhār and Pāhī did they slay.<sup>3</sup> (To the Lēghārīs) came running a battle-alarmer.

6. Bringing the news came Dātā running, and Dulā the valorous youth.

7. To Hāji Khān<sup>4</sup> came the news. He gathered together his battle-equipment, and summoned all the clans.

8. Gul Muhammad<sup>5</sup> and Saīd Khān, with their brothers the Blinda and the Gabōl, (have bound) silken<sup>6</sup> helmets on their heads.

9. The Kārīs and the guns resounded, loud thundered the Lārīs.<sup>7</sup> The blow of leaden (bullets) sounded on the spot where stood the leader.

10. Hot became<sup>8</sup> the battle, high rose the din, as the young men assembled, heroes marching in step together.

11. Hastened the valiant youths, like tall minarets, through the mountain pass.

12. Like sparrow-hawks and hawks they struck the blow, and broken was the mob of Brāhūīs.

13. Fast from the spot ran the men of the Brāhūīs, and the Lēghārī warriors plundered their goods.

14. Then Alī Murād<sup>9</sup> returned to the attack, and of the Brāhūīs were five men slain.

15. Through the bravery of the Rinds, by the sword Hindī of Mir Hasan were they slain.<sup>10</sup>

16. Mēwā<sup>11</sup> in battle met his opponent match, and kept him back with wounds of the sword.

17. There and then was his opponent slain. Hear ye the tale with heart and soul.

<sup>1</sup> By Khurāsān is meant the high plateau country of Baluchistan, to which access from the Indus plains is obtained by the hill passes.

<sup>2</sup> The Kalōīs are a clan of the Lēghārīs. 'Rōhil' means 'hill-man,' i.e. he passed himself off as a peaceful hill-man. The 'cattle' are camels. According to Mr. Dames's version, the Balōches began the quarrel by first raiding the Brāhūi camels. About this the bard is here silent. Under Gul Muhammad's leadership, the Brāhūīs made a counter-raid, and carried off Balōch camels. Gul Muhammad was pursued, and the camels recovered. He then came again with a larger force and made a second raid. He was overtaken and defeated. He and eighty of his men were slain, while the Balōches lost only two wounded and none killed.

<sup>3</sup> In Mr. Dames's poem, the Brāhūīs in their first raid killed one man, whose name is not mentioned.

<sup>4</sup> He seems to have been the leader of the Lēghārīs, but I have failed to trace his name elsewhere. There was a Hāji Khān, a Rind poet (Dames, p. 34), but this can hardly have been the man.

<sup>5</sup> He was the leader of the Brāhūīs. I do not know who Saīd Khān and Blinda were. The Gabōls were a mixed servile race (Dames, p. 52). Blinda may possibly be a proper name=Buland the Gabōl, but this gives rise to difficulties in the translation.

<sup>6</sup> *Mandīy* is perhaps the poetical word, elsewhere written *mandīl*, a turban.

<sup>7</sup> Kārīs and Lārīs are said to be two kinds of gun. Lārī perhaps refers to the Persian Province of Lār.

<sup>8</sup> *Machisa* is the past of the verb elsewhere written *manchay*, to join battle.

<sup>9</sup> Apparently one of the Brāhūi leaders.

<sup>10</sup> The Lēghārīs claim to be Rinds by descent. The word translated 'bravery' is *tawakl*, apparently a corruption of the Arabic *tawakkul*, confidence. But it may be noted that Tawakkuli is also a proper name. Mir Hasan was a famous leader of the Rind tribe (Dames, p. 3). 'Hindī,' or 'Indian,' like Mirsī, for Misrī, 'Egyptian,' is a common name given to a sword.

<sup>11</sup> I have not traced Mēwā elsewhere.



18. On the spot where the battle was fought, there verily was Allahyār<sup>1</sup> himself.

19. From its sheath he drew the sword Gulzār,<sup>2</sup> and God, the Compassionate, gave the victory.

20. (The victory) became bestowed upon the Lēghārīs, and the news reached the chiefs of Sind and men of distant lands.

21. Lord God ! I ask of Thee a blessing. Grant Thou unto me the perfection of the religion and of the faith.

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<sup>1</sup> I have not traced this name elsewhere.

<sup>2</sup> *Gulzār*, or 'Garden of Roses,' is another name by which a sword is called.

The following extract from a version of the Parable of the Prodigal Son comes from the District of Hyderabad. The mixed character of the language is obvious in the very first line, where we have the Sindhi *t'ē* for 'were.' The sound of *θ* is represented in various ways. We have *waθi*, own; *p'iṣ*, a father, for *p'iθ*; and *dāsa* and *dāt'a*, for *dāθa*, given. In each case, I reproduce the spelling of the original. Considerable consistency is observed in all these spellings. Thus, 'own' is always *waθi*, and 'father,' throughout the whole specimen from which the extract is taken, is always spelt *p'iṣ*. The letters *γ* and *g* seem to be interchangeable. Thus, we have *ch'āranaya* for grazing, but *gushtagā*, elapsed.

[ No. 12.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## BALŌCHĪ.

MIXED DIALECT OF SIND.

HYDERABAD.

Ya-murdumē dū bacha t'ē. Hamā k'isāinā waṭi  
*Of-a-man two son were. From-them by-the-younger his-own*  
 p'isā-rā gusht, 'bābā, t'ai-māl hissa hamākar  
*father-to it-was-said, 'father, of-thy-property the-share which*  
 manī-bahrā bi-āē, hamāhiā manā dai.' Ai āhiā waṭi  
*in-my-share may-come, that to-me give.' And by-him his-own*  
 māl āhā-rā bahra k'asō dāsa. Kamē rōsh mas gushtagā  
*property them-to division having-made was-given. A-few day hardly elapsed*  
 ta k'isāiā-bacha waṭi māl kul p'ajiā k'asaya ai yakē-dirē-  
*that by-the-younger-son his-own property all collected was-made and to-a-far-*  
 mulkē musāfri shusa, ai hamōzā waṭi milkiat buch'rāš guzrān  
*country (on-)journey he-went, and there his-own property riotous living*  
 gō gār k'asō ishta-i. Ai hazē hamā kul  
*with destroyed having-made was-abandoned-by-him. And when by-him all*  
 xarch k'asō ishta-i, hazē hamā-mulkā sak'ō dukālē  
*expended having-made was-abandoned-by-him, then in-that-country a-severe famine*  
 k'apta, ai hamā ahtiājmand bīsa. Ai hamā shusō hamā-mulka  
*fell, and he needy became. And he having-gone of-that-country*  
 yakē nishtgīnā gō awār bīsa. Ai hamāhī-rā waṭi k'ishār  
*a resident with together became. And him-as-for his-own field*  
 nyāwa hīxānī ch'āranaya sawa shastās-i. Ai p'uya har-chī  
*amidst of-swine feeding for it-was-sent-by-him. And the-husks whichever*  
 hīxā wārtiyā hamāhā gō dī lāchāriā āhiā waṭi  
*by-the-swine were-being-eaten those with also of-necessity by-him his-own*  
 lāf p'ur k'asē; para hamā dī k'asē hamāhīā-rā  
*telly filled would-have-been-made; but those even by-anyone him-to*  
 na dāt'agā.  
*not were-being-given.*

The following little story comes from the State of Khairpur. It will be observed that it is full of Sindhi words and idioms. It is unnecessary to dwell upon these here, beyond drawing attention to the occasional addition of a vowel at the end of a word, as in *qēdar* or *qēdar'*, a frog. In Sindhi every word must end in a vowel. As for Balochi irregularities, we may mention the following. The aspiration of surds is very carelessly indicated. The letters  $\theta$  and  $\delta$  are both employed. In the original specimens as received,  $\theta$  is indicated by both *t'* and by *s*, and  $\delta$  by *t'* and by *z*. There can be no doubt about the sound meant, from the hesitation shown in representing it. The word *iraga* represents the Standard *i-rangā*, in this manner. For *ē*, he is, we have *ē*; for *ēθ*, he was, we have *iθā*; and for *aθū*, we were, *t'aū*. The word *mā* is used for the nominative singular, and means 'I' as well as 'me.'

[ No. 14.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## BALŪCHĪ.

## MIXED DIALECT OF SIND.

## STATE KHAIRPUR.

Mushk dēdar° brāθ iθā. Dēdar° āfa andar ē, mushk  
*Mouse frog brother was. The-frog water in is, the-mouse*  
 'kōd lāfa ē. Mushkā gwashta, 'maī tai yārī ē.  
*hole within is. By-the-mouse it-was-said, 'of-me of-thee friendship is.*  
 Iraga taū di halāk° biyē, mā di halāk° biā. Mā  
*Of-this-kind thou also annoyed becomest, I also annoyed become. I*  
 rawā, kasē-lōya nāwariā duzā. Karā bandiḡa waṭan.  
*will-go, from-some-house shreds I-will-steal. I-will-make thread twisting.*  
 Guddā yakē tai-pāḡa bandū, yakē mai-pāḡa bandū.  
*Then one (end) on-thy-foot I-will-tie, one (end) on-my-foot I-will-tie.*  
 'Mushkā ch'ikē dāḡa. Dēdar āfa dar-k'apta.  
*By-the-mouse a-pull was-given. The-frog from-water emerged.*  
 Guddā bānzā jaḡa. Dēdar barayē  
*Then by-hawk he-was-struck. The-frog (acc.) is-carrying-off*  
 bānz. Mushk di rawayē dēdar dimā. Pāḡ  
*the-hawk (nom.). The-mouse also goes the-frog after. The-foot*  
 sōg-en-i.  
*fast-is-of-him.*

Guddā t'i-mushkā gwashta, 'taū pa-ch'i yārī k'uḡa  
*Then by-the-other-mice it-was-said, 'by-thee why friendship was-made*  
 gō dēdar°? Gwashta, 'mā pa-waḡā yār t'aū. Mā di  
*with the-frog? It-was-said, 'we mutually friends were. Me also*  
 gitēḡia barayē bānz. Mushkā gwashta, 'tai  
*having-dragged is-carrying-off the-hawk. By-the-mice it-was-said, 'of-thee*  
 ch'i yārī ē? Taū biḡayē mushk, ā biḡa dēdar°. Ī shāi  
*what friendship is? Thou becomest [mouse, he became frog. This your*  
 ganda yārī ē.  
*bad friendship is.*

## FREE TRANSLATION OF THE FOREGOING.

A mouse and a frog were close friends, like brothers. The frog lived in the water, and the mouse in a hole in the ground. One day the mouse said, 'you and I are such friends that if you feel any trouble, I also am troubled. I'll go and steal shreds of cloth from some house, and out of them I'll twist a thread. Then I'll tie one end of the thread to your leg, and the other end to mine.'

[So the mouse did as he said, and twisted a thread, which he tied as above described. One day] the mouse [was in some trouble, and] pulled the thread [as a signal to his friend]. The frog came out from the water and was struck down by a hawk. The hawk flew off with the frog, and off after him went the mouse, for his leg was fast to the string.

Then said to him the other mice, 'why did you ever make friends with a frog?' He replied, 'we were friends one of the other, and now the hawk is carrying me off too.' Said they, 'what friendship was that for you? You were born a mouse, and he was born a frog. That friendship of you two was a bad one.'

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**STANDARD LIST OF WORDS AND SENTENCES IN THE BALŌQHĪ  
LANGUAGE.**

# STANDARD LIST OF WORDS

English.	Makrānī of Karāchi.	Makrānī of Makrān.	Eastern of Dera Ghazi Khan.
1. One . . . .	Yak . . . .	Yak . . . .	Yak', ya . . . .
2. Two . . . .	Dō . . . .	Dō . . . .	Dō . . . .
3. Three . . . .	Sai . . . .	Sai . . . .	Sai . . . .
4. Four . . . .	Chār . . . .	Chār . . . .	Ch'yār . . . .
5. Five . . . .	Panch . . . .	Panch . . . .	P'anch' . . . .
6. Six . . . .	Shash . . . .	Shash . . . .	Shash . . . .
7. Seven . . . .	Hapt . . . .	Haft, hapt . . . .	Haft', hapt' . . . .
8. Eight . . . .	Hasht . . . .	Hasht . . . .	Hasht' . . . .
9. Nine . . . .	Nuh . . . .	Noh, nuh . . . .	Nuh . . . .
10. Ten . . . .	Dah . . . .	Dah . . . .	Dah . . . .
11. Twenty . . . .	Bist . . . .	Bist . . . .	Gist', gisht' . . . .
12. Fifty . . . .	Panjāh . . . .	Panjāh . . . .	P'anjāh . . . .
13. Hundred . . . .	Sad . . . .	Sad . . . .	Saḍ . . . .
14. I . . . .	Man . . . .	Man, ma . . . .	Mā, mā . . . .
15. Of me . . . .	Mani . . . .	Mani . . . .	Mani . . . .
16. Mine . . . .	Manig . . . .	Manig . . . .	Maī? . . . .
17. We . . . .	Mā . . . .	Mā . . . .	Mā . . . .
18. Of us . . . .	Maī . . . .	Mai or mait . . . .	Maī . . . .
19. Our . . . .	Maig . . . .	Maig . . . .	Maī? . . . .
20. Thou . . . .	Tau . . . .	Tau, t'au . . . .	T'au . . . .
21. Of thee . . . .	Tait . . . .	Tai, tait; t'ai, t'ai . . . .	T'ai . . . .
22. Thine . . . .	Taig . . . .	Taig, t'aiig . . . .	T'ai? . . . .
23. You . . . .	Shumā . . . .	Shumā . . . .	Shā . . . .
24. Of you . . . .	Shumai . . . .	Shumai, shumai . . . .	Shawāi . . . .
25. Your . . . .	Shumaiig . . . .	Shumaiig, shmaiig . . . .	Shawāi? . . . .

# AND SENTENCES IN BALŌCHĪ.

Eastern of Loralai.	Eastern (Upper Sind Frontier).	Kāchhēji Bōli.	English.
Yak', ya . . . .	Yak', ya . . . .	Yak', ya . . . .	1. One.
Dō . . . . .	Dō . . . . .	Dō, dū . . . . .	2. Two.
Sai . . . . .	Sē . . . . .	Sai . . . . .	3. Three.
Ch'ār . . . . .	Ch'ār . . . . .	Chiār . . . . .	4. Four.
P'anch . . . . .	P'anj, p'anch' . . . .	P'anch' . . . . .	5. Five.
Shash . . . . .	Shish . . . . .	Shash . . . . .	6. Six.
Hapt, havd . . . .	Hapt' . . . . .	Hapt . . . . .	7. Seven.
Hasht, hazhd . . .	Hasht' . . . . .	Hasht . . . . .	8. Eight.
Nuh . . . . .	Nau . . . . .	Nuh . . . . .	9. Nine.
Dah . . . . .	Dah . . . . .	Dah . . . . .	10. Ten.
Gist . . . . .	Gist' . . . . .	Gist . . . . .	11. Twenty.
P'anjāh . . . . .	P'anjāh . . . . .	P'anja . . . . .	12. Fifty.
Saḍ . . . . .	Saḍ . . . . .	Sad . . . . .	13. Hundred.
Mā, ma . . . . .	Mā . . . . .	Mu . . . . .	14. I.
Manī, maī . . . . .	Maī, manī . . . . .	Maī, maī . . . . .	15. Of me.
Maīṛ . . . . .	Maīṛā . . . . .	Maīṛ . . . . .	16. Mine.
Mā . . . . .	Mā . . . . .	Mā . . . . .	17. We.
Maī . . . . .	Maī, manī . . . . .	Maīṛ . . . . .	18. Of us.
Maīṛ . . . . .	Maīṛā . . . . .	Maīṛ . . . . .	19. Our.
T'au . . . . .	T'au, t'a . . . . .	T'au . . . . .	20. Thou.
T'ai . . . . .	T'ai . . . . .	T'ai . . . . .	21. Of thee.
T'aiṛ . . . . .	T'aiṛā . . . . .	T'aiṛ . . . . .	22. Thine.
Shawā, shwā, shā .	Shumā, shwā . . . .	Sbā . . . . .	23. You.
Shawāī, shwāī, shāī	Shumī, shwī, shai . .	Shaiṛ . . . . .	24. Of you.
Shawāīṛ, shwāīṛ, shāīṛ	Shwēṛā, shaiṛā . . .	Shaiṛ . . . . .	25. Your.

English.	Makrānī of Karāchī.	Makrānī of Makrān.	Eastern of Dera Ghazi Khan.
26. He . . . .	Ā . . . .	Ā, ā . . . .	Ā . . . .
27. Of him . . . .	Āhiyaū . . . .	Āhī, āī, āyī . . . .	Āhiyā . . . .
28. His . . . .	Āhiyaūg . . . .	Āhī, āī, āyī . . . .	Āhiēγ . . . .
29. They . . . .	Āhā, ā . . . .	Ā, āyā . . . .	Ābā . . . .
30. Of them . . . .	Āhiyānī . . . .	Āhānī, āyānī . . . .	Āhiyā, āhānī . . . .
31. Their . . . .	Āhiyānīg . . . .	Āhānī, āyānī . . . .	Āhāēγ . . . .
32. Hand . . . .	Dast . . . .	Dast . . . .	Dast' . . . .
33. Foot . . . .	Pād . . . .	P'ād . . . .	P'aδ . . . .
34. Nose . . . .	Pōnz . . . .	P'ōnz . . . .	P'ōnz . . . .
35. Eye . . . .	Cham . . . .	Ch'am . . . .	Ch'am . . . .
36. Mouth . . . .	Dap . . . .	Dap . . . .	Daf . . . .
37. Tooth . . . .	Dantān . . . .	Dantān . . . .	Dat'ān . . . .
38. Ear . . . .	Gōsh . . . .	Gōsh . . . .	Gōsh . . . .
39. Hair . . . .	Mēd . . . .	Mād . . . .	P'ut' . . . .
40. Head . . . .	Sarag . . . .	Sar . . . .	Saγar . . . .
41. Tongue . . . .	Zibān . . . .	Zabān . . . .	Zawān . . . .
42. Belly . . . .	Lāp . . . .	Lāp . . . .	Lāf . . . .
43. Back . . . .	Pusht . . . .	Pusht . . . .	P'usht', masūk' . . . .
44. Iron . . . .	Asin, ahin . . . .	Āsin . . . .	Āsin . . . .
45. Gold . . . .	Tilāh . . . .	Suhr . . . .	T'angav . . . .
46. Silver . . . .	Nugra . . . .	Zar . . . .	Nuγr . . . .
47. Father . . . .	Pit . . . .	Piθ, pit . . . .	P'it . . . .
48. Mother . . . .	Māt . . . .	Māθ, māt . . . .	Māθ . . . .
49. Brother . . . .	Brāt . . . .	Braθ, brāt . . . .	Brāθ . . . .
50. Sister . . . .	Guhār . . . .	Gōhār . . . .	Gōhār . . . .
51. Man . . . .	Mardum . . . .	Mardum, mard . . . .	Mard, mard . . . .
52. Woman . . . .	Janū . . . .	Zaifa, janane . . . .	Zāl, jan . . . .

Eastern of Loralai.	Eastern (Upper Sind Frontier).	Kācbhēji Bōli.	English.
Ā . . . .	Ā . . . .	Ā . . . .	26. He.
Ābi . . . .	Āhī . . . .	Āhī, āhī-ai . . . .	27. Of him.
Āhī . . . .	Āhī, āhīvā . . . .	Āhī, āhī-ai . . . .	28. His.
Āhā, ā . . . .	Āhā . . . .	Hawā . . . .	29. They.
Āhāni . . . .	Āhī . . . .	Hāī, hawā . . . .	30. Of them.
Āhāni . . . .	Āhīvā . . . .	Hāī, hawā . . . .	31. Their.
Dast . . . .	Dast . . . .	Dast . . . .	32. Hand.
P'āḍ . . . .	P'āḍ . . . .	P'āz . . . .	33. Foot.
P'ōz . . . .	P'ōnz . . . .	P'ōnz . . . .	34. Nose.
Ch'am . . . .	Ch'am . . . .	Ch'am <sup>u</sup> . . . .	35. Eye.
Daf . . . .	Daf . . . .	Daf <sup>a</sup> . . . .	36. Mouth.
Dat'an . . . .	Daḥā . . . .	Dat'an <sup>e</sup> . . . .	37. Tooth.
Gōsh . . . .	Gōsh . . . .	Gōsh . . . .	38. Ear.
P'ut . . . .	P'ut . . . .	P'ut . . . .	39. Hair.
Sa'ar . . . .	Sa'ar . . . .	Sar . . . .	40. Head.
Zawān . . . .	Zawān . . . .	Zawān <sup>e</sup> . . . .	41. Tongue.
Lāf . . . .	Lāf . . . .	Lāf . . . .	42. Belly.
P'usht . . . .	P'usht . . . .	P'usht . . . .	43. Back.
Āsin . . . .	Āhan . . . .	Lōh <sup>a</sup> . . . .	44. Iron.
T'angō, t'angav . . . .	T'angō . . . .	Suhur . . . .	45. Gold.
Nu'ra, nu'ar . . . .	Sēm . . . .	Chāndi . . . .	46. Silver.
P'iḥ . . . .	P'iḥ . . . .	P'is <sup>a</sup> . . . .	47. Father.
Māḥ . . . .	Māḥ . . . .	Mās . . . .	48. Mother.
Birāḥ, brāḥ . . . .	Brāḥ . . . .	Brās . . . .	49. Brother.
Gōhār . . . .	Gwāhar . . . .	G'uār . . . .	50. Sister.
Maṛd, maṛ . . . .	Maṛd, maṛ . . . .	Maṛdum, maṛdun . . . .	51. Man.
Zāl . . . .	Jan . . . .	Jan . . . .	52. Woman.

English.	Makrānī of Karāchī.	Makrānī of Makrān.	Eastern of Dera Ghazi Khan.
53. Wife . . .	Jan . . .	Jan . . .	Jan, lōṭ-banuk' . . .
54. Child . . .	Chuk . . .	Chūcha, zahg . . .	Ch'uk' . . .
55. Son . . .	Bach . . .	Bach . . .	Bach' . . .
56. Daughter . . .	Janik . . .	Janik . . .	Jink', jivik' . . .
57. Slave . . .	Gulām, ṭih . . .	Gulām . . .	T'ṭih . . .
58. Cultivator . . .	Dehkān, kār . . .	Bazgar, zamīndar . . .	Rāhak . . .
59. Shepherd . . .	Shipānk . . .	Shupānk . . .	Shawānk', p'ahnwāl . . .
60. God . . .	Hudā . . .	Hudā . . .	Huḍā . . .
61. Devil . . .	Shaitān . . .	Shaitān . . .	Shaitān . . .
62. Sun . . .	Rōch . . .	Rōch . . .	Rōsh . . .
63. Moon . . .	Māh . . .	Mahtāp . . .	Māh . . .
64. Star . . .	Istār . . .	Istār . . .	Ist'ār . . .
65. Fire . . .	Ās, āch . . .	Āch . . .	Ās . . .
66. Water . . .	Āp . . .	Āp . . .	Āf . . .
67. House . . .	Lōg, gis . . .	Gis . . .	Lōṭ . . .
68. Horse . . .	Hasp . . .	Asp . . .	Asp, (m.) naryān . . .
69. Cow . . .	Gōk . . .	Gōk . . .	Gōx . . .
70. Dog . . .	Kūchak . . .	Kuchak . . .	Bīg, kshik . . .
71. Cat . . .	Pūnshī, pishī . . .	Pishī . . .	Gurbaṭ . . .
72. Cock . . .	Kōrawus . . .	Xarōs . . .	K'urung . . .
73. Duck . . .	Baṭ . . .	Hanj . . .	Āri (wild duck) . . .
74. Ass . . .	Har . . .	Xar . . .	Lāṭ (m.), k'ar (f.) . . .
75. Camel . . .	Ushtr . . .	Hushtir, lēṭ . . .	Husht'ur, (m.) lēṭ . . .
76. Bird . . .	Murg . . .	Murg . . .	Murṭ . . .
77. Go . . .	Burō . . .	Burau . . .	Barau . . .
78. Eat . . .	Bōr . . .	Bōr . . .	Bawar . . .
79. Sit . . .	Binind . . .	Binind . . .	Niad . . .



Eastern of Loralai.	Eastern (Upper Sind Frontier).	Kāchhōji Bōli.	English.
Zāl . . . .	Jan . . . .	Jan . . . .	53. Wife.
Ch'uk' . . . .	Ch'uk' . . . .	Ch'uk' <sup>u</sup> . . . .	54. Child.
Bach' . . . .	Bach' . . . .	Bach' <sup>u</sup> . . . .	55. Son.
Jinik' . . . .	Janik' . . . .	Jinik' <sup>u</sup> . . . .	56. Daughter.
Gulām, (female) mōlid .	T'ih . . . .	T'ih . . . .	57. Slave.
K'isht'ar, zim'dār . .	K'ishōX . . . .	Kuṛmī . . . .	58. Cultivator.
Shawānk', shafānk' . .	Shwānk' . . . .	Shawānk' <sup>u</sup> . . . .	59. Shepherd.
Huḍā . . . .	Huḍā . . . .	Hudā . . . .	60. God.
Shaitān . . . .	Shait'ān . . . .	Shētān . . . .	61. Devil.
Rōsh . . . .	Rōsh . . . .	Rōsh . . . .	62. Sun.
Māhk'ān . . . .	NōX, māh . . . .	Māh <sup>u</sup> . . . .	63. Moon.
Ast'ār . . . .	Ist'ār . . . .	Istār . . . .	64. Star.
Ās . . . .	Ās . . . .	Ās . . . .	65. Fire.
Āf . . . .	Āf . . . .	Āf . . . .	66. Water.
Lōṛ . . . .	Lōṛ . . . .	Lōṛ <sup>u</sup> . . . .	67. House.
Nariān . . . .	Azv, avz, naryān . .	Naryā <sup>u</sup> . . . .	68. Horse.
GōX . . . .	GōX . . . .	GōX . . . .	69. Cow.
Bing . . . .	B'ing, b'ing . . . .	Shik . . . .	70. Dog.
Billi . . . .	K'ishak' . . . .	Bbili . . . .	71. Cat.
Murṛ . . . .	K'uk'ar . . . .	Kukuṛ . . . .	72. Cock.
Batak . . . .	Badak' . . . .	Āṛi . . . .	73. Duck.
Lāṛ . . . .	Har, k'ar, lēṛ . . . .	Xar . . . .	74. Ass.
Lēṛō, husht'ar, husht'ur .	Usht'ur, lēṛō . . . .	Lēṛau . . . .	75. Camel.
Murṛ . . . .	Murṛ . . . .	Murṛ <sup>u</sup> . . . .	76. Bird.
Barō . . . .	Biraw . . . .	Bi-rau . . . .	77. Go.
War, bawar . . . .	Biwar . . . .	War . . . .	78. Eat.
Nind . . . .	Nind . . . .	Nind . . . .	79. Sit

English.	Makrānī of Karāchī.	Makrānī of Makrān.	Eastern of Dera Ghazi Khan.
80. Come . . .	Biyā . . .	Biyā . . .	Biyā . . .
81. Beat . . .	Bijan . . .	Bijan . . .	Jan . . .
82. Stand . . .	Bōsht . . .	Bōsht . . .	Bōsht <sup>f</sup> . . .
83. Die . . .	Bimir . . .	Bimir . . .	Mir . . .
84. Give . . .	Bidai . . .	Bidai . . .	Dē . . .
85. Run . . .	Bitach . . .	Bitach . . .	P'adē, rumb . . .
86. Up . . .	Burzā . . .	Bālā, sarā . . .	K'ar'ā, sarā . . .
87. Near . . .	Nazik . . .	Nizzik . . .	NazīX . . .
88. Down . . .	Jahlā, chērā, būnā . . .	Jahlā . . .	Buna, jahla . . .
89. Far . . .	Dir, dūr . . .	Dūr . . .	Dir . . .
90. Before . . .	Dēmā . . .	Dēmā, pēshā . . .	Dēmā . . .
91. Behind . . .	Pushtā, padā . . .	Pahdā . . .	P'adā . . .
92. Who? . . .	Kai . . .	Kai . . .	K'āi . . .
93. What? . . .	Chi . . .	Chē . . .	Ch'i . . .
94. Why? . . .	Par-chi, chiyā . . .	Par-chē . . .	Pa-ch'i . . .
95. And . . .	Ō . . .	Ō . . .	Wa, di . . .
96. But . . .	Bārēn, balē . . .	Balē, magari . . .	Balē . . .
97. If . . .	Agar . . .	Agar . . .	Ar-ki, ki . . .
98. Yes . . .	Hau . . .	Balē . . .	Hau . . .
99. No . . .	Na . . .	Ma, inna . . .	Innā . . .
100. Alas . . .	Abhō abhō, alai alai, api api, harfi.	Hai hai, armān . . .	Hai hai . . .
101. A father . . .	Pitē . . .	Pi <sup>9</sup> , pit . . .	P'i <sup>9</sup> ē . . .
102. Of a father . . .	Pitēg . . .	Pi <sup>9</sup> ai . . .	P'i <sup>9</sup> ē . . .
103. To a father . . .	Pitārā . . .	Pi <sup>9</sup> ā, pi <sup>9</sup> ār . . .	P'i <sup>9</sup> ēār . . .
104. From a father . . .	Ach pitā . . .	Ach pitā . . .	Azh p'i <sup>9</sup> ēā . . .
105. Two fathers . . .	Dō pit . . .	Dō pi <sup>9</sup> . . .	Dō p'i <sup>9</sup> ēā . . .
106. Fathers . . .	Pitā . . .	Pi <sup>9</sup> , pi <sup>9</sup> ā . . .	P'i <sup>9</sup> ēā . . .

Eastern of Loralai.	Eastern (Upper Sind Frontier).	Kāchhēji Bōli.	English.
Biā . . . . .	Biyā . . . . .	Bi-ā . . . . .	80. Come.
Jan . . . . .	Jan . . . . .	Jan . . . . .	81. Beat.
K'arō bi, p'āḍā . . . . .	Usht', biyusht' . . . . .	B-ōsht . . . . .	82. Stand.
Mir . . . . .	Mir . . . . .	Mir . . . . .	83. Die.
Dai . . . . .	Dē . . . . .	Dai . . . . .	84. Give.
Rumb . . . . .	Rumbā k'an, t'ash . . . . .	Guṛ k'ān . . . . .	85. Run.
Sarā . . . . .	Burḍā . . . . .	Burzā . . . . .	86. Up.
Nazī, nazīX . . . . .	NazīX . . . . .	Nazī . . . . .	87. Near.
Ēr . . . . .	Jahlā . . . . .	Jahlā . . . . .	88. Down.
Dir . . . . .	Dir . . . . .	Dir . . . . .	89. Far
Dēmā . . . . .	P'ēshā . . . . .	Aggā . . . . .	90. Before.
Dimā, p'a-dimā . . . . .	P'aḍā . . . . .	P'azā . . . . .	91. Behind.
K'ai . . . . .	K'ai . . . . .	Kai . . . . .	92. Who ?
Chi . . . . .	Ch'i . . . . .	Ch'ē . . . . .	93. What ?
P'arch'ē, p'ach'i . . . . .	P'a-ch'i, p'ar-ch'i . . . . .	Ch'ē kīpā . . . . .	94. Why ?
Ō . . . . .	Wa . . . . .	Ai . . . . .	95. And.
Lekin . . . . .	Bal, par . . . . .	Par . . . . .	96. But.
Aṛ, ki . . . . .	Aṛ, aṛa . . . . .	Jē . . . . .	97. If.
Hau . . . . .	Bali, hau . . . . .	Hāḍ . . . . .	98. Yes.
Na, inna . . . . .	Na, inna . . . . .	Na . . . . .	99. No.
Armān-ē . . . . .	Arimān . . . . .	Armān . . . . .	100. Alas.
P'iḥ . . . . .	P'iḥ, p'iḥ . . . . .	P'iḥ . . . . .	101. A father.
P'iḥ, p'iḥḥ . . . . .	P'iḥ, p'iḥḥ . . . . .	P'iḥ-ai . . . . .	102. Of a father.
P'iḥār . . . . .	P'iḥār, p'iḥār . . . . .	P'iḥ-ār, p'iḥ naṛ . . . . .	103. To a father.
Azh-p'iḥā . . . . .	Azh-p'iḥā, p'iḥāsh . . . . .	P'iḥā-sh . . . . .	104. From a father.
Dō p'iḥān . . . . .	Dō p'iḥā . . . . .	Dū p'iḥ . . . . .	105. Two fathers.
P'iḥān . . . . .	P'iḥā . . . . .	P'iḥ . . . . .	106. Fathers.

English.	Makrānī of Karāchi.	Makrānī of Makrān.	Eastern of Dera Ghazi Khan.
107. Of fathers . . .	Pitānēg . . . .	Piṭānī . . . .	P'iṭānī . . . .
108. To fathers . . .	Pitārā . . . .	Piṭā, piṭānār . . .	P'iṭārā . . . .
109. From fathers . .	Ach pitā . . . .	Ach-piṭā . . . .	Azh p'iṭā . . . .
110. A daughter . . .	Janikē . . . .	Janik, janikē . . .	Jink'ē . . . .
111. Of a daughter . .	Janikēg . . . .	Janikaī . . . .	Jink'ē . . . .
112. To a daughter . .	Janikārā . . . .	Janikār . . . .	Jink'ēār . . . .
113. From a daughter .	Ach janikā . . . .	Ach-janikā . . . .	Azh jink'ēā . . . .
114. Two daughters . .	Do janik . . . .	Dō janik . . . .	Dō jink'ā . . . .
115. Daughters . . . .	Janikā . . . .	Janik, janikā . . .	Jink'ā . . . .
116. Of daughters . . .	Janikānēg . . . .	Janikānī . . . .	Jink'ānī . . . .
117. To daughters . . .	Janikārā . . . .	Janikānār . . . .	Jink'ārā . . . .
118. From daughters . .	Ach janikā . . . .	Ach-janikā . . . .	Azh jink'ā . . . .
119. A good man . . .	Sharrē mardumē . .	Jōwānē mardē . . .	Jawānē mardē . . .
120. Of a good man . .	Sharrē mardumēg . .	Jōwānē mardai . . .	Jawānē mardē . . .
121. To a good man . .	Sharrē mardumā . .	Jōwānē mardār . . .	Jawānē mardēār . .
122. From a good man .	Ach sharrē mardumā .	Ach-jōwānē mardā . .	Azh jawānē mardēā .
123. Two good men . . .	Dō sharrē mardum . .	Dō jōwānē mard . . .	Dō jawānē mardā . .
124. Good men . . . .	Sharrē mardum . . .	Jōwānē mard, jōwānē mardā	Jawānē mardā . . .
125. Of good men . . .	Sharrē mardumānī . .	Jōwānē mardānī . . .	Jawānē mardā . . .
126. To good men . . .	Sharrē mardumānār .	Jōwānē mardānār . .	Jawānē mardānār . .
127. From good men . .	Ach sharrē mardumā .	Ach-jōwānē mardā . .	Azh jawānē mardā . .
128. A good woman . .	Sharrē janinē . . . .	Jōwānē janē . . . .	Jawānē janē . . . .
129. A bad boy . . . .	Harābē bachakē . . .	Gandagē bachakē . . .	Ganda'ē ch'ōravē . . .
130. Good women . . .	Sharrē janinā . . . .	Jōwānē jan, jōwānē janā	Jawānē zālā . . . .
131. A bad girl . . . .	Harābē janikē . . . .	Gandagē janikē . . .	Ganda'ē jink'ē . . . .
132. Good . . . .	Sharr . . . .	Jōwā, sharr . . . .	Jawāī . . . .
133. Better . . . .	Sharrtir . . . .	Jōwātir, shartir . . .	Jawānt'ar . . . .

Eastern of Loralai.	Eastern (Upper Sind Frontier).	Kāchhēji Bōli.	English.
P'īānī . . . .	P'īānī . . . .	P'isā-ī . . . .	107. Of fathers.
P'īānar . . . .	P'īār, p'īārā . . . .	P'isā-rā, p'isā-ī naṛā . . . .	108. To fathers.
Azh-p'īān . . . .	Azh-p'īā, p'īānash . . . .	Pisā-sh . . . .	109. From fathers.
Jinik'ē . . . .	Janik', janik'ē . . . .	Jinik'ē . . . .	110. A daughter.
Jinik'ē, jinik'ēṛ . . . .	Janik', janik'ēṛ . . . .	Jinik'ē-ai . . . .	111. Of a daughter.
Jinik'ēār . . . .	Janik'ār . . . .	Jinik'ē-ār, jinik'ē naṛā . . . .	112. To a daughter.
Azh-jinik'ēā . . . .	Azh-janik'ā . . . .	Jinik'ēā-sh . . . .	113. From a daughter.
Dō jinik' . . . .	Dō janik'ā . . . .	Dū jinik'ā . . . .	114. Two daughters.
Jinik'ān . . . .	Janik'ā, janik' gal . . . .	Jinik'ā . . . .	115. Daughters.
Jinik'ānī . . . .	Janik'ānī . . . .	Jinik'ā-ī . . . .	116. Of daughters.
Jinik'ānar, jinik'ānrā . . . .	Janik'ār . . . .	Jinik'ā-rā, jinik'ā-ī naṛā . . . .	117. To daughters.
Azh-jinik'ān . . . .	Azh-janik'ā . . . .	Jinik'ā-sh . . . .	118. From daughters.
Jawāē mardē . . . .	Jawāē mardē . . . .	Ya juānē mardunē . . . .	119. A good man.
Jawāē mardē, jawāē mardēṛ . . . .	Jawāē mardē . . . .	Ya juānē mardunē-ai . . . .	120. Of a good man.
Jawāē mardēār . . . .	Jawāē mardēār . . . .	Ya juānē mardunē-ār, ya juānē mardunē naṛā . . . .	121. To a good man.
Azh-jawāē mardēā . . . .	Azh-jawāē mardēā . . . .	Ya juānē mardunēā-sh . . . .	122. From a good man.
Do jōwāī mard . . . .	Dō jawāē mardā . . . .	Dū juānē mardun . . . .	123. Two good men.
Jōwāī mardān . . . .	Jawā mardā . . . .	Juānē mardunā . . . .	124. Good men.
Jōwāī mardānī, mardānēṛ . . . .	Jawā mardā . . . .	Juānē mardunā-ī . . . .	125. Of good men.
Jōwāī mardānar, mardānrā . . . .	Jawā mardārā . . . .	Juānē mardunā-rā, juānē mardunā-ī naṛā . . . .	126. To good men.
Azh-jōwāī mardān . . . .	Azh-jawā mardā . . . .	Juānē mardunā-sh . . . .	127. From good men.
Jōwāē zālē . . . .	Jawāē janē . . . .	Ya juānē janē . . . .	128. A good woman.
Gandaṛē ch'ōravē . . . .	Gandaṛē ch'ōravē . . . .	Ya gandē ch'ōrwē . . . .	129. A bad boy.
Jōwāī zālān . . . .	Jawā janā, jawā jan gal . . . .	Juānē janā . . . .	130. Good women.
Gandaṛē jinik'ē . . . .	Gandaṛē janik'ē . . . .	Ya gandē ch'ōkriē . . . .	131. A bad girl.
Jōwāī, jawāī . . . .	Jawā . . . .	Juān . . . .	132. Good.
Jōwānt'ar . . . .	Jawānt'ar . . . .	Hawāhiā-sh juān ( <i>better than them</i> ). . . .	133. Better.

English.	Makrāni of Karāchi.	Makrāni of Makrān.	Eastern of Dera Ghazi Khan.
134. Best . . .	Shartarin . . .	Ach-kullā jōwā, ach-kullā sharr.	Azh k'ullā jawāi . . .
135. High . . .	Burz . . .	Burz . . .	Burz . . .
136. Higher . . .	Burztir . . .	Burztir . . .	Burzāt'ar . . .
137. Highest . . .	Burztarin . . .	Ach-kullā burz . . .	Azh k'ullā burz . . .
138. A horse . . .	Haspē . . .	Aspē, nariyānē . . .	Naryānē, aspē . . .
139. A mare . . .	Mādyānē . . .	Mādiyānē . . .	Māḍinē, māḍiānē . . .
140. Horses . . .	Hasp . . .	Nariyā, nariyānā . . .	Naryānā . . .
141. Mares . . .	Mādyā . . .	Mādiyān, mādiyānā . . .	Māḍinā, māḍiānā . . .
142. A bull . . .	Gōkē, kārigarē . . .	Gōkē . . .	Sānē . . .
143. A cow . . .	Mādagē . . .	Ḍagiē . . .	Gōxē . . .
144. Bulls . . .	Gōk, kārigar . . .	Gōk, gōkā . . .	Sānā . . .
145. Cows . . .	Mādag . . .	Ḍagi, Ḍagiā . . .	Gōxā . . .
146. A dog . . .	Kūchakē . . .	Kuchakē . . .	Bīgē . . .
147. A bitch . . .	Minqhē . . .	Minqē . . .	Hindē . . .
148. Dogs . . .	Kūchak . . .	Kuchak, kuchakā . . .	Bīgā . . .
149. Bitches . . .	Minq . . .	Minq, minqā . . .	Hindā . . .
150. A he goat . . .	Pāchinē . . .	Pāchinē . . .	P'āshanē . . .
151. A female goat . . .	Buzē . . .	Buzē . . .	Buzē . . .
152. Goats . . .	Pāchin . . .	Buz, buzā . . .	Buzā . . .
153. A male deer . . .	Nar āskē . . .	Nar āskē . . .	Sarwānē . . .
154. A female deer . . .	Mādag āskē . . .	Māda āskē . . .	Āskē . . .
155. Deer . . .	Āsk . . .	Āsk . . .	Āskā . . .
156. I am . . .	Man hastā . . .	Man ā, um, or hastā . . .	Mā astā . . .
157. Thou art . . .	Tau hastē . . .	Tau ai, hastai . . .	T'au ast'ē . . .
158. He is . . .	Ā hastin . . .	Ā ē, hastī . . .	Ā ast'ē . . .
159. We are . . .	Mā hastū . . .	Mā ā, hastā . . .	Mā ast'ā . . .
160. You are . . .	Shumā hastit . . .	Shumā it, hastit . . .	Shā ast'ē . . .



Eastern of Loralai.	Eastern (Upper Sind Frontier).	Kāchhēji Bōli.	English.
Azh-t'ēwaṛē jōwānt'ar	Jawānt'arin	Kulā-sh juān	134. Best.
Burz	Burḍā	Burzā	135. High.
Burzt'ar, burzāt'ir	Hamā-ash burḍā	Hawāhiā-sh burzā	136. Higher.
Azh-t'ēwaṛē burzt'ar	Durustā-ash burḍā	Kulā-sh burzā	137. Highest.
Nariānē	Naryānē	Naryānē	138. A horse.
Māḍinē	Māḍinē	Māyānē	139. A mare.
Nariānān	Galaṛ	Naryānā	140. Horses.
Māḍinān	Galaṛ	Māyānā	141. Mares.
K'aiyarē	K'iraṛ, k'āriṛ	K'airē	142. A bull.
Gōxē	Gōx	Gōxē	143. A cow.
K'aiyarān	Gōram	K'airā	144. Bulls.
Gōxān	Gōram	Gōxā	145. Cows.
Bingē	B'ingē	Shikē	146. A dog.
Hindē	Hindē	Kutē	147. A bitch.
Bingān	Gali saṛ	Shikā	148. Dogs.
Hindān	Gali saṛ	Kutā	149. Bitches.
Buzē	P'āshinē	P'āshnē	150. A he goat.
Buzē	Buzē	Buzē	151. A female goat.
Buzān	Ramiṛ	Buzā	152. Goats.
Sarwānē	Sarwānē	Sārwanē	153. A male deer.
Thithal	Māḍi āsik', t'it'ul	Āskē	154. A female deer.
Āsk	Āsik' gal	Āsik	155. Deer.
Man-ā	Mā-ā, ast'ā	Mu astā	156. I am.
T'av-ē	T'au-ē, ast'ē	T'au astae	157. Thou art.
Āh-ē	Ā-ē, ast'ē	Ā astē	158. He is.
Māk'-ū	Mā-ū, ast'ū	Mā astū	159. We are.
Shawāḍē	Shumā-ē, ast'ē	Shā astē	160. You are.

English.	Makrānī of Karāchi.	Makrānī of Makrān.	Eastern of Dera Ghazi Khan.
161. They are . . .	Ā hasant . . .	Ā ant, hasant . . .	Āhā ast'ant' . . .
162. I was . . .	Man bitagān . . .	Man atā, atum, or hastatā	Mā aā, ast'aā . . .
163. Thou wast . . .	Tau bitagē . . .	Tau atai, hastatai . . .	T'au aā, ast'aā . . .
164. He was . . .	Ā bitā . . .	Ā at, hastat . . .	Ā aā, ast'aā . . .
165. We were . . .	Mā bitagī . . .	Mā atā, hastatā . . .	Mā aā, ast'aā . . .
166. You were . . .	Shumā bitagit . . .	Shumā atit, hastatit . . .	Shā aā, ast'aā . . .
167. They were . . .	Ā bitagant . . .	Ā atant, hastatant . . .	Āhā atant', ast'aatant' . . .
168. Be . . .	Bai . . .	Bā, bai . . .	Bi . . .
169. To be . . .	Baiag . . .	Bā-ag, baiag . . .	Biaγ . . .
170. Being . . .	Baiān . . .	Būta, bita . . .	Biāna . . .
171. Having been . . .	Baiagā . . .	.....	Biā . . .
172. I may be . . .	Man baiā . . .	Man baiā, bī . . .	Mā bā . . .
173. I shall be . . .	Man baiā . . .	Man baiā, bī . . .	Mā bā . . .
174. I should be . . .	Man baiā . . .	.....	.....
175. Beat . . .	Bijan . . .	Bijan . . .	Jan . . .
176. To beat . . .	Janag . . .	Janag . . .	Janay . . .
177. Beating . . .	Janān . . .	Janān . . .	Janāna . . .
178. Having beaten . . .	Janagā . . .	.....	Jaā . . .
179. I beat . . .	Man a-janā . . .	Man janī . . .	Mā janā . . .
180. Thou beatest . . .	Tau a-janē . . .	Tau janai . . .	T'au janē . . .
181. He beats . . .	Ā jant . . .	Ā jant . . .	Ā jant', jaā . . .
182. We beat . . .	Mā janī . . .	Mā janā . . .	Mā janī . . .
183. You beat . . .	Shumā janit . . .	Shumā janit . . .	Shā janā, janā, janā . . .
184. They beat . . .	Ā janant . . .	Ā janant . . .	Āhā janant' . . .
185. I beat ( <i>Past Tense</i> ) . . .	Man jata . . .	Man jatum . . .	Mā jata, jataγā, jataā . . .
186. Thou beatest ( <i>Past Tense</i> ). . .	Tau jata . . .	Tau jatai . . .	T'au jata, jataγā, jataā . . .
187. He beat ( <i>Past Tense</i> ) . . .	Āhā jata . . .	Ā jata, jat . . .	Āhiyā jata . . .

Eastern of Loralai.	Eastern (Upper Sind Frontier).	Kāchhōji Bōli.	English.
Āh-ant' . . . .	Āhā-ant', ast'ant' . . . .	Hawā astū . . . .	161. They are.
Man-aā . . . .	Mā aā, ast'ā . . . .	Mu astasā . . . .	162. I was.
T'av-aē . . . .	T'au aē, ast'ā . . . .	T'au astasaē . . . .	163. Thou wast.
Ā-aē, ā-ē . . . .	Ā aē, ā aē, ast'ā . . . .	Ā asta . . . .	164. He was.
Māk'-aū . . . .	Mā aū, ast'ā . . . .	Mā astasū . . . .	165. We were.
Shawāk'-aē . . . .	Shumā aē, ast'ā . . . .	Shā astasē . . . .	166. You were.
Ā-ant' . . . .	Āhā ant', ast'ā . . . .	Hawā astasū . . . .	167. They were.
Bi . . . .	Bi . . . .	Bi . . . .	168. Be.
Bia7 . . . .	Bia7 . . . .	Bi7 <sup>a</sup> . . . .	169. To be.
Biāna . . . .	.....	Biō . . . .	170. Being.
Biō . . . .	Biō . . . .	Biso k'nsō . . . .	171. Having been.
Mā bā . . . .	Mā biā . . . .	Mu biā . . . .	172. I may be.
Mā bā . . . .	Mā biā . . . .	Mu bisā . . . .	173. I shall be.
Manā bia7i-ē . . . .	Mā biā7ā, mā biā . . . .	.....	174. I should be.
Jan . . . .	Jan . . . .	Jan . . . .	175. Beat.
Jana7 . . . .	Jana7 . . . .	Jana7 . . . .	176. To beat.
Jaōiyā . . . .	Janān . . . .	Jat' . . . .	177. Beating.
Jaō . . . .	Jaō . . . .	Janō . . . .	178. Having beaten.
Mā janā . . . .	Mā jana7ā . . . .	Mu jana7ā . . . .	179. I beat.
T'au janō . . . .	T'au jana7ō . . . .	T'au jana7aē . . . .	180. Thou beatest.
Ā jaō . . . .	Ā jana7ō . . . .	Ā jana7ē . . . .	181. He beats.
Mā janū . . . .	Mā jana7ū . . . .	Mā jana7ū . . . .	182. We beat.
Shwā janō . . . .	Shumā jana7ō . . . .	Shā jana7ō . . . .	183. You beat.
Āhā janant' . . . .	Āhā jana7ant' . . . .	Hawā jana7ū . . . .	184. They beat.
Mā jaba or jaba7ā . . . .	Mā jaba . . . .	Mu jasa . . . .	185. I beat ( <i>Past Tense</i> ).
T'au jaba or jaba7ō . . . .	T'au jaba . . . .	T'au jasa . . . .	186. Thou beatest ( <i>Past Tense</i> ).
Āhiyā jaba . . . .	Ājaba, jaba-i . . . .	Āhiā jasa . . . .	187. He beat ( <i>Past Tense</i> ).

English.	Makrānī of Karāchi.	Makrānī of Makrān.	Eastern of Dera Ghazi Khan.
188. We beat ( <i>Past Tense</i> )	Mā jata . . . .	Mā jatā . . . .	Mā jaṭa, jaṭaʔū, jaṭaū .
189. You beat ( <i>Past Tense</i> )	Shumā jata . . . .	Jatit . . . .	Shawā jaṭa, jaṭaʔē, jaṭaē .
190. They beat ( <i>Past Tense</i> )	Āhān jata . . . .	Ā jatant . . . .	Āhānī jaṭa, jaṭaʔant', jaṭant'.
191. I am beating . . . .	Man jatagāyā . . . .	Man janagā um . . . .	Mā janaʔā . . . .
192. I was beating . . . .	Man jatagāyatā . . . .	Man janagā atum . . . .	Mā janaʔaṭā . . . .
193. I had beaten . . . .	Man jatagat . . . .	Man jatag atum . . . .	Mā jaṭaʔaṭā . . . .
194. I may beat . . . .	Man janā . . . .	Man bijanī . . . .	Mā janā . . . .
195. I shall beat . . . .	Man janā . . . .	Man janī . . . .	Mā janā . . . .
196. Thou wilt beat . . . .	Tau janē . . . .	Tau janai . . . .	T'au janē . . . .
197. He will beat . . . .	Ā jant . . . .	Ā jant . . . .	Ā jant', jaṭ . . . .
198. We shall beat . . . .	Mā janī . . . .	Mā janā . . . .	Mā janū . . . .
199. You will beat . . . .	Shumā janit . . . .	Shumā janit . . . .	Shā janēṭ, janēṭ, janē .
200. They will beat . . . .	Ā janant . . . .	Ā janant . . . .	Āhā janant' . . . .
201. I should beat . . . .	Man janā . . . .	Man jatēn atum . . . .	.....
202. I am beaten . . . .	Man janagāī . . . .	Man jatag būtagum, or manā jatagant.	Mā jaṭiyā . . . .
203. I was beaten . . . .	Man janag bitā . . . .	Manā jatagatant . . . .	Mā jaṭiyēṭā . . . .
204. I shall be beaten . . . .	Man janag a-bā . . . .	Manā jatant . . . .	Mā jaṭijā . . . .
205. I go . . . .	Man a-rōwā . . . .	Man rawī . . . .	Mā ravaʔā; mā ba-ravā .
206. Thou goest . . . .	Tau a-rōwē . . . .	Tau rawai . . . .	T'au ravaʔē, ravaʔāē; t'au ba-ravē.
207. He goes . . . .	Ā raut . . . .	Ā raut . . . .	Ā ravaʔe; ā ba-rōṭ, ba-rō .
208. We go . . . .	Mā rōwī . . . .	Mā rawā . . . .	Mā ravaʔū; mā ba-ravū .
209. You go . . . .	Shumā rōwit . . . .	Shumā rawit . . . .	Shā ravaʔāē, ravaʔāēṭ; shā ba-ravēṭ.
210. They go . . . .	Ā rōwant . . . .	Ā rawant . . . .	Āhā ravaʔant'; āhā ba- ravant'.
211. I went . . . .	Man shutā . . . .	Man shutum . . . .	Mā shuṭaʔā . . . .
212. Thou wentest . . . .	Tau shutē . . . .	Tau shutai . . . .	T'au shuṭaʔē . . . .
213. He went . . . .	Ā shuta . . . .	Ā shut . . . .	Ā shuṭa . . . .
214. We went . . . .	Mā shutī . . . .	Mā shutā . . . .	Mā shuṭaʔū . . . .

Eastern of Loralai.	Eastern (Upper Sind Frontier).	Kāchhēji Bōli.	English.
Mā jāṭa or jāṭaṭṭ . . .	Mā jāṭa, jāṭṭ . . .	Mā jasa . . .	188. We beat ( <i>Past Tense</i> ).
Shwā jāṭa or jāṭaṭṭ . . .	Shumā jāṭa . . .	Shā jasa . . .	189. You beat ( <i>Past Tense</i> ).
Āhā jāṭa or jāṭaṭant' . . .	Āhā jāṭa, jāṭa-ish . . .	Hawāhā jasa . . .	190. They beat ( <i>Past Tense</i> ).
Mā janaṭṭ . . .	Mā janaṭṭ . . .	Mu janaṭṭ . . .	191. I am beating.
Mā janaṭaṭṭ . . .	Mā janaṭaṭṭ . . .	Mu janaṭaṭṭ . . .	192. I was beating.
Mā jāṭaṭaṭṭ . . .	Mā jāṭaṭa . . .	Mu janaṭa . . .	193. I had beaten.
Mā janā . . .	Mā janā . . .	Mu janā . . .	194. I may beat.
Mā janā . . .	Mā janā, janāni . . .	Mu janāi . . .	195. I shall beat.
T'au janē . . .	T'au janē . . .	T'au janaē . . .	196. Thou wilt beat.
Ā jāṭ . . .	Ā jānt' . . .	Ā jāṭ' . . .	197. He will beat.
Mā janṭ . . .	Mā janṭ . . .	Mā janṭ . . .	198. We shall beat.
Shwā janēṭ . . .	Shumā janai . . .	Shā janē . . .	199. You will beat.
Āhā janant' . . .	Āhā janant' . . .	Hawā janṭ . . .	200. They will beat.
Manā (āhiyār) janaṭi-ē . . .	Mā janā, mā jāṭa . . .	.....	201. I should beat.
Mā jāṭiyā . . .	Mā jāṭa rawaṭṭ . . .	Mu janijisā . . .	202. I am beaten.
Mā jāṭiyēṭṭ . . .	Mā jāṭa shuṭaṭṭ . . .	Mu janijisāsā . . .	203. I was beaten.
Mā janijā . . .	Mā jāṭa rawānt . . .	Mu janijā . . .	204. I shall be beaten.
Ma ravā . . .	Mā rawaṭṭ . . .	Mu ma-rōṭṭ . . .	205. I go.
T'au ravē . . .	T'au rawaṭṭ . . .	T'au ma-rōṭaē . . .	206. Thou goest.
Ā rōṭ, ā rō . . .	Ā rawaṭṭ . . .	Ā ma-rōṭṭ . . .	207. He goes.
Mā ravṭ . . .	Mā rawaṭṭ . . .	Mā ma-rauṭṭ . . .	208. We go.
Shwā ravēṭ . . .	Shumā rawaṭṭ . . .	Shā ma-rōṭṭ . . .	209. You go.
Āhā ravant' . . .	Āhā rawaṭant', rawaṭṭ . . .	Hawā ma-rauṭṭ . . .	210. They go.
Mā shuṭaṭṭ . . .	Mā shuṭaṭṭ . . .	Mu shusā . . .	211. I went.
T'au shuṭaṭṭ . . .	T'au shuṭaṭṭ . . .	T'au shusāi . . .	212. Thou wentest.
Ā shuṭa . . .	Ā shuṭa . . .	Ā shusa . . .	213. He went.
Mā shuṭaṭṭ . . .	Mā shuṭaṭṭ . . .	Mā shusāṭṭ . . .	214. We went.

English.	Makrānī of Karāchi.	Makrānī of Makrān.	Eastern of Dera Ghazi Khan.
215. You went . . .	Shumā shutit . . .	Shumā shutit . . .	Shā shūṭaʔe . . .
216. They went . . .	Ā shutant . . .	Ā shutant . . .	Āhā shūṭaʔant' . . .
217. Go . . .	Burō . . .	Burau . . .	Barau, barō . . .
218. Going . . .	Rawān . . .	Rawān . . .	Ravāna . . .
219. Gone . . .	Shutag . . .	Shuta . . .	Shuṭa . . .
220. What is your name ? .	Taii nām chi ? or chi nam- ī taii ?	Tai nam chē-ī ? . . .	T'ai nām ch'ī-ē ? . . .
221. How old is this horse ?	Ē haspa umr chikar-ī ? .	Ē asp chunt sāla-ē ? or ē asp umr chikkar-ē ?	Ē naryān chikt'ar sālē-ē ?
222. How far is it from here to Kashmir ?	Ach-idā Kashmir chika dir-ī ?	Kashmir ach-idā chikka dār-ē ?	Azh hamēḍā Kashmir chikt'ar dir bi ?
223. How many sons are there in your father's house ?	Taii pita lōgā chika chuk- ant ?	Tai pīṭai gisā chunt bach- ant ?	T'ai p'it lōʔ nyāmā chikt'ar bach' astant' ?
224. I have walked a long way to-day.	Marōchi man bāz rāh jatā .	Man marōchi mazanē rāhi ahtagum.	Marōshi mā dir pand k'ūṭa.
225. The son of my uncle is married to his sister.	Mani nākō-bachā hayi gu- hārā gō sir kutā.	Mani nākō zāxtai sir gō āhi gohāra būta.	Mani nākō-zax't' āhi gōhārā sir biṭa.
226. In the house is the saddle of the white horse.	Mē lōg tahā ispētē haspa sanj hastin.	Ispētē aspai zēn mā gisā-ī .	Lōʔ nyāmā swēṭē naryān zēn-ē.
227. Put the saddle upon his back.	Sanjā āhi pusht sarā ḍr-kan	Āyā zēn kan . . .	Āhiyā p'usht'ā ch'ak'ā zēn war k'an.
228. I have beaten his son with many stripes.	Man āhi chukārā bāz shi- pākā gō jatagū.	Man āhi bachchā b'āz laṭ jatagum.	Āhiyā bach'ārā mā bāz laṭ' jaṭaʔ-ant'.
229. He is grazing cattle on the top of the hill.	Ā dakōṭārā kōh sarā chā- rēnagāyī.	Ā mālā kōhai sarā chārē- nagā-ē.	Ā mard t'ēr ch'ak'ā māl charainaʔē.
230. He is sitting on a horse under that tree.	Ā ā dirachka chērā has- piyā suwār-ī.	Ā darachai chērā aspēā suwār-ē.	Ā drashk' bunā ā mard naryān ch'ak'ā avzar biṭaʔē.
231. His brother is taller than his sister.	Āhi brāt burztar-ī achi guhārā.	Āhi brāt ach wati gōhārā burz-ē.	Azh āhi gōhārā āhi brāt qadd burzāt'ir-ē.
232. The price of that is two rupees and a half.	Āhi qimat dō rūpiyā nēm-ī	Āhi bahā dō-nēm rūpai-ē .	Āhi b'ā p'anch' habbāsi-ē.
233. My father lives in that small house.	Mani pit ā kisāī lōgā nindit	Mani pit ā kisānē gisā nin- dit.	Mani p'it ā kasānē lōʔā nisht'iyē.
234. Give this rupee to him .	Ē rūpiyā āhiyārā bidai .	Ē rūpiyā āyā bidai . . .	Āhiyār have rūpiā dē .
235. Take those rupees from him.	Ach-āyā ā rūpiyāyā bigir .	Ā rūpiyā ach-āyā bigir .	Azh āhiyā ā rūpiā zir gir .
236. Beat him well and bind him with ropes.	Āhiyā shariyā bizan, gō sādh (? sād) biband.	Āhiyār saxt bijan ḍ'gō rēzā band-ē.	Āhiyār sakirā janēḍ, gō rēzā di bandeḍ.
237. Draw water from the well.	Ach-chātā āpā bikash .	Ach-chāhā āp bikash .	Azh ch'āṭā āfā zir . . .
238. Walk before me .	Mani dēmā burō . . .	Pa-mani dēmā rāhi bū .	Māi dēmā juz . . .
239. Whose boy comes be- hind you ?	Kai bachak taii randā kait ?	Kai bach tai randā kait ? .	T'ai p'āḍā t'ā mard bach' p'ēḍ-āʔē ?
240. From whom did you buy that ?	Ach-kaiā ā giptā ? . . .	Ā chiā tau ach-kaiā giptai ?	Ē chiē azh k'āiā t'au gipt'a ?
241. From a shopkeeper of the village.	Ya metaga dūkandārē gwarā.	Ach-shahrai bakkālēā .	Azh halk' bakk'alā . . .

Eastern of Loralai.	Eastern (Upper Sind Frontier).	Kāchhēji Bōli.	English.
Shwā shuṭaʔē . . .	Shumā shuṭaʔē . . .	Shā shusāē . . .	215. You went.
Āhā shuṭaʔant' . . .	Āhā shuṭaʔant', shuṭaʔē . . .	Hawā shusāū, shusā . . .	216. They went.
Barō . . .	Biraw . . .	Bi-rau . . .	217. Go.
Shuṭiyā . . .	Rawān . . .	Rawā . . .	218. Going.
Shuṭa . . .	Shuṭa . . .	Shusagē . . .	219. Gone.
T'ai nām ch'i-ē ? . . .	T'ai nām ch'i-ē ? . . .	T'ai nām ch'ē-ē ? . . .	220. What is your name ?
Ē nariān dat'ānē ch'ikt'ar-ē ? (Of how many teeth is this horse ?)	Ī naryān umr ch'ikt'ar-ē ? . . .	Āē naryā t'ā-Xar sālai astē ?	221. How old is this horse ?
Shēṭā Kashmir ch'ikt'ar dir-ē ?	Shēṭā Kashmir ch'ikt'ar dir-ē ?	Sh-ēzā Kashmir t'ā-Xar dir-ē ?	222. How far is it from here to Kashmir ?
T'ai p'iṭ lōṭā ch'ikt'ar bach'ant' ?	T'ai p'iṭ lōṭā ch'ikt'ar bach'ant' ?	T'ai p'isā lōṭ vichā t'ā-Xar bach'ū ?	223. How many sons are there in your father's house ?
Marōshi mā mazāē p'andē p'iyāḍaʔiyā āXtaʔā.	Mā marōshi bāz p'and k'ūṭa.	Marōshi mu bāz pand'ā k'ūṭā.	224. I have walked a long way to-day.
Āhi gōhār mā nāXō bach' lōṭ-ē. (His sister is in my uncle's son's house.)	Mai nāXō-zāXt'ā āhī gwāharā sir k'ūṭa.	Mai chāchā bach'ā wast g'ūara gō shādī k'ūṭa.	225. The son of my uncle is married to his sister.
Mā lōṭā sawēṭē nariān zēn-ē.	Lōṭ nyāwā sawēṭ naryān zin ast'ē.	Lōṭ vichā sawēṭ naryān-ai zin ēr-k'ūṭa.	226. In the house is the saddle of the white horse.
Āhi p'ushtā zēn ēr-k'an . . .	Zinā āhī p'usht' sarā band	Āhī p'ushta sarā zinā p'irēn.	227. Put the saddle upon his back.
Mā āhī bach'ār bāz jāṭaʔā . . .	Mā āhī bach'ārā bāz k'arōṭa jāṭaʔant'.	Mu bāzē chabbkā gō āhī bach'ā-rā jāsā.	228. I have beaten his son with many stripes.
K'oh ṭhēṭ ch'ak'ā gōram ch'āranaʔē.	Ā k'oh sarā mālā ch'ārāʔē . . .	Ā dhōrā-rā k'ōha chōṭī sarā chārnaʔē.	229. He is grazing cattle on the top of the hill.
Ā darashk' shērā ā nariānē ch'ak'ā nisht'i-ē.	Ā dirashk' ch'ērā naryānē sarā nisht'i-ē.	Ā ā drikha shērā naryāna sarā nishta.	230. He is sitting on a horse under that tree.
Āhi brāṭ wāḥi gōhār-azh burz-ē.	Āhī brāṭ āhī gwāhar-ash darazh-ē.	Āhī brās āhī g'ūarā-sh dira-ē.	231. His brother is taller than his sister.
Āhi bahā dō-nēm rupiā-ē . . .	Hamā bahā dō-nīm rūpiya ast'ē.	Āhī bahā aḍhāi rūpyā astē	232. The price of that is two rupees and a half.
Mā hamā k'isāē lōṭā māi p'iṭ nindī.	Mai p'iṭ ma hamā k'isān lōṭā nisht'i-ē.	Mai p'is ā k'isāē lōṭ vichā ṭikaʔē.	233. My father lives in that small house.
Ē rupiā āhiār dai . . .	Ī rūpiya āhiyār dō . . .	Āē rūpyā āhiā-rā dai . . .	234. Give this rupee to him.
Hamā rupiā āhi-azh gir . . .	Ā rūpiya azh āhiyā gir . . .	Ā rūpyā āhiā-sh gir . . .	235. Take those rupees from him.
Āhiār jawānīʔā jan, ō rēzā-gō band.	Āhiyār jawānīyā jan wa gō rēzā band.	Āhiā-rā juānīXā jan, ai nōṭiā gō bandī.	236. Beat him well and bind him with ropes.
Azh k'ūhā āfā k'ash . . .	Ch'āṭ-ash āfā k'ash . . .	Ch'āsā-sh āfā k'ash . . .	237. Draw water from the well.
Mai dēmā p'iyāḍaʔiyā barō	Mai dēmā juz . . .	Mai aggā g'um . . .	238. Walk before me.
T'ai dimā k'ai bach' p'ēḍ-āʔē ?	Hamā ch'orō k'aiʔē, ki t'ai p'āḍā man-āʔē ?	K'ai ch'orō t'ai p'azā man-āʔē ?	239. Whose boy comes behind you ?
T'au ā azh k'aiā gipta ? . . .	Ā azh k'aiā gipt'a ? . . .	Ā t'au k'ayā-sh gipta ? . . .	240. From whom did you buy that ?
Azh-halk bakk'alē . . .	Azh halk' bak'alē . . .	Mēsʔas ya haṭwālēṭā-sh . . .	241. From a shopkeeper of the village.



## DEHWĀRĪ.

In order to round off the account of the Eranian languages of Baluchistan, a brief mention may be made of a dialect of Persian spoken within the limits of the Political Agency. This is Dēhwārī. The only information that I have gathered concerning the language and the people that employ it is contained in Mr. Denys Bray's Report on the Census of Baluchistan for 1911.

In § 282 he describes the people in the following words:—

'The Dēhwār are a peaceful, law-abiding people, simple and unaffected in manners, homely, thrifty husbandmen. The bulk of them are settled in Sarāwān, where they are divided between Kalāt and the Mastung valley into two main communities, each under an *arbāb* or leader of its own; of recent years a small colony has gone over into the Quetta District. How they first came to settle down in Sarāwān, nobody knows. They have evidently been there for many generations. The vague but very persistent tradition that they had a large hand in the setting up of Brāhūī rule seems to be borne out both by the nature of the services they still render to the ruling house (the repairing of the Kalāt battlements, for instance) and the privileges they still enjoy. The honour of having played the chief part in the overthrow of the earlier tyrants is supposed to rest with the Dōḍakī, one of the chief sections in the Kalāt group. And the story that attaches to their name is this. They had sworn an oath never to take up arms against the tyrant—whoever he may have been, for the story is told indifferently of a Moghal and of Sēwa, the Hindu. Crushed by his oppressions, they at last hit upon a method of putting him out of the way and at the same time of keeping to their oath. They baked a number of *dōḍī* or loaves, with a thin layer of dough round largish stones, and with these they pelted him to death. The name Dēhwār itself seems clearly a descriptive appellation,—a mere variation of Dēhkān, common enough in Central Asia—people who live in *dēh* or villages, in distinction to nomad tribesmen. So it is not surprising to find that these Dēhwār are a very heterogeneous community. All the main peoples of Balūchistān seem to have been laid under tribute to swell their numbers. There are some, like the *Zharḥēl* and the *Yūsufzai*, who claim to be Pathāns; others, like the *Hōtizai*, who claim to be Balōch; and others, again, like the *Saulāi*, who claim to be Brāhūī. And in addition there are many who claim to have come from Persiā, Arabia or Afghānistān. But the nucleus is supposed to be Tājik, chiefly, I fancy, because of their name and their Persian language. Unfortunately the word Tājik is often brought in when origin is uncertain, or when a humble origin has to be covered up. But the important thing for us is that, however heterogeneous their origin, the Dēhwār are to-day a very homogeneous community, homogeneous in every way—looks, manners, language, occupation and all.'

Regarding their language he says (§ 221):—

'Though Dēhwārī really seems a genuine case of a debased dialect of modern Persian, the mere fact that the lonely Dēhwār settlement in the Brāhūī country is several centuries old, is enough to lend the language an interest and importance which intrinsically it may hardly possess. To judge by the Dēhwārī of Mastung—for even Dēhwārī can boast its dialects—the vocabulary is for the most part ordinary Persian, but there are a few old forms and not a few corruptions. Among isolated peculiarities I may note *giftan*, Persian *giriftan*, to seize; *shishtan*, P. *nishastan*, to sit; *var khēstan*, P. *bar-khāstan*, to stand up; *indākhtan*, P. *andākhtan*, to throw; *shū*, P. *shauhar*, husband; *umsāl*, P. *imsāl*, this year; *umrōz*, P. *imrōz*, to-day; *īsā*, P. *īn sāat*, this moment; *īmā*, P. *īn zamān*, this time. Here are some of the more general features: a preference for the *majhūl* sounds (*bēnī*, P. *bīnī*, nose; *-ē*, P. *-ī*, the indefinite article; *mē-*, P. *mī-*, the verbal affix; *ārōs*, P. *'arūs*, bride; *to*, P. *tu*, thou); a tendency to change an *a*-sound to *u* (*-um*, P. *-am*, I am; *-um*, P. *-am*, my; *hum*, P. *ham*, also); the avoidance of an ancient or modern *b*—especially medially or finally—in favour of *v* or a diphthong (*āv*, P. *āb*, water; *shav*, P. *shab*, evening; *taustān*, P. *tābistān*, summer; *va*, P. *ba*, on); the clipping of final consonants (*ma*, P. *man*, I; *ī*, P. *īn*, this; *kho*, P. *khud*, self; *kudā*, P. *kudām*, which? *da*, P. *dar*, in; *es*, P. *ast*, is; *-an*, P. *-and*, are; *āya*, P. *āyad*, comes; *ko*, P. *kun*, do; *zū*, P. *zūd*, quickly); a tendency to vowel-shortening (*kāh*, P. *kāh*, grass; *-ra*, P. *-rā*, the dative-accusative suffix, often, by the by, cut down to *-a*: e.g., *gurga*, to the wolf). There is of course a fair sprinkling of loan-words, chiefly Brāhūī. In the choice of the words it borrows, Dēhwārī is anything but fastidious; even sounds foreign to Persian find a ready welcome: e.g., *ḍaggī*, cow; *ḥāng*, leg; *jōr*, well.

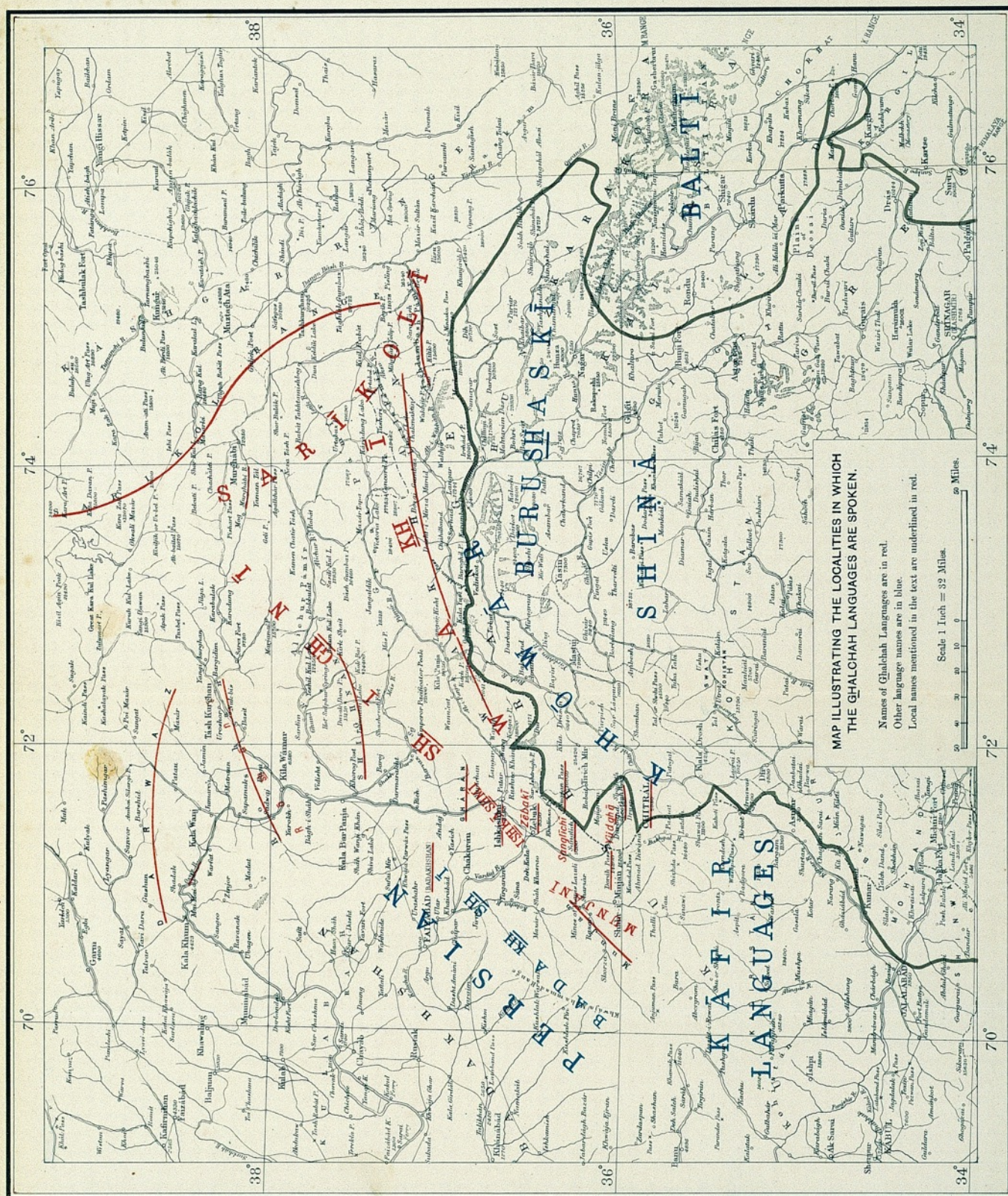
These illustrations have been taken from the Dēhwārī spoken in and round Mastung. At least two other dialects are ordinarily recognised, the Dēhwārī spoken by the Dēhwār of Kalāt, and that spoken by the Sayyids of Kirānī near Quetta. But there are a few local varieties besides. Thus there is a sufficient differ-

ence between the Dēhwārī of Mastung and the Dēhwārī of Prīngābād, which is only six miles off, to supply the people of Mastung with a stock of anecdotes at the expense of their neighbours. If they want to give you an idea of the Prīngābād jargon in a nut-shell, they will mimic it in the story : *sag haba kard, gau daba kard, tāte-um talangāv shud, pā-ēsh var-dāshtum, tah-i-khurchū kardum*, "the dog barked, the bullock shied, my aunt took a toss, so I hauled up her legs and put them in the saddle-bag," the chief point of the jest lying in the use of the weird words *daba, talangāv, khurchū*. But their favourite jibe is at Prīngābād hospitality. The story goes that a Brāhūī once put up in a Dēhwār's house in Prīngābād. "Get half a dozen *gaṭōr* ready," cried the host, "and let's give him a feast!" Now as *gaṭōr* means a lamb in Brāhūī, the Brāhūī remarked deprecatingly that *one* would be quite enough for him. But *gaṭōr* means something very different in the Prīngābād jargon, as he learnt to his disgust when he found that he was expected to make a feast off a single onion. And *Prīngāvātnā gaṭōr* has passed into a proverb.'

In 1911 the number of speakers of this form of Persian was 7,579.









## THE GHALCHAH LANGUAGES.

Like Paṣhtō, with which they are closely connected, the Ghalchah languages belong to the Eastern group of the Eranian languages. Only one of them, Yūdghā, lies to the south of the Hindūkush, which forms the natural northern boundary of the inquiries included in this Survey. Little good, however, can be derived from publishing specimens of one isolated dialect, and hence I have endeavoured to complete the conspectus of Eastern Eranian languages, so far as is possible, by giving also specimens of the languages spoken in the Pāmirs and to their east.

The following are the names of the Ghalchah languages, so far as information is at present available :—

- |              |                                     |
|--------------|-------------------------------------|
| 1. Wakhī.    | 4. Zēbakī, Sanglichī, or Ishkāshmī. |
| 2. Shighnī.  | 5. Munjānī.                         |
| 3. Sarikolī. | 6. Yūdghā.                          |
| 7. Yaghnōbī. |                                     |

Regarding most of these languages, further particulars will be found in the subsequent pages. It will be sufficient to say here that Wakhī is the language of Wakhān, and is also spoken near Zēbak. Shighnī is spoken in Shighnān and Rōshān, and also in Gharan, a small district on the right bank of the Oxus, and in Zēbak. It is locally known as Khugnī or Khugnān. Sarikolī is spoken in the Taghdumbāsh Pāmīr, and to the east, in the country of Sarikol.<sup>1</sup> It is a dialect of Shighnī, and is the most eastern of all the Ghalchah forms of speech. Ishkāshmī, Zēbakī, and Sanglichī are all closely connected dialects of one language spoken round Ishkāshm and to its south.

Further to the west, approached from Chitrāl by the Dōrah Pass, lies the District of Munjān, famous for its lapis lazuli mines, in which, and in a portion of Wakhān, Munjānī is spoken. All that we have hitherto known about this language has been derived from a short vocabulary compiled by Shaw, and published in 1876. Yūdghā is a dialect of Munjānī which has crossed the Hindū Kush by the Dōrah Pass, and is spoken in the Ludkoh (properly Leotkūh) Valley leading from that pass to Chitrāl. Regarding the speakers, Biddulph says :<sup>2</sup>—

‘They are a portion of the race which occupies Munjan on the northern side of the Hindoo Koosh, and they speak the same language, with slight variations in dialect. They claim to have migrated from Munjan seven generations ago [this was published in 1880], in consequence of an invasion of that district by the ruler of Badakhshan in which the Meer of Munjan was slain. They number about a thousand families, and like the Munjanis, belong to the Maulai sect. In Ludkho, they call themselves Yidghāh, and give the name of Yidkho to the whole valley with all the branches from the Hindoo Koosh to the Chitral River.’

The correct spelling of their name is probably Yūdghā, and the valley in which they dwell is named by the Chitrālīs ‘Leotkūh,’ commonly spelt Ludkho or Ludkoh. Biddulph has given us a short grammar and vocabulary of their dialect.

About Yaghnōbī little is known. Ujfalvy (*Le Kohistan*, p. 26) has given us a few sentences, and Geiger, in the work mentioned below, has devoted a few pages to it. It is spoken in the valley of the Yaghnōb, at the head waters of the Zarafshān River, a tract of country considerably to the north of the Pāmirs, and separated from them by the hill

<sup>1</sup> The language is called ‘Sarikolī,’ not ‘Sariqōlī,’ as the word is usually spelt.

<sup>2</sup> *Tribes of the Hindoo Koosh*, p. 64.

states subordinate to Bokhara. *Yaghnōbi* does not fall within the limits of the accompanying map. Some authorities deny that it belongs to the *Ghalchah* group, and prefer to class it with *Ossetic*.

It will have been seen that the members of this group of languages are mainly spoken in the *Pāmīr* country, about the head waters of the *Oxus*, and are bounded on the west by *Badakhshān*. Not improbably, the *Badakhshis* also in former times spoke a similar form of speech, for they have only adopted Persian during the last few centuries. The population speaking the *Ghalchah* languages is mostly bilingual, nearly every man speaking Persian in addition to his own dialect,—the state of affairs presenting a close resemblance to that which I have described when dealing with the languages of the *Swat Kōhistan* (Vol. VIII, Pt. ii, pp. 507ff.). Such evidence as we have ascribes a *Tājik* (*i.e.* an *Eranian*) origin to the speakers.

The meaning of the name *Ghalchah* is uncertain. The most probable conjecture associates it with the *Pāmīr* word *ghar*, a mountain.

AUTHORITIES.—On the *Ghalchah* languages generally.

SHAW, R. B.,—*On the Ghalchah Languages*. *Journal of the Asiatic Society of Bengal*, Vol. xlv, 1876, Pt. I, pp. 139 and ff. This is the first of two papers on three languages of the group. The introductory pages give a general view of it as then known.

BIDDULPH, Col. J.,—*Tribes of the Hindoo Koosh*. Calcutta, 1880. Chapter XIV, pp. 154 and ff. contain some general remarks on the subject.

TOMASCHKE, Prof. W.,—*Centralasiatische Studien*. II. *Die Pamir Dialekte*, Vienna, *Sitzungsberichte der philosophisch-historischen Classe der kaiserlichen Akademie der Wissenschaften*, Vol. xevi., 1880, pp. 735 and ff. This is a comparative study of the languages of the group, principally based on the materials provided by Shaw. Compare *Revue critique internationale*, 1882, pp. 88 and ff.

VAN DEN GHEYN, J., S.J.,—*Les Dialectes du Pamir d'après les plus récents travaux*. *Bulletin de l'Athénée orientale*, 1881, p. 217.

VAN DEN GHEYN, J., S.J.,—*Les Tribus de l'Hindou-Koush*. *Ethnographie et Linguistique*. Muséon, T. i, 1882, pp. 350 and ff.

JACKSON, A. V. W.,—*Pamir Dialects*, in *Johnson's Universal Encyclopædia*.

CAPUS, G.,—*Le toit du Monde (Pamir)*, Paris, 1889.

GEIGER, W.,—*Grundriss der iranischen Philologie*. *Kleinere Dialekte und Dialektgruppen*. I. *Die Pāmīr Dialekte*. In Vol. I, Pt. II, pp. 287 and ff. Strassburg, 1898.

We shall now proceed to deal with each of the *Ghalchah* languages separately. *Yaghnōbi* lies altogether beyond the limits of the present Survey. All the information given about *Zēbaki*, *Sanglichī*, *Ishkāshmi*, and *Munjānī*, and most of that about *Yūdghā* is entirely new. For *Wakhī*, *Shighnī*, and *Sarikolī*, I have given the merest sketches of their respective grammars, as full information regarding them is available in the works of Shaw; but for the other less known languages I have given all the details that I have been able to collect.

## WAKHĪ.

Wakhī is the language spoken in Wakhān, a country lying between the Hindū Kush and the southern branch of the Oxus. It is also spoken in the country near Zēbak.

## AUTHORITIES—

BURNES, Sir A.,—*Travels in Bokhara ; containing.....an Account of a Journey from India to Cabool, Tartary, and Persia.* Sec. ed., London, 1835. Vol. III contains a Vocabulary.

HAYWARD, G. W.,—Wakhī Vocabulary in *Journal of the Royal Geographical Society.* Vol. xli, 1871, pp. 29 and ff.

ABDUL RAHĪM,—*Dictionary of the Wakhani Language (Wakhī-Persian-English).* Simla, 1866.

BELLEV, H. W.,—*Report of a Mission to Yarkand in 1873, under Sir T. D. Forsyth.* Calcutta, 1876. Chapter 15 contains a Wakhī Vocabulary by H. W. B.

BIDDULPH, Col. J.,—The same chapter in the same *Report* contains a Wakhee Vocabulary by J. B.

SHAW, R. B.,—*On the Ghalchah Languages (Wakhī and Sarikolī), Journal of the Asiatic Society of Bengal.* Vol. xlv, Pt. I. (1876), p. 149. Contains a Wakhī Grammar and Vocabulary.

TOMASCHEK, Prof. W.,—*Centralasiatische Studien. II. Die Pamir-Dialekte.* Vienna, *Sitzungsberichte der philosophisch-historischen Classe der kaiserlichen Akademie der Wissenschaften.* Vol. xcvi, 1880, pp. 735 and ff.

CAPUS, G.,—*Vocabulaires de Langues pré-pamiriennes. Bulletins de la Société d'Anthropologie de Paris.* Vol. xii, 1889, pp. 203ff. On p. 206 there is a 'Vocabulaire Wakhi.'

GEIGER, W.,—*Grundriss der iranischen Philologie.* Vol. I, Pt. II, pp. 287ff. *Kleinere Dialekte und Dialektgruppen.* Strassburg, 1898.

The following sketch of Wakhī Grammar is condensed from that given in Mr. Shaw's article :—



I.—PRONUNCIATION.—The letter *ā* represents the Central Asian broad sound, resembling the *aw* in *pawn*. The letter *ä* is pronounced as in the Italian *farà*. Unaccented *e* is pronounced as in *then*, and *o* as in *hot*. The letters *ö* and *ü* are pronounced as in German. The diphthong *ai* is pronounced as in *mitraille*; *ei* as in *réveille*. The compound *kh* represents the *th* in the English word *thing*. The compound *ch* represents the soft *th* of *the*. The rough German *ch*, as in *machen*, is represented by *kh*. The softer German sound (as in *ich*) by *kh*. There is another sound intermediate between these and *sh*; the tongue being placed considerably farther back than in the case of the latter, and the sibilant consequently coming from the back of the palate instead of from the front. It seems to correspond to the Sanskrit cerebral *śh*. It will be represented by *sh*.

## II.—NOUNS.

## (a) Gender—

There is no distinction of gender.

## (b) Number—

The Plural is formed by adding *isht* for the nominative, and *av* for the oblique cases.

## (c) Declension—

	Sing.	Plur.
Nom.	<i>khūn</i> , the house	<i>khūn-isht</i>
Gen.	<i>khūn</i> , of the house	<i>khūnav</i>
Dat.	<i>khūn-ar</i> , to the house	<i>khūnav-ar</i>
Acc.	<i>khūn</i> or <i>khūn-a</i> , the house	<i>khūnav</i>
Loc. 1	<i>da-khūn</i> , at or in the house	<i>da-khūnav</i>
" 2	<i>sak-khūn</i> , or the house	<i>sak-khūnav</i>
Instr.	<i>da-khūn-an</i> , by or with the house	<i>da-khūnavan</i>
Abl.	<i>tša-khūn-an</i> , from the house	<i>tša-khūnavan</i>

The noun in the genitive is merely placed before the governing noun, without any sign; e.g. *khūn bār*, the door of the house.

The signs of the Dat. and Acc. (*ar* and *a*) sometimes precede instead of following; as *ar-bāzār*, to the market.

The word *ī*, one, is used as an Indefinite Article.

(d) The Adjective is uninflected, and precedes the substantive.

## III.—PRONOUNS.

## 1st Pers.

	Sing.	Plur.
Nom.	<i>wuz</i>	<i>sak, sakisht</i>
Gen.	<i>zhū, zhūi</i>	<i>spā</i>
Dat.	<i>mar</i>	<i>sak-ar</i>
Acc.	<i>mazh, a-mazh</i>	<i>sak, sak-a</i>
Loc. 1 & 2	<i>mazh</i>	<i>sak</i>
Instr.	}	<i>sak-an</i>
Abl.		

## Separable Pronominal Terminations—

	Sing.	Plur.
1.	<i>am</i> or <i>im</i>	<i>an</i> or <i>in</i>
2.	<i>at</i> or <i>it</i>	<i>av</i> or <i>iv</i>
3.	—	<i>av</i> or <i>iv</i>

These are used with the Imperfect, Past, Perfect, and Pluperfect tenses of verbs.

## 2nd Pers.

	Sing.	Plur.
Nom.	<i>tu</i>	<i>sāisht</i>
Gen.	<i>ti</i>	<i>sav</i>
Dat.	<i>tar</i>	<i>sav-ar</i>
Acc.	<i>tao, a-tao</i>	<i>sav, sav-a</i>
Loc. 1 & 2	<i>tao</i>	<i>sav</i>
Instr.	}	<i>sav-an</i>
Abl.		

## 3rd Pers. he or that—

	Sing.	Plur.
Nom.	<i>yao</i>	<i>yāisht</i>
Gen.	<i>yao</i>	<i>yav</i>
Dat.	<i>yao-ar, yaor, yār</i>	<i>yavvar, yāisht-ar</i>
Acc.	<i>yao, a-yao</i>	<i>yāv</i>
Loc. 1	<i>da-yao</i>	<i>yāv</i>
" 2	<i>sikao</i>	<i>yāv</i>
Instr.	}	<i>yāv-an, —yā'n</i>
Abl.		

## Reflexive Pronoun—

	Sing. and Plur.
Nom.	<i>khāt</i> , he himself; she herself, etc.
Gen.	<i>khū</i> , of himself, etc.; his, her, or its own
Dat.	<i>khāt-ar</i> , to himself
Acc.	<i>khāt</i> , himself
Loc.	— <i>khāt</i>
Instr.	} — <i>khāt-an</i>
Abl.	

## Genitive Absolute—

*zhui-an i'charkh*, a wheel of mine.  
*yao-an i'maīna*, a talking-bird of his.

## Adjectival Pronouns—

	Singular and Plural.	Emphatic.
Nom.	<i>yem</i> , this or his	<i>yā</i> , that
Gen.	<i>yem</i> , of this or his	<i>yā</i> , of that
Dat.	{ <i>aram, dram</i> } to this or his	{ <i>drā</i> or <i>yā-ar</i> , to that
Acc.	<i>yem</i> , this or his	<i>yā</i> , that
Loc. 1	<i>dam</i> or <i>tam</i> , at or in this or his.	<i>dā</i> , at or in that
Loc. 2	<i>sakam</i> , on this or his	<i>sakao</i> , on that
Instr.	{ <i>tsaman</i> or <i>saman</i> , from this, or <i>sam</i> — <i>an</i> , from his	{ <i>tsanan</i> or <i>sanān</i> , from that ( <i>tsayan</i> ).

Other Pronouns, such as *chiz*, what?; *koī*, who?; *tsūm*, some; *iman*, one another, are declined like substantives.

IV.—VERBS.—Every verb has four bases, viz. the Infinitive base; the Present base; the Past base; and the Perfect base. From these are derived all other forms. Thus, from *chilg-āk*, to desire.

From the Infinitive base, <i>chilg-āk</i> , are formed	Present base, <i>chālg</i> ,	Past base, <i>chāld</i> ,	Perfect base, <i>chilgetk</i> .
(1) The Verbal Noun, <i>chilg-āk</i> , the desiring to desire.	(1) The Present-Future Indicative, <i>chālg-d</i> , he desires, or will desire.	The Past tense, <i>chāld-ei</i> , he desired.	(1) The Perfect Participle, <i>chilgetk-ūng</i> , which has desired, or has been desired.
(2) The Present-Future Noun of Agency, <i>chilgāk-kūzg</i> , one who desires, or will desire.	(2) The Present-Future Conditional, <i>chālgd-ō</i> , (if) he desire.		(2) The Perfect tense, <i>chilgetk</i> , he has desired.
(3) The Future Part. Passive, <i>chilgāk-asok</i> , who is to be desired.	(3) The Imperative, <i>chālg</i> , desire thou.		(3) The Pluperfect tense, <i>chilgettiw</i> , he had desired.
(4) The Imperfect Tense, <i>chilgāk-ar-tu</i> , he was desiring.			(4) The Past Conditional, <i>chilgetk-hūmūt</i> , if he had desired.

#### Terminations of Present tense—

	1	2	3
Sing.	<i>am</i>	<i>i</i> or—	<i>d</i>
Plur.	<i>an</i>	<i>it</i>	<i>an</i>

These are used with the Present Ind. and Cond. and with Imperative. With all other tenses (except Past Conditional) the Pronominal terminations are used.

The Auxiliary verb is irregular. It is conjugated as follows:—

Infinitive	Sing.	Past.	Pres. Cond.	
<i>hūmūi-n</i> , to be,	<i>tei-am</i>	<i>tu-am</i>	<i>hūmi-am</i>	The
Pres.	<i>tei-at</i>	<i>tu-at</i>	<i>hūmū-i</i>	rest
	<i>tei</i>	<i>tu</i>	<i>hūmū-t</i>	is
Plur.	<i>tei-an</i>	<i>tu-an</i>	<i>hūmi-an</i>	regular.
	<i>tei-av</i>	<i>tu-av</i>	<i>hūmū-it</i>	
	<i>tei-av</i>	<i>tu-av</i>	<i>hūmi-an</i>	

#### The Active Verb—

Note.—The Pronominal terminations *am*, *at*, etc., may either precede or follow the verb. When they precede, the verb always takes the form of the third person. Thus, *chāld-am* or *am-chaldei*, I desired.

#### Bases—

(1) Infinitive Base, *chilgāk*, to desire; dat. *chilgāk-ar*, and so on. (2) Present base, *chālg*; (3) Past base, *chāld*; (4) Perfect base, *chilgetk*. Note.—The Infinitive Base always ends in *āk* (or *g*) or in *an*, *in*, or *un*. An example of the latter is *kshūin*, dative *kshūin-ar*, to hear.

Pres. Fut. Noun of Agency. Adds *kūzg* to Infinitive Base. Thus, *chilgāk-kūzg*, one who desires, or is about to desire; *kshūin-kūzg*, a hearer.

Fut. Past Part. Adds *asok* to Infinitive Base, *chilgāk-asok*, who is to be desired.

Perfect Participle. Adds *ūng* to the Perfect Base. Thus, *chilgetk-ūng*, which has desired or has been desired.

#### Tenses formed from the Present Base—

Present-Future, I desire or shall desire.

Sing.	Plur.
1. <i>chālg-am</i>	<i>chālg-an</i>
2. <i>chālg-i</i> , or <i>chal</i>	<i>chālg-it</i>
3. <i>chālg-d</i>	<i>chālg-an</i>

Present-Future Conditional, (if) I desire.

Sing.	Plur.
1. <i>chālg-am</i>	<i>chālg-an-ō</i>
2. <i>chālg-ō</i>	<i>chālg-it-ō</i>
3. <i>chālg(g)-d-ō</i>	<i>chālg-an-ō</i>

Imperative.

Desire thou,  
2nd person,  
Sing. *chālg*  
Plur. *chālg-it*

#### Tense formed from the Past Base—

Past, he desired, 3rd sing. *chāld-ei*, he desired. The other persons are formed by prefixing the Separable Pronominal Terminations, e.g. *am chāld-ei*, I desired, or by suffixing them after eliding *ei*. Thus, *chāld-am*, I desired. When prefixed, they may be in any previous part of the sentence.

#### Tense formed from the Infinitive Base—

Imperfect, 3rd sing., formed by adding *tu*, was, to the dative of the Infinitive. Thus, *chilgāk-ar-tu*, he was (to the) desiring. Other persons formed by inserting Separable Pronominal Terminations before *tu*. Thus, *chalgāk-ar-am-tu*, I was desiring.

#### Tenses formed from the Perfect Base—

Perfect, *chilgetk*, he has desired. Other persons suffix or prefix the Separable Pronominal Terminations. Thus, *chilgetk-am*, I have desired.

Pluperfect. Rejects last letter of the Perf. Base (unless it is *g*) and adds *tiw* (or *tiwv*). Thus, *chilgettiw*, he had desired; *ksheng*, heard, *kshengtiw*, he had heard. Separable Pronominal Terminations as in Perfect. Thus, *chilgettiw-am*, I had desired.

The Negative is formed by prefixing *ma* to the Imperative (or to other tenses used in an Optative sense), and *na* to all other tenses.

Past Conditional.—Formed by adding the Present Conditional of the auxiliary verb to the Perfect Base. Thus, *chilgetk hūmiam*, if I had desired.

The Interrogative is formed by affixing *ā* to the verb, when there is no other interrogative adverb or pronoun in the sentence. Thus, *na dish-ā*, dost thou recognize?

There is no Relative Pronoun in this language. The verbal Participles are used instead. Thus, *varok wazēin-kūzg khalg*, the to-morrow about-to-come person; the person who will come to-morrow.

The language of the following translation of the Parable of the Prodigal Son and of the List of Words and Sentences on pp. 532ff. closely resembles that in Shaw's grammar. As might be expected in a language which has no written literature, there are dialectic variations, consisting mainly in the representation of the vowel sounds. Thus, long *ā* and *ī* are often shortened, as in *hat*, eight, *bist*, twenty, while, on the other hand, Shaw's *khun*, a house, is represented by *khūn*. We often have *e* for Shaw's *a* and *ō*. Thus, Shaw's *vadhak*, a path, is *wedhek* in Sentence 224, and Shaw's *pōtr*, a son, is *pōtr* in the Parable, but *petr* in No. 55 of the List. With the help of these remarks there will be no difficulty in identifying the following forms:—

### NOUNS.—

The sign of the plural is often omitted.

Dative Singular,—We have, *tat-r*, *tat-rek*, or *tat-reki*, to a father; *jāe-r*, to a place; *naukar-er*, to the servants; *khūn-er*, to the house.

Locative Singular,—*d-ī*, with one; *ha-da-wakht*, at that very time.

Instrumental Singular,—*dī-khu-yār-en*, with own friends; *de-kanchaniy-en*, with prostitutes; *de-mazh-en*, with me. Also *dā-en*, of a man.

Ablative Singular,—*tsa-pōtr-wen*, from the sons; *tsem-māl-en*, from this property; *tsem safk-en*, from these leavings; *tse-dīr-en*, from a distance; *tsem-en*, from this, from now. In the case of *daulat-en*, from wealth, the preposition *tsa* has been omitted.

### PRONOUNS.—

First Person,—We have *wuz*, *am*, I; *mazh*, me; *zhu*, my; *zhun*, mine; *ma-r*, to me, also *mā-rek*; *de-mazhen*, with me; *sahk-er*, to us.

Second Person,—*tu*, thou; *tī*, thy; *tīn*, thine; *tī-prut*, before thee; also *ta-r* or *tā-rek*, to thee.

Third Person,—Base *yao*,—*yao*, *ha-yau*, he; *yau*, his; *ya-r*, to him; *ha-yawe*, him; *yāw-isht*, they.

Base *yem*,—*yem*, this; *ha-rem*, *ter*, *tram*, *tam*, to or for his; *yem-ar*, to him; *derem*, to this, here; *tsem-en*, from this, from these.

Base *yā*,—*ha-ya*, he, that; *ha-dra*, there; *ha-da*, in that; *ha-tsan-en*, from that; *dab milong*, them among, among them.

Reflexive Pronoun,—*khū*, own; *ter-khū*, to his own; *dī-khu-yār-en*, with my own friends.

Indefinite Pronoun,—*kūi*, anyone.

### VERBS.—

Auxiliary,—*tei* or *tē*, thou art, he is, or they are; *tu*, was.

Present-Future,—The first person singular ends in *am* or *em*. Thus, *setk-am*, I will satisfy; *gizam*, I will arise; *meriem*, I die; *recham*, I will go; *khānam*, I will say; *yāwam*, I will eat; *tsārem*, I will make.

3rd person singular, *rig-at*, falleth.

1st person plural, *yāw-an*, we will eat; *tsār-en*, we will do.

The syllable *sha* is often prefixed to the present, as in *sak sha-dīnen*, we strike; *sāisht sha-dīt*, you strike; *wuz sha-dīmam*, I am striking; *tu sha-rek*, thou goest; *yā sha-resht*, he goes.

The form *nast*, I am not, is probably a corruption of the Persian, *nēstam*. If it is an independent form, it is not noticed by Shaw.

Imperative. Singular,—*rand*, give; *putrum*, keep (me); *dīgid*, look: Plural,—*wuzum-et*, bring; *pemtsuv*, put on; *dīt*, put on. The last two are irregular.

Past. 1st person singular,—*am kertai*, I did; *am gokhtai*, I did; the syllable *am* is sometimes omitted; and when it follows *u*, it becomes *um*, as in *wuz-um*.

2nd person singular,—*rattai*, thou gavest. Here *at* is omitted.

3rd person singular,—*khattai*, he said; *ghorttai*, he collected; *regdai*, he went; *kertai*, he did; *nōstai*, he lost; *witai*, it became; *rēmatai*, he sent; *rattai*, he gave; *ittai*, he ate; *gezdai*, he rose; *dīgiddai*, he saw; *wezdai*, he came; *tsettai*, he burnt; *gefstai*, he ran; *gottai*, he was found (by-me); *perstai*, he enquired; *nieshtai*, he came out; *shenj dai*, he entreated.

Perfect,—*am witk*, I have become; *tūwetk*, they were.

#### MISCELLANEOUS FORMS :—

Infinitive,—*wezaen*, coming; *rechin*, to go.

Present Infinitive,—*go*, making.

Past Infinitive, or Conjunctive Participle,—*kert*, having done; *wudurt*, having embraced; *perwet*, having reached.

Past Participle Passive,—*qti*, joined; *mertk*, dead; *neshitk*, lost.

Gerunds,—*pūi-en*, for grazing; *pōtrigher*, for being a son.

[No. I.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## GHALCHAH SUB-GROUP.

## WAKHĪ.

*(Khan Sahib Abdul Hakim Khan, 1898.)*

Ī dā-en bū pōtr tūwetk. Tsa-pōtr-wen ziqlai khu tatr khattai,  
*One man's two sons were. From-the-sons-from younger own father-to said,*  
 'eh tat, tsem khu māl-en zhu bakhsh ki mar rigat mar rand.'  
*'O father, this own property-from my share that to-me falleth to-me give.'*  
 Hayau khu daulati dab milong bakhsh kert; i tsum ruwār tsibasen ziqlai pōtr  
*He own wealth them among divide did; a few days after younger son*  
*khu māl ghorttai dīr jāer regdai, hadra bad-mastigi kertai, khu māli*  
*own property collected distant place-to went, there debauchery did, own property*  
*nōstai. Hada mulk nauqān witai, haya shilekḥ witai. Haya regdai dī*  
*lost. In-that country famine became, he in-want became. He went with-one*  
*quwating watandār dāen qti witai. Haya dāi hayawe ter-khu wundr khug*  
*wealthy native man-to joined became. That man him to-his-own fields-to swine*  
*pūien rēmatai. Haya kash armān tu ki, 'wuz tsem khug safk-en*  
*grazing-for sent. That young-man's longing was that, 'I these swine's leavings-from*  
*khat setkam.' Kūi yar na rattai. Yan khabar witai de khu*  
*myself should-satisfy.' Anyone him-to not gave. Then to-senses came with own*  
*jānnani khattai, 'Tsum khalk zhu tat daulaten khech ittai besh*  
*self said, 'How-many slaves my father's wealth-from food ate spare*  
*witai, wuz zirichdim meriem. Wuz gizam khu tat shikh recham, qsa*  
*became, I from-hunger am-dying. I will-rise own father near will-go, words*  
*khānam, 'eh tat, Khudai prut ti prut shirminda am-witk, wuz ti*  
*I-will-say, 'O father, God before thee before ashamed I-have-become, I thy*  
*pōtrigher layiq nast; tu mazh i mazdur rang go putrum.'" Gezdai*  
*son-being fit am-not; you me one hired-servant like making keep.'" He-rose*  
*khu tat shikh regdai; tat tse-diren digiddai ki wezdai;*  
*own father near went; father from-distance saw that he-came;*  
*pezuv tsettai, gefstai, ter-khu pōtr girdani wudurt, bai kertai. Pōtr khu*  
*(his)-heart burnt, ran, to-his-own son's neck embraced, kiss did. Son own*  
*tatr khattai, 'eh tat, Khudai prut ti prut shirminda am witk.*  
*father-to said, 'O father, God before thee before ashamed I-have become.*  
*Wuz tsem-en-tretna ti pōtr layiq em-nast.' Tat khu naukarer*  
*I this-from-after thy son fit I-am-not.' Father own servants-to*  
*khattai, 'haf bet wuzumet, yemar pemtsuv, i pilingesht harem yangel dīt,*  
*said, 'good clothes bring, him-to out-on, one ring his finger put-on,*

kaush yem-ar pemtsuv, khech yāwan-et khushwakhti tsāren, gyoki yem zhu shoes him-to put-on, food we-will-eat-and merriment we-will-make, as-if this my pōtr mer-tieu, zinda witai; neshit-tieu, wōzem gottai.' Yāwisht khushwakhtig son had-died, alive became; had-become-lost, again I-found.' They merriment kertai.  
made.

Yau lup pōtr ha-da-wakht ter-khu wundr tu. Hatsānen sek wezaen His elder son at-that-time in-his-own fields was. From-there near coming khu khūner shikh baid-et raqāsīg tram ghish perwet, i naukari qivi kert, own house-to near singing-and dancing to-his ears fell, one servant call having-done, pōrstai, 'chiz baid-et raqāsīg?' Yau khattai ki, 'ti wrut wezdai, enquired, 'what singing-and dancing?' He said that, 'thy brother hath-come, ti tat tam destan tāza wezdai, choshti rattai.' Lup pōtr khafa witai, thy father for-his sake well came, feast gave.' Elder son annoyed became, terdesti zāqi rechin na kert, tat ter bar nieshtai; hayawi shenj dai. inside wish to-go not having-made, father there outside emerged; him entreated. Hayau khu tat-reki khattai, 'derem digid, hetum sāl khizmat am tā-rek He own father-to said, 'here look, so-many years service I to-thee kertai, tsogh dum ti hukm digar na gokhtai; tum khizmat tā-rek have-done, any-time-I thy orders otherwise not have-done; so-much service to-thee kertai, i chig mā-rek tsoghut na rattai di-khu-yāren qti (I)-did, one kid to-me any-time not (thou)-gavest with-own-friends together yāwam khushwakhtig tsārem. Tsoghder yem ti pōtr ki wezdai, koī I-would-eat merriment I-would-make. When this thy son that came, who ki ti daulati de-kanchaniyen ki nōstai, tu tem destānet choshtet that thy wealth with-prostitutes that lost, thou for-his sake feast rattai.' Tat yar khattai, 'eh pōtr, tu mudām de-mazhen tē; zhun chizki gave.' Father to-him said, 'O son, thou always with-me art; mine whatever tē, tin tē; sahker khushwakhtig tsirak munasib tu, chizer-ki ti wrut is, thine is; to-us merriment doing becoming was, because-that thy brother mer-tieu, zinda witai; neshit-tieu, wōzem gottai.' had-died, alive became; had-become-lost, again I-found.'



The following specimens of Wakhī dialect are taken from Mr. Shaw's Grammar already referred to. They have been revised by Khan Sāhib Abdul Hakim Khan at Chitrāl, with the aid of a native of Wakhān.

# TALES FROM FORBES'S PERSIAN GRAMMAR PUT INTO WAKHĪ.

1. Ī khalg tse Aflatūn-en pörstei, 'ki ghafch sāl da kishti tu  
*One person from Plato (abl.) asked, 'that many years in ship werest*  
daryā safar et kertei da daryā chiz 'ajab et windei?'  
*sea voyage (thou)<sup>1</sup> didst in sea what wonder (thou) sawest?*  
Khattei, 'ajab ha-yem tu ki tse daryā-en yikah-in sihat  
*He-said, 'wonder this was that from sea (abl.) (to)-shore (abl.) safe*  
am ghattei.'  
*(I) arrived.'*

2. Ī diwāna da i' bāi darwāza regdei i chizi chāldei. Tse  
*A beggar to a rich-man's door went one thing asked-for. From*  
khūn döst-en jawāb wездеi ki könd da khūn nast. Diwāna  
*house inside (abl.) answer came that woman in house is-not. Beggar*  
khattei, 'chut khöch am chilgattieu, könd am na-chilgattieu ki  
*said, 'piece bread (I) had-asked-for, woman (I) had-not-asked-for that*  
azi jawāb am gottei.'  
*such answer (I) have-got.'*

3. Ī hakim har-waqt da qabristān rachinar-tu khū  
*A doctor whenever to graveyard going-to-(he-)was(used-to-go) his*  
rēimal da khū sar da khū rūi zuwāinar-tu; khalgisht pörstei  
*scarf to his head to his face used-to-wrap; people (pl.) asked*  
ki, 'yāo sabab chiz-kō?' Khattei, 'yem qabristān khalgiv-an khajil  
*that, 'its reason what?' He-said, 'this graveyard people-from ashamed*  
wātsam yao-jinib ki tse-zhū dāru-an mert-ki.'  
*I-became because that from-my medicine they-have-died.'*

4. Ī ruwar i mīr khū pötr mushen da shikār regdei. Hawā  
*One day a king's own son with to hunting went. Air*  
shūndr wittei. Mīr da khū pötr-en khū chekmani da i shtik-khak-küzg  
*hot became. King with his son his cloak to one jest-maker's*  
dam lekartei. Mīr kandei khattei, 'Eh shtik-khak-küzg da tao i  
*back put. King smiled said, 'Oh jester to thee one*  
khur vür ep-hūmūt.' Khattei, 'Balki bū khur vür.'  
*donkey's load there-is.' He-said, 'Yea two donkeys' load.'*

<sup>1</sup> The English of the separated pronominal terminations is put in brackets.





## SHIGHNĪ.

This language is spoken in Shighnān and Rōshān, north of Wakhān. They lie in the valley of the Oxus (Murghāb) just south of the country of Darwāz in Bokhara, and between that river and the Panjah. It is also spoken in Gharan, a small district on the right bank of the Oxus, and near Zēbak. It is locally known as Khugnī or Khugnān.

## AUTHORITIES—

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- SHAW, R. B.,—*On the Shighni (Ghalchah) Dialect*, *Journal of the Bengal Asiatic Society*, Vol. xlv, 1877, Pt. I, pp. 96 and ff. The article contains a Grammar and Vocabulary.
- TOMASCHKE, Prof. W.,—*Centralasiatische Studien. II. Die Pamir-Dialekte*. Vienna, *Sitzungsberichte der philosophisch-historischen Classe der kaiserlichen Akademie der Wissenschaften*, Vol. xcvi, 1880, pp. 735 and ff. The article contains an analysis of the Shighni language, based on Shaw's materials.
- SALEMANN, K. G.,—*Shugnanskij slovar D. L. Ivanova (Shighni Vocabulary by D. L. Ivanoff)*. *Vostochnyja Zametki*, St. Petersburg, 1895, pp. 269-320.
- GEIGER, W.,—*Grundriss der iranischen Philologie*, Vol. I, Pt. II, pp. 287 and ff. *Kleinere Dialekte und Dialektgruppen*. Strassburg, 1898.

The following skeleton Grammar is taken from that of Shaw, but has been checked, and slightly altered, after comparison with a Shighni-speaking man. As in the case of Wakhī, the spelling of the two specimens which follow differs slightly from that of Shaw. The principal points which may be noticed are that *o* and *u*, and *a* and *e* and *i* are frequently interchanged.

Salemann has pointed out (see Geiger, p. 313) that Shighni distinguishes between the Masculine and Feminine Genders,—a fact which has not hitherto been noted with regard to the other Ghalchah dialects. Examples are, *puch*, a son; *pich*, a daughter; *rē-wusht*, he flew; *rē-washt*, she flew; *wud*, he was; *wad*, she was. Many others will be found in Geiger, *loc. laud.*

As in the case of Wakhī, I am indebted to the late Sir Harold Deane, K.C.S.I., for the specimens of Shighni.

## SKELETON SHIGHNĪ GRAMMAR.

I.—PRONUNCIATION,—as in Wakhī. There is an additional sound, represented by *skh*, which is that of the German *ch* in 'ich' sibilated so as almost to resemble an English *sh*.

## II.—NOUNS—

### Sing.

Nom.	<i>chīd</i> , a house.
Gen.	<i>chīd</i> , of a house.
Dat.	<i>chīd-ar</i> or <i>-ard</i> , <i>ar chīd</i> or <i>tar chīd</i> , to a house.
Acc.	<i>chīd</i> or <i>chīd-er</i> , a house.
Loc.	<i>chīd-te</i> , on or to a house.
Abl.	<i>chīd-andē</i> , in a house.
	<i>az chīd</i> , from a house.
	The genitive absolute is <i>chīd-and</i> , a house's.
	The Nom. Pl. is <i>chad-ēn</i> to which the post- and pre-positions are added as above.
	According to Salemann, adjectives and participles distinguish gender. See Geiger, p. 313.

## III.—PRONOUNS—

### 1st Person—

#### Sing.

#### Plur.

Nom.	<i>wuz</i>	<i>māsh</i> .
Gen.	<i>mu</i>	<i>māsh</i> .
Dat.	<i>murd</i>	<i>māshard</i> .
Acc.	<i>mu</i>	<i>māsh</i> .
Gen. Abs.	<i>mund</i>	<i>māsh-end</i> .

### 2nd Person—

Nom.	<i>to</i>	<i>tamā</i> .
Gen.	<i>to</i>	<i>tamā</i> .
Dat.	<i>turd</i>	<i>tamārd</i> .
Acc.	<i>to</i>	<i>tamā</i> .
Gen. Abs.	<i>tund</i>	<i>tamand</i> .

### 3rd Person—

He, she, that.

#### Sing.

#### Plur.

#### Masc.

#### Fem.

#### Masc. and Fem.

Nom.	<i>yu, yid</i>	<i>ya</i>	<i>wādh</i> or <i>dūdh</i> .
Gen.	<i>wi, wum</i>	<i>wam</i>	<i>wīēf</i> or <i>wēv</i> .
Dat.	<i>wirā</i>	<i>wam-ird</i>	<i>wīēfard</i> .
	( <i>wum-ird</i> )		
Acc.	<i>wi</i>	<i>wam, yiwam</i>	<i>wīēf</i> .
Gen. Abs.	<i>wind</i>	—	<i>wīēf-and</i> .

### This.

#### Sing.

#### Plur.

Nom.	<i>yem, yam</i>	<i>mūdh</i> .
Gen.	<i>mi, di</i>	<i>mēf, def</i> .
Dat.	<i>mird</i>	<i>mēfard</i> .
Acc.	<i>mi, di</i>	<i>mēf, def</i> .

## Other Pronouns—

*khu*, self; *chiz*, what; *kā*, what? *tse*, whatever; *chi* or *chai*, who or what? All declined regularly.

## Separable Pronominal Suffixes.

### Sing.

### Plur.

1. <i>am</i> or <i>um</i>	<i>am</i> .
2. <i>at</i>	<i>et</i> .
3. <i>i, e</i>	<i>en</i> .
These are, as in Wakhī, used with the Past tenses of verbs. They can be placed either immediately after the verb, or in other parts of the sentence, in addition to the ordinary personal pronouns.	

## IV.—VERBS—

### A.—Auxiliary and Verb Substantive.

*Vid-ao*, to be. Pres. base, *vē*; Past base, *vod*; Perf. base, *vudh-j*; Pres.-Fut., I am or may be.

#### Sing.

#### Plur.

1. <i>vī-m</i>	<i>vī-am</i> .
2. <i>vī-eh</i>	<i>vī-it</i> .
3. <i>vī-id</i>	<i>vī-in</i> .
	or
1. <i>yast</i> (um)	<i>yast</i> (am).
2. <i>yast</i> (at)	<i>yast</i> (et).
3. <i>yast</i> (e)	<i>yast</i> (em).

Past, I was, *vod* (am), etc.; Perf., I have been, *vudh-j* (am), etc.; Plup., I had been, *vudh-j-at* (am).

### B.—Finite Verb—

*zēkht-ao*, to take.  
Pres. base, *zēz*.  
Past base, *zōkht*.  
Perfect base, *zōkhtj*.

Present-Future, I take or shall take—

#### Sing.

#### Plur.

Past, I took.

#### Sing.

#### Plur.

1. <i>zēkht</i> (um)	<i>zōkht</i> (am).
2. <i>zōkht</i> (at)	<i>zōkht</i> (et).
3. <i>zōkht</i> (i or e)	<i>zōkht</i> (en).

1. <i>zēz-um</i>	<i>zēz-am</i> .
2. <i>zēz-ē</i>	<i>zēz-et</i> .
3. <i>zēz-d</i>	<i>zēz-en</i> .

Imperfect, I was taking.

*zōkht-ard* (am) *vod*, etc.

Perfect, I have taken.

*zōkhtj* (am), etc.

Pluperfect, I had taken.

*zōkhtj-at* (am), etc.

Conditional, I may take.  
I may have taken.

*zēma*.  
*zōkhtj vīm*, etc.

*Sit-ao*, to go or become. Pres. base, *sāo*; Past base, *sut*; Perfect base, *sudh-i*.

Pres.-Fut., I go or become.

#### Sing.

#### Plur.

1. <i>sāo-um</i>	<i>sāo-am</i> .
2. <i>sāo-i</i>	<i>sāo-et</i> .
3. <i>sō-d</i> (for <i>sāo-d</i> )	<i>sāo-en</i> .

Past, I went or became, *sat* (um) or *sat* (um), etc.

Imperf., I was going or becoming, *sitao-ard* (am) *vōd*, etc.

Perf., I have gone or become, *sudh-j* (am), etc.

Plup., *sudh-j-at* (am), etc.

Conditional, I may go or I may become, *sāuma*; I may have gone or become, *sudh-j vīm*.

*Tsa* is used as a prefix before verbs in the Indicative mood to give a conditional or conjunctive sense.

[ No. 2. ]

## ERANIAN FAMILY.

## EASTERN GROUP.

## GHALCHAH SUB-GROUP.

## SHIGHNĪ.

## SPECIMEN I.

*(Khan Sahib Abdul Hakim Khan, 1898.)*

Ī ādam-and duyōn pots wod. Az wev darūnan yu zolde pots  
*One man's two sons were. From them among that younger son*  
 kho dād-ard e luvd, 'ē dād, az kho māl ma bāsh murd zād.  
*own father-to he said, 'O father, from own property my share to-me give.'*

Dād kho patsēnard kho māl bāsh-chūd. Ī chand mē-ithgah iko  
*Father own sons-to own property distributed. A few days-after that*  
 zolde pots kho māl e jam-chūd, tar yeh dar mulk rawan-sut. Tar wi  
*younger son own property he collected, to a distant country started. To that*  
 mulk fript kho māl e bē-padari choh binēst-e. Wakhte  
*country he-arrived own property he (in)-debauchery having-done lost-he. When*

i-chiz wind na-rēd, wi mulk-and magzunji sut; ika ādam  
*anything of-him not-remained, that country-of famine became; that man*  
 shilak sut. Ika ādam sut i daulat-dār qate hamra-sut. Iko  
*in-want became. That man went one wealthy-man with joined. That*

ādam remād-i wi tar kho kasht-gah khūk pē-dao. Ik-wi  
*(wealthy) man ordered-he him to own fields swine to-keep. This*  
 ghidand armān wod, 'de-khūk nīm-kāra kho qīch ser kenum.'  
*young-man's longing was, 'from-swine's leavings own stomach full I-might-make.'*

Iyāras ichiz wird e na zād. Tāmard ūfyār sut: khordas e  
*Any-one anything to-him he not gave. Then sensible became: to-self he*  
 luvd, 'tsond mazdūren ma dād chid-andē garda khūd az wev  
*said, 'how-many hired-servants my father house-in food eat of them*

bēsh-zād; wuz az magzunji marum. Sam tar kho dād khez  
*spare-remains; I of hunger am-dying. I-will-go to own father before*  
 gap-dādum, "ē dād tsa Khudai khēz, tsa to khēz, sharminda  
*I-will-say, "O father what God before, what thee before, ashamed*

am-sut; wuz-um pots-unge turd lāyiq nist. Ma muzdūr jinā  
*I-have-become; I son-to-be to-thee fit am-not. Me hired-servant like*  
 khurd nigā-kun." Anduid tar kho dād khēz rawan-sut. Az dar e  
*to-self keep." (He)-got-up to own father before started. From distance he*

yo-yat wi dād wi wint e. Wi zārd sod zhēkhta-zhēkht sut,  
*he-was-coming his father him saw he. His heart burnt running went,*

dād kho pots mākard, anjuvd, bai-chūd. Pots kho dād-ard e luvd, 'ē  
*father own son embraced, caught, kissed. Son own father-to he said, 'O*

dād, tsa Khudai khēz, tsa to khēz sharminda am-sut  
*father, what God before, what thee before ashamed I-have-become*  
 āz-meh-tarūv-dum potsunge turd-um lāyiq nist.' Wi dād kho naukaren  
*henceforth son-to-be to-you-I fit am-not.' His father own servants*  
 remād, 'lab-ba-shand pūkhāk wīrd penezēt, i chilla wi angekhtar wēhdet,  
*ordered, 'very-good clothes to-him put-on, one ring his finger put-on,*  
 kafsh wīrd penezet; garda kharam, tām khushwakhti kenam.  
*shoes to-him put-on; food we-may-eat, then merriment we-may-do.*  
 Ma pots shichits mūv-jat, shich wā zinda sut; bēd-e-jat, wa-yam  
*My son up-till-now dead-was, now again alive became; lost-he-had-become, again-I*  
 wi wūd.' Fukasen khushwakhten sat.  
*him have-found.' All merry became.*

Wi khe dīr pots tar kho zemtsēn wod. Az-am yat tar kho  
*His own elder son in own fields was. From-there came to own*  
 chīd qarib sut, āwāz-e sāz raq-ā-se tar wi ghūvzh yat. Kho naukar e  
*house near came, sound-of music dance to his ears came. Own servant he*  
 qīvd; az wi pēkhst, 'tar-ēd chiz sāz-luvd-ao raq-ā-se-chīdao-i?' Yu  
*called; from him enquired, 'here what singing dancing (is)-it?' He*  
 luvd e, 'to werā yatch; yu sihat yatch to dād khorāq e  
*said he, 'thy brother hath-come; he well hath-come thy father food he*  
 zād-ech.' Yu khafa sut; tar chīd dēdao wīrd  
*hath-given.' He annoyed became; to house to-enter to-him*  
 na-fārt-e. Wi dād nakhtuid tar-waj, wi dilāsā-chūd. Yu kho  
*was-not-agreeable-he. His father emerged outside, him patted. He own*  
 dād-ard jawāb e zād, 'to chis, me-tsond sāland turdum khizmat chūvj.  
*father-to answer he gave, 'thou see, how-many years to-thee service I-have-done.*  
 Hach-as to hukm ar-zimād-um na-wēd, me-dond khizmatum turd  
*Any-time thy order on-the-ground I-did-not-throw, so-much service to-thee*  
 chūd, tut i guj murd na zād, kho rafiqe-yon qate khūvjatam,  
*I-did, thou one kid to-me not gavest, own friends with I-would-have-eaten,*  
 khushwakhti am chūv-jat. Yam pots tund tsa yat archai-dideh to  
*merriment I would-have-made. This son thy that came who thy*  
 chīzeh kanchani-yen qatīr binēst-e, tut wīrd garda zād.' Dād wīrd  
*things prostitutes with lost-he, thou to-him food gavest.' Father to-him*  
 luvd-e, 'tut amisha mu qate yast, ar-chīz mund tsa-vet tund. Murdikam  
*said-he, 'thou always me with art, whatever mine there-be thine(-is). To-us*  
 khushwakhti chīdao khob wod, ideon-jat to werād mūv-jat, shich wā  
*merriment to-do good was, because thy brother dead-was, now again*  
 zinda sut; bēd-e-jat, shicham wā woh.  
*alive became; lost-he-had-become, now again have-found.'*

[No. 3.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## GHALCHAH SUB-GROUP.

## SHIGHNĪ.

## SPECIMEN II.

*(Khan Sahib Abdul Hakim Khan, 1898.)*

Ī ādam wod. Jiz e tizhd sut. Tar jingal shēr gate  
*One man was. Wood he bringing-for went. In jungle lion with*  
 āshnā sut. Shēr wi remād e, 'mu kâl chēv.' Yu wi kâl e chēvd.  
*friend became. Lion him ordered he, 'my head scratch.' He his head he scratched.*

Az shēr ghēv-wand būi nakh-tūid, yu ādam bad-e-yad, shēr-ard e luvd, 'az  
*From lion mouth-from smell came-out, that man disliked-he-it, lion-to he said, 'from*  
*to ghēv būi yād?' Shēr dar-qār-dād adam-ard e luvd, 'tavar zeh,*  
*your mouth smell came?' Lion became-angry to-the-man he said, 'hatchet take,*  
*mu kâl-ard deh. Agar nai, to zinum.' Yu ādam tavar gate*  
*my head-to strike. If not, you I-will-kill.' That man hatchet with*  
 dād shēr kâl-en. Katanak zakhm sut. Shēr e luvd-e, 'Satūi, dat,  
*hit lion's head-in. Great wound became. Lion he said-he, 'Rise, go-away,*  
 dis mē-ith-gā yā.' Yu chārik tūid dis mē-ith-gah yat; chūkh-e,  
*ten days-after come.' That fellow went ten days-after came; saw-he,*  
 wi kâl khob sudhj. Shēr luvd-e, 'tavar zakhm khob sut.'  
*his head well has-become. Lion said-he, 'hatchet wound well became.'*

Zakhm-e-zabān nai. Mu zārd-and rēd. Āch-gā kho  
*Wound-of-(inflicted-by)-tongue not. My heart-of (i.e. in) remained. Any-time own*  
 shakl-e murd mā-de-wēs.  
*face-it to-me not-show.*

## NUMERALS.

Yiv du-yōn ar-rai tsa-vār pinz khāv ūvd wāsh̄t nāv dīs  
*One two three four five six seven eight nine ten*  
 dīs-at-iv dīs-at-du-yon dīs-at-ar-rai dīs-at-tsa-vār dīs-at-pinz dīs-at-khāv dīs-at-ūvd  
*eleven twelve thirteen fourteen fifteen sixteen seventeen*  
 dīs-at-wāsh̄t dīs-at-nāv du-dīs ar-ra-dīs tsa-vār-dīs pinz-dīs khāv-dīs ūvd-dīs  
*eighteen nineteen twenty thirty forty fifty sixty seventy*  
 wāsh̄t-dīs nāv-dīs dīs-disak.  
*eighty ninety hundred.*



## SARĪKOLĪ.

This is the only one of the Ghalchah languages whose home is to the east of the Pāmīrs proper. It is spoken in the Taghdumbāsh Pāmīr and in the country of Sarikol, which is situated, north of Hunza, on one of the affluents of the Yarkand River. It is closely connected with Shighnī, the Sarikolis deriving their origin from Shighnān. Indeed they may both be considered as dialects of a common language. The name is said to be derived from 'Sarīq-qōl' which means the yellow (*sarīq*) valley (*qōl*), but this is doubtful.

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The following brief Grammar of the Sarikoli language is based on that of Shaw, above quoted. The following stories, translated from the Persian, are taken from his essay.

## SARĪKOLĪ SKELETON

## I.—PRONUNCIATION.—As in Wakhī.

## II.—NOUNS—

(a) **Gender.**—There is no distinction of gender.

(b) **Number.**—The Plural is formed by adding the word *khēl*, a troop, for the Nominative, and *av* or *iv* for the oblique cases.

(c) **Declension—**

Sing.	Plur.
Nom. <i>chēd</i> , the house.	<i>chēd</i> or <i>chēd-khēl</i> .
Gen. <i>chēd</i> , of the house.	<i>chēdiv</i> .
Dat. <i>ar-chēd</i> or <i>chēd-ir</i> , to the house.	<i>chēdiv-ir</i> .
Acc. <i>a-chēd</i> or <i>ar-chēd</i> , the house.	<i>a-chēdiv</i> , <i>chēdiv</i> .
Loc. <i>pa-chēd</i> , in or at the house.	<i>pa-chēdiv</i> .
<i>chū-chēd</i> , on the house.	<i>chū-chēdiv</i> .
<i>par-chēd</i> , towards the house.	<i>par-chēdiv</i> .
Abl. <i>az-chēd</i> , from the house.	<i>az-chēdiv</i> .
<i>chēd-katti</i> , with the house.	<i>chēdiv-katti</i> .
<i>chēd-iṭṣ</i> , by means of, or up to the house.	<i>chēdiv-iṭṣ</i> .

The Dat. sometimes adds *i*. Thus, *mulk-ir-i*, to a country.

The noun in the Genitive is placed before the governing noun, without any sign; e.g. *chēd divīr*, the door of the house. A genitive absolute is formed by adding *an* or *yan*, e.g. *pād-khāh-an i radzin*, a daughter of the king's; *ivrōd mu-yan*, a brother of mine.

(d) The Adjective is uninflected and usually precedes the substantive.

## III.—PRONOUNS—

## 1st Person—

Sing.	Plur.
Nom. <i>waz</i> .	<i>maṣh</i> .
Obl. <i>mu</i> .	<i>maṣh</i> or <i>maṣh-ēv</i> .

There is a dative *mu-r-i*.

## 2nd Person—

Sing.	Plur.
Nom. <i>taō</i> .	<i>tamāsh</i> .
Obl. <i>tū</i> .	<i>tamāsh</i> or <i>tamāsh-ēv</i> .

There is a dative *tū-r-i*.

## 3rd Person—he, she, it—

Sing.	Plur.
Nom. <i>yū</i> .	<i>wōdh</i> .
Obl. <i>wi</i> .	<i>wiēf</i> .

There is a dative *wi-r-i*.

## Pronominal terminations—

Sing.	Plur.
1. <i>am</i> .	<i>an</i> .
2. <i>at</i> .	<i>av</i> .
3. —	<i>av</i> .

These are used with the Imperfect, Past, Perfect, and Pluperfect tenses of verbs.

## Adjective Pronouns—

## This—

Sing.	Plur.
Nom. <i>yam</i> .	<i>mōdh</i> or <i>dōdh</i> .
Obl. <i>mi</i> or <i>di</i> .	<i>mēf</i> or <i>dēf</i> .

## That—

Nom. <i>yū</i> .	<i>wōdh</i> .
Obl. <i>wi</i> .	<i>wi</i> — <i>ēf</i> .

## Other Pronouns, such as—

*khū*, self; *tsēz*, what?;  
*chōi*, who?; *hōch-chōi*, any one;  
*imīr*, one another.

There is no Relative Pronoun. Relative sentences are formed by adding *ēnj* or *yēnj* to the Past or Perfect Participle of a verb. Thus, *mu wāndj-ēnj chēd*, the house which I have seen. So *chēd-ēnj ādam-khēl*, the people who are in the house.

The termination *ichōz* is similarly added to a Future Participle, thus, *pigāh yēt-ichōz ādam*, the man who will arrive to-morrow, *lit.*, the to-morrow about to arrive man.

IV.—VERBS.—Every verb has four bases, *viz.* the Root base; the Present base; the Past base; and the Perfect base. From these are derived all other forms. Thus, from *zōkht*, take.

From the Root base, <i>zōkht</i> , are formed—	Present base, <i>zōz</i> —	Past base, <i>zūkht</i> —	Perfect base, <i>zūkhtj</i> —
(1) The Verbal Noun, <i>zōkht-aō</i> , to take, the taking.	(1) Present-Future tense, <i>zōz-a</i> , he takes, or will take.	(1) Past tense, <i>zūkht</i> , he took.	(1) Perfect tense, <i>zūkhtj</i> , he has taken.
(2) Future Part., <i>zōkht-ichōz</i> , about to take.	(2) Present-Future Conditional, <i>zōz-aō</i> , I may take.		(2) Pluperfect tense, <i>zūkhtj-iṭ</i> , he had taken.
(3) Imperfect tense, <i>zōkht-ir vūd</i> , he was taking.	(3) Imperative, <i>zōz</i> , take thou.		(3) Past Conditional, <i>zūkhtj-vūd</i> , he may have taken.

## GRAMMAR.

## Terminations of Present Tense—

Sing.	1. <i>am.</i>	2. —	3. <i>d, t.</i>	} These are used with the Pres.-Fut. Ind. and Cond., and with the Imperative. With all other tenses (except Past Conditional) the Pronominal terminations are used.
Plur.	<i>an.</i>	<i>id, it.</i>	<i>in.</i>	

Auxiliary Verb,—Root base, <i>vīd</i> ;		Pres. base, <i>vaō</i> ;	Past base, <i>vūd</i> ;	Perf. base, <i>vēdhj</i> .
Sing.	Plur.			
Pres.-Fut.	1. <i>vaō-am</i> or <i>yōst-am.</i>	<i>vaō-an</i> or <i>yōst-an.</i>	Past, <i>vūd.</i>	Pres.-Fut. Cond., <i>vaō-am-ō,</i> etc.
	2. <i>vaō</i> or <i>yōst-at.</i>	<i>vaō-id</i> or <i>yōst-av.</i>	Perfect, <i>vēdhj.</i>	
	3. <i>vīd</i> or <i>yōst.</i>	<i>vaō-in</i> or <i>yōst-av.</i>	Pluperfect, <i>vēdhj-it.</i>	Past Cond., <i>vēdhj-vaō-am,</i> etc.

Active Verb,—*zōkht*, take.

Note.—The Pronominal Terminations *am*, *at*, etc., may either precede or follow the Verb.

Bases.—Root, *zōkht* ; Verbal Noun, *zōkht-aō* ; Gen. *zōkht* ; Dat. *zōkht-ir.*

Present, *zōz* ;

Past, *zūkht* ;

Perfect, *zūkhtj.*

Relative Adjective,—*zūkhtj-ēnj*, who has taken.

Future Participle, and Noun of Agency, *zōkht-ichōz*, who is about to take, the taker.

Future Passive Participle, *zōkht-asuk*, who is to be taken.

## Tenses formed from the Present base—

Present-Future, take or shall take—		Present-Future Conditional, I may take—		Imperative, take thou—		Tense formed from the Past base— <i>Past, zūkht</i> , he took. The other persons are formed by prefixing or suffixing the Pronominal terminations. Thus— <i>am zūkht</i> or <i>zūkht am</i> , I took.
Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	
1. <i>zōz-am.</i>	<i>zōz-an.</i>	<i>zōz-am-ō.</i>	<i>zōz-an-ō.</i>			
2. <i>zōz.</i>	<i>zōz-id.</i>	<i>zōz-ō.</i>	<i>zōz-id-ō.</i>	<i>zōz.</i>	<i>zōz-id.</i>	
3. <i>zōz-d.</i>	<i>zōz-in.</i>	<i>zōz-d-ō.</i>	<i>zōz-in-ō.</i>			

## Tense formed from the Root base—

*Imperfect*, 3rd Sing. formed by adding *vūd*, was, to the dative of the verbal noun. Thus, *zōkht-ir vūd*, he was (to the) taking. Other persons formed with Pronominal terminations. Thus, *zōkht-ir am vūd*, I was taking.

The Verb *set*, go or become—

Pres.-Fut.	1. <i>sō-m</i> , <i>sō-n</i> or <i>sō-yan.</i>	Imperf. <i>sētar vūd.</i>
	2. <i>sō</i> , <i>sō-id.</i>	Past. <i>sūt.</i>
	3. <i>sau-d</i> , <i>sō-in.</i>	Perf. <i>sēdhj.</i>

## Verbs Irregular in Present, 3rd Sing.—

<i>vōr-am</i> , I bring ; but 3rd Sing., <i>vir-d.</i>
<i>diđh-am</i> , I enter ; . . . . <i>dēdh-d.</i>
<i>zān-am</i> , I kill ; . . . . <i>zin-d.</i>

## Tenses formed from the Perfect base.

*Perfect, zūkhtj*, he has taken. Other persons formed with Pronominal terminations. Thus, *zūkhtj am*, I have taken.

## Verb Irregular in Present, I make—

Sing.	Plur.
1. <i>kan-am.</i>	<i>kan-an.</i>
2. <i>kān.</i>	<i>ka-īt.</i>
3. <i>kakh-t.</i>	<i>ka-in.</i>

*Pluperfect*.—Adds *it* to Perfect. Thus, *zūkhtj-it*, he had taken, *zūkhtj-it am*, I had taken.

*Past Conditional*, formed by adding Present-Future of the Auxiliary Verb to the Perfect base. Thus, *zūkhtj vaō-am*, I may have taken.

The **Negative** is formed by prefixing *ma* to the Imperative (or to other tenses used in an Optative sense), and *na* to all other tenses.

The **Interrogative** is formed by affixing *d* to the Verb, when there is no other Interrogative Pronoun or Adverb in the sentence. Thus, *tū qākr-yāt-d*, has thy anger come?

## TALES FROM FORBES'S GRAMMAR PUT INTO SARĪKOLĪ.

1. Ī khalg az Aflatun pōrst ki, 'hūch sāl ar-kima at  
*A person from Plato asked that, 'many years to-ship (thou)'*<sup>1</sup>  
 vūd, daryā safar at chaug; ar-daryā tsēz tamāshā at  
*wast, sea voyage (thou) madest; to-sea what strange-things (thou)*  
 wānd?' Lēvd kō, 'ajab yū vūd az daryā pa mi qāsh am  
*sawest?' Replied that, 'strange this was from sea to this shore (I)*  
*faribt.'*  
*arrived.'*

2. Ī gadai bāi pa darwāza sūt i chizi tālibt. Chēd az  
*A beggar rich-man's to door. went a thing desired. House from*  
 darūn jawāb yāt kō khanzōh pa chēd niēst. Gadai lēvd kō, 'ī  
*inside answer came that lady at home is-not. Beggar said that, 'a*  
 kōnd khpik am tālibtjit; a-khanzōh am na tālibtjit kō dōs  
*piece of-bread (I) had-desired; lady (I) not had-desired that such*  
*jawāb am vūg.'*  
*answer (I) obtained.'*

3. Ī habīb har-waqt pa qabristān sēt-ar vūd, khū chādir kh'  
*A doctor whenever to grave-yard for-going was, own scarf own*  
 ar-kāl kh' ar-pēts parwid-ar-vūd. Mardum pōrst kō, 'mi sabab  
*to-head own to-face used-to-wrap. Men asked that, 'of-this reason*  
 tsēz?' Lēvd kō, 'az mi qabristān-ēnj murdhā khajal sōm  
*what?' Said that, 'from this grave-yard-belonging-to corpses ashamed I-go*  
 wi-ivōn chōi mu av dawā-av khūgj maugj.'  
*because whoever my (they) medicines have-eaten have-died.'*

4. Ī māth i pādkhāh shahzāda katti ghiēu nakhtūg; khēr  
*One day a king prince with hunting went-forth; air*  
 jūrm sūt. Pādkhāh at shahzāda khū 'v lēl maskharah chū  
*hot became. King and prince own (they) cloaks jester's on*  
 sēvd lachaug. Pādkhāh shūind lēvd, 'ēh maskharah, tū indēr i shēr  
*back placed. King smiled said, 'O jester, thee on an ass's*  
 wēz yōst.' Maskharah lēvd kō, 'badki, dhā shēr wēz.'  
*load is. Jester said that, 'yes, two asses' loads.'*

I am indebted to the late Sir Harold Deane for the two following specimens of Sarīkōlī. The first is a translation of the Parable of the Prodigal Son and the second a Folk-tale. The language closely resembles that illustrated by Mr. Shaw's Grammar. As might be expected with regard to a dialect which is not written, there are slight divergencies in the spelling, more especially in regard to the vowels. The usual List of Words and Sentences will be found on pp. 532ff.

<sup>1</sup> The English of the pronominal terminations is put in brackets.

The following are the principal points of difference:—

The letter *ū* is commonly used instead of *á*, as in *dhandūn* or *dhandán*, a tooth; *dhūd* or *dhād*, struck; *sūl* for *sāl*, a year.

The suffix *-ik* is sometimes added to a noun or pronoun without affecting its meaning, as in *khalg-ik*, men; *waz-ik*, I. The genitive often ends in *a*, as in *mashā*, of us; *atāa*, of a father; *atāyefa*, of fathers. We shall find the same peculiarity in Zēbakī. The Oblique Plural ends in *ef*, not in *iv*. Thus, *puts-ef*, *mūl-ef*, *zemez-ef*, *khaug-ef*, *dūst-ef*, and others. In the case of pronouns this suffix is written *ēf*, with a long *ē*, as in *mashēfan*, ours.

'Thou' is *tau*, and its oblique form is *tā*, not *tū*. The word for 'self' is *khā* or *khe*, not *khū*.

In verbs, we may note the forms *yan* and *yāst*, for *yost*, he is; and *parsti* for *pōrst*, he asked.

[ No. 4.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## GHALCHAH SUB-GROUP.

## SARĪKOLĪ.

## SPECIMEN I.

*(Khan Sahib Abdul Hakim Khan, 1898.)*

Ī khalg-an dhâ puts wüd. Def az madân zuliur puts khâ  
 One man's two sons were. Them from among younger son own  
 tâ-ir levd, 'e atâ, khe az mül mu asâ mur-i dhâ.' Yü  
 father-to said, 'O father, own from property my share to-me give.' He  
khe a-mül khe putsef madân bâkh-chaug. Tsund math a-zabu zuliur  
 own property own sons among divided. Some days after younger  
puts khe mülef jam-chaug, i dhâr mulk-ir-i tüid. Üm-e sût  
 son own properties collected, one distant country-to went. There went  
 bad-kharji chaug, khe mül-e bunâst. Wi-wakht-e-ki jam khe mül  
 extravagance did, own property lost. When all own property  
 bunâst ar-wi mulk bē-had qaiti sût. Wi-an hech-chiz nâ wüd.  
 lost to-that country immense famine became. His anything not was.  
 Yü tüid bāi-chūrik qati hamru-sût. Yü a-wi būkht khe tar-zemzef  
 He went wealthy-man with joined. He him sent own fields-on  
khaug pāidir. Wi armūn nukdās wüd-i ka khaugef az barēzj  
 swine to-keep. His longing in-this-manner was that swine from leavings  
khe qēch sair-kakht. Hech-chāik wir-i nā-ik-dhūd. Wi-alāi pa-khe  
 own stomach should-fill. Anyone to-him would-not-give. Then to-senses  
 yāt khe zārd-its maslahat-chaug, 'tsund khalg-ik mu atâ  
 came own heart-in consulted, 'how-many men my father's  
 pa-chēd chēr ka-in; az-um khe kēch sair-ka-in az wef  
 in-house work are-doing; from-there own stomach are-satisfying from them  
 mas bakh-dhaid, waz-ik az marzunji mīram. Indīz-am, som  
 also spare-becomes, I from hunger am-dying. I-will-rise, I-will-go  
khâ tâ khaiz. Wir-i lēvam, "e atâ, waz-am tâ khaiz  
 own father near. To-him I-will-say, "O father, I thee near  
Khudāi khaiz kharminda am sūt: waz-am tâ putsir loyeq nīst:  
 God near ashamed I became: I thy son-to-be fit am-not:  
 a-mu khe-ri i khizmat-gūr janav pad-ramb." Indaud khâ tâ  
 me own one servant like keep." Having-risen own father



khaiz-i tūid. Ta-az dhār-ik yāt, wi atā a-wi wand. Wi  
*near went. While at-distance he-was-coming, his father him saw. His*  
zārd thūd zhokht tūid; khe puts tar-gardān khe düstef wēdh; bā  
*heart burnt running went; own son round-neck own hands placed; kiss*  
a-wi chaug, puts khā tā-ir levd, 'e atā, waz-am Khudā purud  
*him did, son own father-to said, 'O father, I God before*  
tā purud am kharminda sūt, waz-am de-a-zabu tā putsīr loyeq  
*thee before I ashamed became, I after-this thy son-to-be fit*  
nīst.' Wi atā khizmat-gūref-ir rahmud, 'charj charj lēlef wārit,  
*am-not.' His father servants-to ordered, 'good good clothes bring,*  
dir pahmezānit, i kichawi wārit di tar-ingakht waizit; kāfk dir  
*him put-on, one ring bring his finger-on place; shoes him*  
pahmezānit; tām kipik khoran, khishwakti kai-an, levjenj-rang mu  
*put-on; then food we-will-eat, merriment we-will-do, as-if my*  
puts maghjit, az-kāl zindā sūt; bēdjiti, wūz am wūg.  
*son was-dead, anew alive became; lost-had-become, again I found.'*  
Wūz af khishwakti chichaik-sūt.  
*Again they merriment began-making.*

Wi laur-yur puts khe zemzef armadān wūd. Az wi jūi yāt  
*His elder son own fields in was. From that place came*  
chēd-ir-i nīzd fiript, esūlanat naghma awūj wi ar-ghaul dhūd. I  
*house-to near reached, dancing music sound his to-ears fell. One*  
khizmat-gūr-i qīv-chaug, parsti az wi, 'tsaiz esūlat tsaiz naghma  
*servant-to called, enquired from him, 'what dance what singing,*  
aud yāst?' yū levd, 'tā wrūd i ch |; tā tāi wi sihat yet  
*here is?' he said, 'thy brother has-come; thy father his safe coming*  
janīb maimani dhuj.' Yū khafa sūt. Tar-chēd daidīr wi zārd  
*for feast has-given.' He annoyed became. To-house entering his heart*  
nā tizhd. Wi atā wāch nakh-tūid, wiri dalūlat-chaug. Yū khā  
*not felt-inclined. His father outside emerged, him-to entreated. He own*  
tā-ir jawūb dhūd, 'tar-āud chās, dūnd sūl am tur khizmat  
*father-to answer gave, 'here look, so-many years I to-thee service*  
chaug, tā hukm am tag tar-zemād na-la-chaug: i ghīrv-at  
*did, thy order I any-time on-ground not-have-placed: one kid-thou*  
mur nā dhūd, khe amrūyef qati nalushch khūegj, waz mas  
*to-me not gave, own friends with having-sat would-have-eaten, I also*  
kher khishwakti chegj, wi-wakhte-ki niki-ad tā puts yāt  
*to-self merriment would-have-made, when this thy son came*  
at, ni-kiū-ik tā daulat jalabef qati bunāst, tau-at wi janīb  
*to-thee, who thy wealth prostitutes with lost, thou his sake*

maimani chaug.' Wi atâ wir levd, 'e balâ, tau-at hamîsha mu  
*feast madest.* His father to-him said, 'O my-son, thou always me  
 qati yâst, müyan har-tsiz tsâvid, yû tâ yan. Mâsh-ir khishwakti  
*with art, mine whatever there-be, it thine is. To-us merriment*  
 chaigau munâsib wûd, tsai-zirika tâ niki-ad wrûd magh-jit, wûz  
*doing becoming was, because thy this brother was-dead, again*  
 az-kâl zindâ sût; bed-jiti, wûz wîg sût.'  
*anew alive became; lost-had-become, again found became.'*

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## ZĒBAKĪ, SANGLĪCHĪ, OR ISHKĀSHMĪ.

The river Wardōj, which is formed by the junction of two streams rising in the Hindūkush, approaches, but does not join the river Oxus, near where that body of water takes its great bend to the north. One of these streams comes from the Dōrāh and the other from the Nuqsān Pass, both of which give access to Chitral. The village of Sanglich lies in the valley leading to the Dōrāh Pass, and gives its name to the dialect spoken there and in the valley leading to the Nuqsān Pass, as well as in the lower course of the combined Wardōj, where it passes into the main Badakhshān Valley. Where the two head streams meet is Zēbak, and hence the dialect is also known as Zēbakī. The district of Zēbak is one of the most polyglot spots in this part of Asia. Not only has it its own local dialect, but Persian, Wakhī, and Shighnī are all in use, and Turkī is probably known to many. A very similar dialect is also spoken further north, in the neighbourhood of Ishkāshm, and is there known as Ishkāshmī. Zēbakī, Sanglichī, and Ishkāshmī have been spoken of as separate languages, but the inquiries connected with the present Survey, which are entirely confirmed by materials lately brought by Sir Aurel Stein from Ishkāshm, show that they are all slightly varying dialects of one and the same language, which may be called Ishkāshmī. The materials available for the study of these three dialects vary in amount. For Zēbakī they are the fullest. I am able to print two specimens and a List of Words and Sentences which I owe to the kindness of Colonel (then Captain) B. E. M. Gurdon, C.I.E., D.S.O., and which have been prepared at Chitral by Khan Sahib Abdul Hakim Khan. For Sanglichī, we have only a meagre vocabulary by Shaw (J. A. S. B., Vol. xlv, Pt. I (1876), pp. 272ff.). For Ishkāshmī, we have a short vocabulary and a story brought home by Sir Aurel Stein from his late travels in Central Asia, which he has been good enough to place at my disposal. I therefore confine my main attention to Zēbakī, and shall add as a supplement a few remarks regarding Ishkāshmī. No materials are available for any grammatical notes on Sanglichī, and it must suffice to state here that, so far as we know it, its vocabulary is practically the same as that of Ishkāshmī.

The following account of Zēbakī is based on the specimens and List of Words and Sentences annexed. These are in the dialect spoken at Bāzgīr, a sub-district of Zēbak.

**PRONUNCIATION.**—If the spelling of the specimens is to be accepted as correct, the pronunciation of the vowels is extremely fluctuating. We continually meet the same form written indifferently with *a*, *e*, or *u*. Thus, while the List of words gives the genitive plural of *tāt*, a father, as *tātena*, the termination of the oblique case (which is identical with the genitive) appears as *ana* in the *ka khē zātana gal*, with his own sons, of the Parable. Again, we have *kharam*, I shall eat; *murum*, I die; *dehem*, I shall strike; *ghēzhum*, I will say, and so on. The separable termination of the first person singular is sometimes written *-am*, sometimes *-em*, and sometimes *-im*. Thus, in the following sentence it is twice spelt *-am*, and once *-im*: *iqā sāl tō bā-im khizmat kal, hech wakht tsa tī gap-am na shekht-am*, so many years I did service for thee, at any time I did not neglect thy word. Again, in the following it is three times written *-im*, and once *-em*: *az-im tī jā-im Khudāi jā-im sharmindī-em shud*, I became ashamed before thee (and) before God. Compare the words *khashwakhtī* and *khushwakhtī*, merriment, both in the Parable.

The Arabic letter *q* is sometimes represented by *kh*, as in *takhsim* for *taqsīm*, partition; *wakht* for *waqt*, time.

There is a tendency to shorten vowels in borrowed words, as in *khūb* for *khūb*, well; *nigah* for *nigāh*, watching, custody; *kashtgāh* for *kāshṭgāh*, a field; *muzdur* for *mazdūr*, a servant; and others.

Zēbakī shows a strong tendency to drop a final consonant. Thus, we have both *tā* and *tāt*, a father; *khā* and *khān*, a house; *shtā* or *shtāk*, a daughter; *wē* or *wēk*, water; *mā-dak*, in this place, here, but *wō-da*, in that place, there. The separable termination *-en* of the first and third persons plural is more often *-e* than *-en*, and very similarly, the Parable has *khare*, for *kharen*, we will eat; and *kune*, for *kunen*, we will make.

**THE ARTICLE.**—As usual, there is no definite article. When the force of a definite article is required, the demonstrative pronoun is used to supply its place.

The numeral *wok*, one, is commonly used as an indefinite article, as in *ao ka wok verāka sar, pa ū darakhṭa vīsh, nalāstak*, he is seated on a horse under that tree; *tsa wok dōkāndār-e-qishlāk*, from a shopkeeper of the village.

Sometimes the Persian suffix *-ē* is used, under the form *-e*, as in *armān-e*, a longing, in *ao zāmna armān-e wod*, there was a longing of that youth. So, with *wok bāzargān-e wod*, there was a certain merchant, in which both *wok* and *-e* are used together.

**DECLENSION.—Gender.**—I have not noticed any changes in form due to gender. The gender of living beings is often defined by the words *nar*, male, and *shech*, female, as in *nar wuz*, a he-goat; *shech wuz*, a she-goat. At other times different words are used, as in *mālāk*, a man; *wujinjāk*, a woman.

**Number.**—The plural is formed by adding either *ai* or *en* (or *an*) to the singular. The two terminations seem to be used with any noun. Thus, *khūg*, a pig; *khūgai*, swine; *muzdur*, a servant; *muzdurai*, servants. The plural of *rupya*, a rupee, is *rupai* or *rupyai*. *Chārpā*, a four-footed beast, makes its plural *chārpāhai*, cattle. Other examples are :—

Singular.	Plural.
<i>tāt</i> , a father;	<i>tātai</i> or <i>tāten</i> .
<i>māl</i> , property;	<i>mālai</i> .
<i>kashtgāh</i> , a field;	<i>kashtgāhai</i> .
<i>naukar</i> , a servant;	<i>naukarai</i> .
<i>zamīn</i> , land;	<i>zamīnai</i> .
<i>kanchanī</i> , a harlot	<i>kanchaniai</i> .
<i>zāt</i> , a son;	<i>zātan</i> .
<i>shtāk</i> , a daughter	<i>shtāken</i> .
<i>mālāk</i> , a man;	<i>mālāken</i> .
<i>wujinjāk</i> , a woman;	<i>wujinjāken</i> .

Sometimes the word *gan* is added to form the plural, as in *hamrah*, a friend, plural *hamrah-gan*.

The singular is sometimes used instead of the plural. Thus, in the Parable, we have *khē yatīma gal nigah kun*, keep (me) with thy servants, in which *yatīma* is the oblique

singular of *yatim*. This is especially common when the noun is in agreement with a numeral, or with an adjective indicating plurality. Thus :—

*yūnan-a dōv zāt*, he had two sons.

*yū qimat dō wō nīm rupya ai*, the price of that is two and a half rupees.

*tī tāt khān tsamend zāt āst*, how many sons are there in thy father's house?

Here we see more clearly than in the preceding examples that even the verb is put into the singular.

*fai tāziāna dēdāk-am-a*, I have beaten him (with) many stripes.

*wok tsamend mī*, a few days.

*īqa sāl tō bā-im khizmat kal*, for so many years I did service to thee.

**Case.**—The Vocative is the same as the nominative, as in *ēh tāt*, O father; *ēh zāt*, O son.

The Accusative-Dative is either the same as the nominative singular or plural, or else adds the letter *i*. This form with *i* also sometimes has the power of the general oblique case. Sometimes the accusative ends in *a* instead of *i*, as in *zīn-a ka verāk-a dam deh*, put the saddle on the back of the horse. Here *zīn-a* is in the accusative, and *verāk-a* is in the genitive.

The Genitive takes the termination *e* or *a*, both in the singular and in the plural. This termination is sometimes dropped, so that the genitive is then in form the same as the nominative. Sometimes the Persian construction with *izāfat* is used, as in *dōkāndār-e-qishlāq*, a shopkeeper of the village; *āwāz-e-ghēzhāk*, the sound of singing.

Other relations of case are indicated by adding prepositions or postpositions, or both to a general oblique case. The oblique case adds *e* or *a* to the nominative singular or plural. It is thus the same in form as the genitive. This final *e* or *a* is, however, very commonly dropped, so that the oblique case is often the same as the nominative in form.

The most common prepositions are :—

*ka*, in, on, by means of.

*pa*, in.

*pēzh*, in.

*tsa*, from.

The most common postpositions are :—

*bā*, to, for.

*chi-pusht*, behind.

*gal*, with, together with.

*jā*, near to, before.

*khātir*, for the sake of.

*sar*, on.

The following are examples of prepositions and postpositions combined, the noun being placed between the two :—

*ka . . . . chi-pusht*, or *tsa . . . . chipusht*, behind, after.

*ka . . . . gal*, with, together with.

*ka . . . . sar*, on.

*pa . . . . tag*, within.

*pa . . . . sar*, on, upon.

If the final *a* of the oblique case is dropped, then the noun generally ends in a consonant, and this final consonant is, as has been explained under the head of pronunciation, very commonly dropped. Thus, the dative singular of *tāt*, a father, is *tāta bā*, *tāt bā*, or *tā bā*, to a father. Similarly, the nominative plural may be *tāten* or *tāte*, and this latter form probably accounts for the alternative plural *tātai*.

With these explanations, the following declensions mainly taken from the List of Words will be plain :—

	Singular.	Plural.
Nom.	<i>tāt</i> , a father.	<i>tāten</i> , <i>tāte</i> , <i>tātai</i> .
Acc.	<i>tāti</i> .	<i>tāteni</i> , <i>tātaii</i> .
Gen.	<i>tāte</i> , <i>tāta</i> .	<i>tātena</i> , <i>tātaie</i> .
Dat.	<i>tā bā</i> .	<i>tātaie bā</i> .
Abl.	<i>tsa tāt</i> .	<i>tsa tātaie</i> .
Nom.	<i>shṭāk</i> , a daughter.	<i>shṭāken</i> .
Acc.	<i>shṭāi</i> .	<i>shṭākeni</i> .
Gen.	<i>shṭāie</i> .	<i>shṭākena</i> .
Dat.	<i>shṭā bā</i> .	<i>shṭāken bā</i> .
Abl.	<i>tsa shṭāk</i> .	<i>tsa shṭākene</i> .

It will be observed here that, in the genitive singular, the accusative singular is used as the oblique case, to which the genitive termination *e* (or *a*) is attached.

Nom.	<i>mālāk</i> , a man.	<i>mālāken</i> .
Acc.	<i>mālāki</i> .	<i>mālākeni</i> .
Gen.	<i>mālāke</i> .	<i>mālākena</i> .
Dat.	<i>mālāk bā</i> .	<i>mālāken bā</i> .
Abl.	<i>tsa mālāk</i> .	<i>tsa mālākena</i> .

In the above paradigms, the accusative is not given in the List of Words, but is inserted on the analogy of many accusatives occurring in the specimens. The final *i* may of course be dropped, as may be the final *a* or *e* of the genitive and of the oblique case singular and plural.

The following are examples of the use of these cases :—

**SINGULAR.—Accusative.**—*men vutsa zāt yū ikhāi-a nadāk*, the son of the uncle has married his sister.

*yū khātir-ē gāli* (nom. *gāla*)-*ē dūd*, thou gavest food for him.

As examples of this form used as the general oblique case, we have :—

*ka tī zāti lāyiq-ma nast*, I am not worthy for (*i.e.* to be) thy son.

*am verāk tsamend sālīa āst*, of how many years is this horse? Here *sālīa* is the genitive singular of *sāl*. See the remarks under the head of Number regarding the use of the singular instead of the plural with *tsamend*, how many?

With the final *i* dropped, we have :—

*am rupya yū bā dai*, give this rupee to him.

*tsa ghāu wē newar*, draw water from the well.

*khē zāt ka khē bar ned*, he took his son in his arms.

*wok naukar qīvd*, he called a servant.



This is especially common in nominal compound verbs, as in *takhsīm kal*, he divided; *gap dēd*, he struck a word, *i.e.* he said; *bah kal*, he kissed; and many others.

Sometimes the oblique form is used for the accusative, as in *khūgai bakhsha az kharam*, I will eat the provision of the swine. Here *bakhsha* is the accusative of *bakhsh*.

**Genitive.**—*zīn-a ka verāka dam deh*, put the saddle on the horse's back.  
*men vutsa zāt*, the son of my uncle.

*ao zāmna* (nom. *zāman*) *armān-e wod*, of that youth there was a longing.  
*shom-bi khē tāta jā bā*, I will go to my father's place, *i.e.* near my father.

**Oblique Case.**—*ao ka wok verāka sar, pa ū darakhṭa vish, nalāstak*, he has sat down (*i.e.* is seated) on a horse under that tree.

*ka khē yatīma gal nigah kun*, keep me with thy servants (singular for plural).  
*khē khāna qarīb ke shud*, when he went near his house.  
*pa shuena tag*, inside the cradle.

With the termination *a* or *e* dropped, we have :—

*ao wakht ka hūsh āghad*, at that time he came into sense.  
*ka verāka dam*, on the horse's back.  
*ka war yū māl dēd*, her husband knocked on the door.  
*ka wāsh wānd*, bind (him) with a rope.  
*yū warūd tsa yū ikhā werāztar ai*, his brother is taller than his sister.  
*tsa wok dōkāndār-e-qishlāq*, from a shopkeeper of the village.  
*ao āghad khē khā* (nom. *khān*) *bā*, she came to her own house.  
*khē tā bā ghēd*, he said to his father.  
*khē kūch bā pēghām kal*, he sent a message to his wife.  
*ao chārpāhai ka alakḥ sar bi-charānā*, he is grazing cattle on the top of the hill.

**PLURAL.—Nominative.**—*tsamend muzdurai gāla kharen*, how many servants eat food.

**Accusative** (termination dropped).—*qāzī yū bā azār rupai dūd*, the judge gave her a thousand rupees.

*ao rupayai tsū nast*, take those rupees from him.  
*ao chārpāhai bi-charānā*, he is grazing cattle.  
*mālai*, properties (see the next example but one).

**Genitive.**—*wō safākā khūgai bakhsha*, (I will eat) that husk (which is) the provision of the swine. Here the termination of the genitive has been omitted.

**Oblique Case.**—*ao ka khē zātana gal khē mālai* (acc. plur.) *takhsīm kal*, he divided his own properties with his sons.

*khē hamrah-gana gal kharam*, I will eat with my friends.

Without termination.—*ao mālāk khē khūgai gal wō astūd khē kashtgāhai*, that man sent him with his own swine (into) his own fields.

*yū tā khē naukarai bā ghēd*, his father said to his servants.  
*yū kata zāt khē zamīnai sar wod*, his elder son was on his lands.  
*tī daulat kanchaniyai gal kharch kal*, he spent thy wealth with harlots.

**Adjectives.**—When in agreement with a noun, these are immutable. Thus :—

*fai zhandākī*, a great famine.

*fai ferī wanjī*, the best garment.

*kata zāt*, the big (*i.e.* elder) son.

Not uncommonly we find the Persian idiom, with *izāfat*. Thus :—

*khān-e-chuṭ*, a small house.

*zāman-e-chuṭ*, the younger son.

*mulk-e-dār*, a far country.

The comparative and superlative may be formed by prefixing *fai*, much, very, as in *fai ferī*, better, or very good, best. Or the Persian suffix *-tar* may be used, as in *ferī-tar*, better, or best. The thing with which comparison is made is put in the ablative with *tsa*. Thus, *yū warūd tsa yū ikhā werāztar ai*, his brother is taller than his sister.

The first ten numerals, and others, are given in the List of Words and Sentences. Here we may add *azār*, a thousand.

As stated under the head of Number of nouns substantive, a noun in agreement with a numeral adjective usually remains in the singular.

**PRONOUNS.**—The **Personal Pronouns** have a Genitive Absolute, corresponding to our 'mine,' 'ours,' 'thine,' 'yours,' 'his,' 'theirs,' formed by adding *en* or *an*, or *nen* or *nan* to the simple genitive.

The Pronoun of the **First Person** is declined as follows :—

	Sing.	Plur.
Nom.	<i>az</i> , I.	<i>mōkh</i> , we.
Acc.-Dat.	<i>mak</i> , me.	( <i>mōch</i> ), us.
Gen.	<i>men</i> , my.	<i>mōch</i> , our.
Gen. Abs.	<i>men-en</i> , mine.	<i>mōch-en</i> , ours.
Oblique	<i>men</i> .	<i>mōch</i> .

We shall subsequently see that the separable pronominal suffixes of the first person are *-im* for the singular, and *-en* or *-e* for the plural. These are very commonly added to the corresponding full pronominal nominatives; so that we frequently come across forms such as *az-im*, I (lit. I-I), and *mōkh-e*, we (lit. we-we). I have no authority for the form *mōch* given for the accusative-dative plural. I have inserted it on the analogy of other forms.

The following are examples of the use of this pronoun :—

*az khāram, sēr shom*, I will eat (and) become satisfied.

*az tsa zhandākī murum, az khezum bi*, I die of hunger, I will arise.

*az ferskun isum bi*, I will come at night.

*az-im yū zāt ka fai tāziāna dēdāk-am-a*, I have beaten his son with many stripes.

*az-im ka tī zāti lāyiq-ma nast*, I am not fit (to be) thy son.

*az-im tī jā-im Khudāi jā-im sharmindi-em shud*, I became ashamed before thee (and) before God.

*mak ka khē yatima gal nigah kun*, keep me among thy servants.

*men vutsa zāt yū ikhāi-a nadāk*, the son of my uncle is married to his sister.

*wok azār rupai men bā dai*, give to me a thousand rupees.

*tō mudām men gal āst-ai*, thou art ever with me.

*tsa men wulā shu*, walk before me.

*tsizē-ke menen āst, tinen āst*, whatever is mine, is thine.

*ka mōch khushwakhtē kanāk munāsib wod*, it was proper for us to make merri-  
ment.

The Pronoun of the **Second Person** is thus declined :—

	Sing.	Plur.
Nom.	<i>tō, tōmas</i> , thou.	<i>tōmōkh</i> , ye.
Gen.	<i>tī</i> , thy.	<i>tōmōkh</i> , your.
Gen. Abs.	<i>tī-nen</i> , thine.	<i>tōmōkh-en</i> , yours.
Oblique	<i>tō, tī</i> .	<i>tōmōkh</i> .

The separable pronominal suffixes of the second person are *-ē*, *-ī*, or *-ai*, for the singular, and *-ev* or *-av*, for the plural. The termination *-mas* of the nominative singular occurs also in the third person, and in both cases I am unable to explain it. It is found only in the List of Words, in *tōmas āst*, thou art; *tōmas wod*, thou wast; *tōmas deh*, thou beatest. A possible conjecture is that it is the singular form of the equally obscure termination *-mōkh* of the plural *tōmōkh*.

The following are examples of the use of this pronoun :—

*tō men bā kudām wakht wok shatanak nas dūd-ī*, thou never gavest to me one kid.

*tō yū khātir-ē gāli-ē dūd*, thou gavest food for him.

*tō mudām men gal āst-ai*, thou art ever with me.

*tī nēm-a tsiz*, what is thy name?

*tī tāt khān tsamend zāt āst*, how many sons are there in thy father's house.

*az-im tsī-em chi-pusht tī zāti-em lāyiq nast*, from this I am not worthy (to be)  
thy son.

*tī warūd āghad*; *tī tāt gāla dūdāk*, thy brother came; thy father has given food.  
*heck-wakht tsa tī gap-am na shekht-am*, at any time I did not pass over from (i.e.  
neglect) thy word.

*wakhtē-ke tī am zāt āghad, ke tī daulat kanchaniai gal kharch kal*, when this thy  
son came, who expended thy wealth with harlots.

*tī warūd mul-a wod*, thy brother was dead.

*az fershun isum bi tī khā bā*, I will come at night to thy house.

*ghēd*, 'tī zāt,' she said, 'thy son.'

*tsizē-ke menen āst, tinen āst*, whatever is mine is thine.

*iqā sāl tō bā-im khizmat kal*, for so many years I did thy service.

*tī jā Khudāi jā sharmindī-em shud*, I became ashamed before thee (and) before  
God.

*az-im ka tī zāti lāyiq-ma nast*, I am not worthy of (being) a son to thee.

*kūi zāmn-a ka tī chi-pusht isū*, whose boy has come (i.e. walks) behind thee?

No examples are available for the plural.

For the Pronoun of the **Third Person**, the Demonstrative Pronouns are employed.

**Demonstrative Pronouns.**—There are two Demonstrative Pronouns, a Remote and a Proximate. Both, but especially the former, are also used as pronouns of the third person. The **Remote Demonstrative Pronoun** is declined as follows:—

	Sing.	Plur.
Nom.	<i>ao, aomas, that, he, she, it.</i>	<i>āwend, they.</i>
Acc.	<i>yū, wū, wō, that, him, her, it.</i>	<i>āwend, them.</i>
Gen.	<i>yū, that's, his, her, its.</i>	<i>āwenda, their.</i>
Gen. Abs.	<i>yū-nen, yū-nan, his.</i>	<i>āwend-en, theirs.</i>
Oblique	<i>yū, wū, wō.</i>	<i>āwenda, āwend.</i>

Regarding the nominative singular *aomas*, see the remarks on *tōmas*, under the pronoun of the second person.

When the preposition *tsa*, from, is prefixed to *yū*, it often coalesces with it into one word. Thus, *tsa yū* or *tsū*, from him. Similarly we have *tsa āwend* or *tsāwend*, from them.

The separable pronominal suffixes of the third person are *-a* for the singular, and *-en* for the plural. When *-en*, as frequently happens, is suffixed to *āwend*, the final *n* is often dropped, so that we get *āwend-e*, instead of *āwend-en*.

The following are examples of this pronoun used substantively:—

*ao ka khē zātana gal khē mālai takhsim kal*, he divided his properties with his sons.

*ao shilakh shud*; *ao shud*, he became needy; he went (to a rich man); and so many other passages in which *ao* means 'he.'

*ao āghad khē khā bā*, she came to her own house.

*tsa dīr yū tā yū vīnd*, from a distance his father saw him.

*wū khub deh, ka wāsh wānd*, beat him well, bind him with a rope.

*yū tāt tsa khān nashet, wū dilāsā kal*, his father came out from the house (and) consoled him.

*wū tsa kāi-ē ned*, from whom didst thou buy that?

*ao mālāk khē khūgai gal wō astūd*, that man sent him with his pigs.

*wakhtē-ke wō juk kel kal*, when he had consumed all that.

*surkhūn-a verāk, yū zīn-a pa khān-a tag*, it is a white horse, its saddle is within the house, i.e. in the house is the saddle of the white horse.

*az-im yū zāt ka fai tāziāna dēdāk-am-a*, I have beaten his son with many stripes.

*yū chut khē tā bā ghēd*, his younger (son) said to his father. Similarly many other places, in which *yū* means 'his.'

*ka war yū māl dēd*, her husband knocked on the door.

*yū qīmat dō wō nīm rupya ai*, the price of that is two and a half rupees.

*wok-a ādam, yunan-a dōv zāt*, there is (i.e. was) a man, his are (i.e. were) two sons.

*yū bā ghēzkum bi*, I will say unto him.

*kaush yū bā pumetsav*, put ye shoes on to him.

*qāzī yū bā azār rupai dūd*, the judge gave to her a thousand rupees.

*fai ferī wanjī izhemav, wū-da pumetsav*, bring ye a very good garment, (and) put ye (it) on him. Similarly, *wō-da nalāst*, he lived in that (place), *i.e.* there.

*gāla-māla gakh̄t, yū jā nesht̄*, she prepared food et cetera, (and) placed (it) before him.

*tsa yū ferāt*, he enquired from him.

*tsa yū chi-pusht̄ khare bi*, after from that (*i.e.* after that) we will eat.

*ao rupayai tsū nast*, take those rupees from him.

*tō yū khātir-ē gāli-ē dūd*, thou gavest food for him.

*āwend-e* (for *āwend-en*) *khashwakht̄-e kal*, they made merriment.

*tsa āwenda māben yū chuṭ khē tāt bā ghēd*, from among them, the younger (son) said to his father.

*tsāwend ziād shūai*, from them (something) remains over and above.

When this pronoun is used as an adjective, any of the forms *ao*, *ū*, or *wō* may be used for any number or case, but the two latter have not been met with in agreement with the nominative. Thus:—

*ao mālāk khē khūgai gal wō astūd*, that man sent him with his swine.

*ao zāmna armān-e wod*, of that youth there was a longing.

*ao wakht̄ ka hūsh āghad*, at that time he came into sense.

*ao wakht̄ khē zamīnai sar wod*, at that time he was on his own lands.

*ao rupayai tsū nast*, take those rupees from him.

*ao ka wok verāka sar, pa ū darakh̄ta vīsh, nalāstak*, he is seated on a horse, under that tree.

*pa ū mulk fai ghandākī shud*, in that country a great famine fell.

*pēghām kal ke wō māl asti-a*, he sent a message that she should send that property.

*wō safākā khūgai bakh̄sha az kharam*, I will eat those husks (which are) the swine's provision.

The **Proximate Demonstrative Pronoun** is *am*, this. It is also used as a pronoun of the third person. I am unable to give a complete paradigm of the declension of this pronoun. Only the following forms are available:—

Sing. Nom. *am*, this, he, she, it.

Abl. *tsī*, from this, from him, from her, from it.

With the ablative, *tsī*, cf. *tsū*, from that.

The following are examples:—

*am verāk tsamend sālīa āst*, of how many years is this horse?

*am rupya yū bā dai*, give this rupee to him.

*am tsīz sūz raqqāsi-et*, what is this singing and dancing?

*wakht̄-ke tī am zāt āghad*, when this thy son came.

*az-im tsī-em chi-pusht̄ tī zāti-em lāyiq nast*, after from this (*i.e.* henceforth) I am not worthy (to be) thy son.

**Reflexive Pronoun.**—The only form of the reflexive pronoun that occurs in the specimens is *khē*, own, used exactly like the Hindi *apnā*. It is very common. A few typical examples are :—

*khē zāt vīnum*, I will see my son.

*tsa khē māl tsizē-ke men bā idā bi, men bā dai*, whatever will fall to me from thy property, give to me.

*mak ka khē yatīma gal nigah kun*, keep me with thy servants.

*yū chuṭ khē tā bā ghēd*, his younger (son) said to his father.

*ao ka khē zātana gal khē mālai takhsīm kal*, he divided his properties with his sons.

**Relative Pronoun.**—This is *ke*, as in Persian, and is not declined. An example is :—

*tī am zāt āghad, ke tī dāulat kanchaniāi gal kharch kal*, this thy son came, who spent thy wealth with harlots.

**Interrogative Pronouns.**—These are *kāi*, who? and *tsiz*, what (inanimate)? Neither changes in declension. Thus :—

*kāi-a ka war*, who is at the door?

*pa shuena kāi-a*, who is in the cradle?

*kāi zāmn-a ka tī chi-pusht isū*, whose boy comes behind thee?

*wū tsa kāi-ē ned*, from whom didst thou buy that?

*tī nēm-a tsiz*, what is thy name?

*am tsiz sār raqqāsi-et*, what is this singing and dancing?

The dative, *tsiz bā*, for what?, is used to mean ‘why,’ and *tsiz bā ke*, why that?, means ‘because,’ as in :—

*tsiz bā ke tī warūd mul-a wod*, because thy brother was dead.

I am unable to explain *tsa-na* in *mak tsa-na gākha bi*, what wilt thou prepare for me, in the second specimen.

#### Other Pronominal Forms.—

*tsizē-ke*, whatever.

*hech*, any.

*hech-kā*, anyone.

*īqa*, so many.

*tsamend*, how much?, how many?, a few.

*zodund*, so much.

Examples are :—

*tsizē-ke men bā idā-bi*, whatever will fall to me.

*tsizē-ke menen āst, tīnen āst*, whatever is mine is thine.

*hech wakht tsa tī gap-am na shekht-am*, at any time I did not pass over from (i.e. neglect) thy word.

*hech-kā yū bā n'-astūd*, anyone did not send (i.e. no one sent) to him.

*īqa sāl tō bā-im khizmat kal*, for so many years I did service to thee.

*am verāk amend sālia āst*, of how many years is this horse?



*tsamend muzdurai gāla kharen*, how many servants eat food?  
*wok tsamend mī*, (after) a few days (the younger son went to a far country).  
*zodund khizmat tō bā-im kal*, so much service I did for thee.

**Pronominal Suffixes.**—These are freely employed. They are as follows:—

	Sing.	Plur.
First Person,	-am, -em, -im, -ma.	-en, (-e).
Second Person,	-ē, -ī, -ai.	-ev, -av, (-e, -a).
Third Person,	-a.	-en, (-e).

The vowel in the suffixes of the first and second persons singular and of the second person plural fluctuates, and I have been unable to trace any definite rule for its selection. The suffix *-ma* occurs only once, in *az-im ka tī zātī lāyiq-ma nast*, I am not worthy (to be) a son to thee. It is apparently a case of metathesis for *-am*; or possibly it may be a compound suffix of *-(a)m* (first person) and *-a* (third person), the *a* referring to *zāt*, a son.

The suffix of the second person plural is *-ev* or *-av*, and of the first and third persons plural is *-en*, but the final *v* or *n* is liable to be dropped, as explained on p. 481.

These suffixes are mainly used to indicate the subject (in the nominative case) of the past tense of a transitive verb, and may be joined either to the verb or to any other important word in the sentence. Sometimes they are repeated two or three times in the same phrase.

Under the influence of analogy, they are also occasionally used with tenses formed from the present base of a verb. Here they are quite superfluous, as such tenses indicate the person of the subject by their form.

Examples of the use of these suffixes to indicate the subject of a verb will be given under the head of verbs, and need not be further discussed here.

Not unfrequently, such a suffix has the power of a verb substantive. Examples will be found under that head.

These suffixes sometimes indicate cases other than the nominative. Thus, in *apnit-a wod-am, -a* indicates 'he,' the subject of the verb *wod*, was, and is in the nominative, and *-am* indicates the dative 'for me,' so that the words are literally equivalent to 'lost-he was-for-me,' i.e. 'I lost him.'

Other examples are *dēdāk-am-a*, have-beaten-I-him, i.e. I have beaten him, in which *-am* indicates the subject, and *-a* the object. Similarly, *shudāk-am-a*, have-gone-I-it, i.e. I have gone it (sc. a road). Compare also the remarks about *-ma*, above. For further particulars, see the past and perfect tenses under the head of verbs.

**CONJUGATION.—A. Verb Substantive.**—The word for 'he is' is *āst*, and for 'he is not' is *nast*. These can apparently be used for all persons of both numbers; but the separable pronominal suffixes are often added, and, then, frequently to some other word in the sentence. Thus, the List of Words gives the following conjugation:—

Sing.	Plur.
1. <i>az-im āst</i> , I am.	<i>mōkh-e āst</i> , we are.
2. <i>tōmas āst</i> , thou art.	<i>tōmōkh-e āst</i> , you are.
3. <i>aomas āst</i> , he is.	<i>āwend-e āst</i> , they are.

Here, in the first person singular, the separable pronominal suffix *-im* is added to the subject, *az*, instead of to the verb. The same is the case throughout the plural, the



suffix of the first and third persons plural being *-e* for *-en*, and of the second person plural, *-e* for *-ev* (see the remarks on pp. 481 and 490). As stated on pp. 486, 487 the forms *tōmas* and *aomas* are doubtful. It is not likely that the termination *-mas* of these words is a pronominal suffix, as they also occur in the phrases *tōmas deh*, or *tō dehē*, thou beatest, and *aomas dehai*, he beats. In these two phrases the verb is in the present tense, with which it is not usual to employ such suffixes, but this is sometimes done, so that the *-mas* may possibly be a suffix.

With all the suffixes written fully, and attached to the verb, the conjugation may therefore be presumed to be as follows:—

Sing.	Plur.
1. <i>az āst-im</i> , I am.	<i>mōkh āst-en</i> , we are.
2. <i>tō āst-ai</i> , thou art.	<i>tōmōkh āst-ev</i> , you are.
3. <i>ao āst</i> , he is.	<i>āwend āst-en</i> , they are.

Examples of the use of this verb occurring in the specimens are:—

*az-im ka tī zāti lāyiq-ma nast*, I am not worthy of (being) a son to thee. Here the suffix appears once as *im*, and once as *-ma*: but see the remarks on p. 490.

*az-im tī zāti-em lāyiq nast*, I am not worthy of (being) thy son. Here the suffix appears twice,—once as *-im*, and once as *-em*.

*tō mudām men gal āst-ai*, thou art ever with me. Here the suffix is added to the verb, as in the above paradigm.

*tsizē-ke menen āst, tīnen āst*, whatever is mine, is thine.

When a pronominal suffix is used, the verb substantive is often omitted, so that the suffix has practically itself the force of a verb substantive. Thus:—

*kāi-a ka war*, who is at the door. Here *-a*, the suffix of the third person singular is equivalent to *āst* or *āst-a*. Similarly:—

*yū vīn-a kata*, his beard is large.

*wok-a ādam, yūnan-a dōv zāt*, there is one man, his is two son, i.e. a certain man had two sons.

Probably connected with this *-a* is the word *ai*, which also means 'is,' as in:—

*yū warūd tsa yū ikhā werāztar ai*, his brother is taller than his sister.

*yū qīmat dō wō nīm rupya ai*, the price of that is two and a half rupees.

*men māl ai*, it is my husband.

Another word meaning 'is' is *-et* or *-t*, as in:—

*am tsiz sās raqqāsi-et*, what is this singing and dancing?

*yū kūch fai ferī-t*, his wife is very beautiful.

The word for 'was' is *wod*. To this the separable pronominal suffixes can be added, as in the case of any other verb in the past tense. The List of Words gives the following conjugation:—

Sing.	Plur.
1. <i>az-im wod</i> , I was.	<i>mōkh-e wod</i> , we were.
2. <i>tōmas wod</i> , thou wast.	<i>tōmōkh wod</i> , you were.
3. <i>aomas wod</i> , he was.	<i>āwend-e wod</i> , they were.

With all the suffixes written fully, and attached to the verb, the conjugation may therefore be presumed to be as follows :—

Sing.	Plur.
1. <i>az wod-im</i> , I was.	<i>mōkh wod-en</i> , we were.
2. <i>tō wod-ī</i> , thou wast.	<i>tōmōkh wod-av</i> , you were.
3. <i>ao wod</i> , he was.	<i>āwend wod-en</i> , they were.

Examples are available only for the third person singular, such as the following :—

*ao zāmne armān-e wod*, of that youth there was a longing.

*yū kata zāt khē zaminai sar wod*, his eldest son was on his fields.

*ka mōch khushwakhtī kanāk munāsib wod*, it was proper for us to make merit.

*wok bāzargān-e wod*, there was a certain merchant.

The third person singular can, of course, always take the separable pronominal suffix of the third person, *-a*, as in *apēd-a wod*, he was lost; *mul-a wod*, he was dead.

The verb *shūāk*, to go, is also used to mean 'to become.' Its conjugation falls under the head of Active Verbs.

**B. The Active Verb.**—The conjugation of the verb follows the usual Ghalchah model. There is a present base, and a past base, and also a perfect base, which is generally formed from the past base by the addition of *āk*.

Separable pronominal suffixes indicating the subject are used with all the tenses, although, properly speaking, they should be used only with the past and perfect bases. Under the influence of analogy, their use has been extended to the tenses formed from the present base, although the person of such tenses is indicated by the termination. There is even a tendency to treat the proper terminations of the present base tenses as separable, which they are not. Thus, the List of Words gives not only the form *az dehem*, but also the form *az-im deh*, for 'I beat.' This is much as if we were to say in English 'thou-est beat' for 'thou beatest.'

**Infinitive.**—The Infinitive ends in *-āk*, as in *deh-āk*, the act of beating, to beat; *shū-āk*, the act of going, to go; *kan-āk*, the act of doing or making, to do, to make; *īsāk*, to come, the act of coming; *ghēzh-āk*, the act of speaking, to speak, the act of singing, to sing. Two examples occur in the specimens, viz. :—

*ka mōch khushwakhtī kanāk munāsib wod*, it was proper for us to make merit.

*āwāz-e-ghēzhāk*, the sound of singing.

We have an infinitive of purpose in *ao mālāk khē khūgai gal wō astūd khē kashtgāhai charāndani*, that man sent him into his fields with his swine for grazing. Unless this infinitive of purpose has been borrowed from the Dardic languages further to the south, I am unable to explain the form.

**Past Participle.**—The Past Participle is the past base. It is mainly used to form the past tense. The following instances of a past participle used as a pure participle occur in the specimens :—

*yū pūd keṭ kenam*, I will make his feet cut, i.e. I will cut off his feet.

*apnīt-a wod-am*, he was lost for me.

*apēd-a wod*, he was lost.

*wakhtē-ke wo juk kel kal*, when he had made all consumed.

*mul-a wod*, he was dead.

The following is an alphabetical list of all the past participles occurring in the List of Words and in the specimens. Most of them are used as past bases :—

*āghad*, came (present base, *iš-*).

*apēd* or *apnit*, lost.

*astūd*, sent (present base, *asti-a*, she may send).

*ataghā*, entered.

*awāl*, found (pres. base, *awēr-*).

*dēd*, struck (pres. base, *deh-*). Some people pronounce this participle with a slight *h*-sound. Thus, *de<sup>h</sup>d*.

*dūd*, given (pres. base, *dai*, give thou).

*ferāt*, asked.

*gākht*, prepared (pres. base, *gākh-*).

*ghēd*, said, sang (pres. base, *ghēzh-*).

*ghesht*, returned.

*ghūzd*, ran (pres. base, *ghūz-*).

*just*, fled.

*kal*, done, made (pres. base, *ken-*, *kun-*).

*kel*, consumed.

*ket*, cut.

*kimā*, wished.

*khet*, arisen (pres. base, *khez-*).

*mul*, dead (pres. base, *mur-*).

*ned*, taken (pres. base, *nast-*).

*nalāst*, seated (pres. base, *nīd-*).

*nashet*, emerged.

*nesht*, placed.

*qīvd*, called.

*shud*, went, became (pres. base, *shū-*).

*shekht*, passed over.

*ted*, burnt.

*tūd*, shaved.

*vīnd*, saw (pres. base, *vīn-*).

*wod*, was, became.

*zāghā*, took.

**Present-Future.**—This tense is used both as a present and as a future. We shall see that sometimes the syllable *bi* is added to emphasize the force of the future, but the

tense is freely used in a future sense without this addition. It is conjugated as follows:—

‘I strike’ or ‘I shall strike.’

Singular.	Plural.
1. <i>az dehem</i> or <i>az-im deh.</i>	<i>mōkh dehēn.</i>
2. <i>tō dehē</i> or <i>tōmas deh.</i>	<i>tōmōkh dehav.</i>
3. <i>ao</i> , or <i>aomas, dehai.</i>	<i>āwend dehēn.</i>

Similarly we have:—

‘I go’ or ‘I shall go.’

1. <i>az shom</i> or <i>az-im shū.</i>	<i>mōkh-e shūēn.</i>
2. <i>tō shūē</i> or <i>tō shū.</i>	<i>tōmōkh shūv.</i>
3. <i>ao shūai</i> or <i>shūi.</i>	<i>āwend-e shūēn.</i>

It will be observed that the termination of the first person singular is separable, and may be attached to the subject. This evidently occurs under the influence of the analogy of the past tense. Properly speaking, the terminations of this tense are inseparable. It will also be observed that in forms such as *mōkh-e shūēn* and *āwend-e shūēn*, the pronominal suffix is added to the subject, although this is quite superfluous. They may be omitted, and, indeed, according to the derivation of the verbal form, should not be there. Regarding the forms *tōmas* and *aomas*, see pp. 486 and 487.

The termination of the first person singular may be *-am*, *-im*, or *-um*.

In the specimens, we have the following examples of the first and third persons singular and of the third person plural:—

*az tsa zhandākī murum*, I die of hunger.

*khē hamrah-gana gal kharam, khushwakhtī kunam*, I may eat with my friends, and may make merry with them. Here the tense is used where we should employ a present subjunctive.

*tsāwend ziād shūai*, it becomes over and above from them.

*ka khē khān nas kīmd ke shūai*, he did not wish that he may go into his own house. Here, again, the tense is used where we should employ a present subjunctive.

*men tāt pa khān-e-chuṭ nīdai*, my father lives in the small house.

*kāi zāmm-a ka tī chi-pusht īsū*, whose boy comes behind you? The form *īsū* has been checked locally, and is reported to be correct. It does not agree with the above paradigms. Compare the first person singular *īsum*.

*tsamend muzdurai gāla kharen*, how many servants eat food.

For this tense used with a future meaning, we have:—

*az kharam, sēr shom*, I will eat, I will become satisfied.

*shom, khē zāt vīnum*, I will go, I will see my son.

*yū pūd keṭ kenam*, I will make his feet cut, *i.e.* I will cut off his feet.

Sometimes the particle *bi* is added, as in Persian, to emphasize the future sense.

In sentence 229 this particle is used to make a present definite, with a verbal form that seems to be borrowed from the Dardic languages further to the south. The sentence is:—

*ao chārpāhai ka alakh sar bi charānā*, he is grazing cattle on the top of the hill.

When *bi* is added to form a future, there is a tendency to drop the final consonants of the verb, so that we find the following conjugation in the List of Words :—

Sing.	Plur.
1. <i>az dehem bi.</i>	<i>mōkh-e dehe bi.</i>
2. <i>tō dehē (or deha) bi.</i>	<i>tōmōkh dehav bi.</i>
3. <i>ao dehā bi.</i>	<i>āwend dehe bi.</i>

It will be observed that the third person singular is irregular. We should expect *dehai* or *dehī*.

As examples, we have :—

*az khezum bi, shom bi khē tāta jā bā, yū ghēzhum bi*, I will arise, I will go near my father, I will say to him.

*az awērum bi*, I will find.

*az fershun isum bi*, I will come at night.

*mak tsa-na gākha bi*, what wilt thou prepare for me?

*tsa khē māl tsīzē-ke men bā idā bi*, from thine own property whatever share will fall to me.

*gāla khare bi, khashwakhtī kune bi*, we will eat food.

We have seen above that the present is used in two instances where we should employ a present subjunctive. The subjunctive force is emphasized by adding *-a*, as in *az shom-a*, I may be; *pēghām kal ke wō māl asti-a*, he sent a message that she may send that property. In *Wakhī* and *Sarikolī* the letter *-ō* is added to form a present subjunctive.

**Imperative.**—The second person singular of the imperative is usually the same as the present base, as in *deh*, strike thou; *shū*, go thou, or be thou; *khār*, eat thou; *nīd*, sit thou; *is*, come thou; *mur*, die thou; *dai*, give thou; *ghūz*, run thou. Other examples occur in :—

*zīn-a ka verāka dam deh*, put the saddle on the back of the horse.

*am rupya yū bā dai*, give this rupee to him.

*ao rupyai tsū nast*, take those rupees from him.

*wū khub deh, ka wāsh wānd*, beat him well (and) bind him with a rope.

*tsa ghāu wē newar*, draw water from the well.

*men bā dai*, give to me.

*mak ka khē yatīma gal nigah kun*, keep me with thine own servants.

*khār, ke az awērum bi*, eat, for I will find (it).

*wok azār rupai men bā dai*, give to me a thousand rupees.

The second person plural ends in *v*, and closely follows the second person plural of the present. Thus :—

*fai ferī wanjī izhemav, wū-da pumetsav*; *wok chiliak ka yū dāst dēv*, bring ye a very good garment, put ye (it) on him; put ye a ring on his hand.

**Past.**—The past tense is formed by adding the separable pronominal suffixes to the past participle. A list of past participles will be found on p. 493 *ante*. For ready reference, the suffixes are here repeated.

Sing.	Plur.
1. <i>-am, -em, -im, -ma.</i>	<i>-en, (-e).</i>
2. <i>-ē, -ī, -ai.</i>	<i>-ev, -av, (-e, -a).</i>
3. <i>-a.</i>	<i>-en, (-e).</i>

These suffixes usually indicate the subject of the verb. They may be appended to the verb itself, but are more commonly attached to some preceding word in the sentence, and are not unfrequently repeated several times in the same phrase. For instance, in *az-im tī jā-im Khudāi jā-im sharmindi-em shud*, I became ashamed before thee (and) before God, the suffix of the first person singular appears three times as *-im*, and once as *-em*. The use of these suffixes in no way prevents the subject itself being also expressed, even when it is a pronoun. Thus, in the above sentence, the subject *az*, I, is also expressed. The third person singular most often takes no suffix. It sometimes, however, as we shall see in the examples, takes *-a*. The termination *-ai* of the second person occurs only once, and then in connexion with the verb substantive, in the sentence *tō mudām men gal āst-ai*, thou art ever with me, and not with the past participle.

The following is the paradigm of the past tense as given in the List of Words. It will be observed that the separable termination of the first person singular is attached to the subject. This seems to be the usual custom with this person :—

‘I struck,’ etc.

Sing.	Plur.
1. <i>az-im dēd.</i>	<i>mōkh-e dēd-en.</i>
2. <i>tō dēd-ī.</i>	<i>tōmōkh dēd-av.</i>
3. <i>ao dēd.</i>	<i>āwend-e dēd-en.</i>

Similarly, we have :—

‘I went,’ etc.

Sing.	Plur.
1. <i>az-im shud.</i>	<i>mōkh-e shud-en.</i>
2. <i>tō shud-ī.</i>	<i>tōmōkh shud-av.</i>
3. <i>ao shud.</i>	<i>āwend-e shud-en.</i>

The following examples of the past tense occur in the specimens. In order to make the separable suffixes clear, they, and the past participles, will be printed in blacker type than the rest of each sentence.

#### SINGULAR.—

**First Person.**—*tī jā Khudāi jā sharmindi-em shud*, or *az-im tī jā-im Khudāi jā-im sharmindi-em shud*, I became ashamed before thee (and) before God. *psah awāl-am*, now I found (him).

*iqā sāl tō bā-im khizmat kal, hech wakht tsa tī gap-am na shekht-am; zodund khizmat tō bā-im kal*, so many years I did service for thee, at any time I did not pass over from (i.e. neglect) thy word; so much service I did for thee.

**Second Person.**—*wū tsa kái-ē ned*, from whom didst thou buy that ?

*tō men-bā kudām wakht wok shatanak nas dūd-ī*, thou didst not at any time give to me a kid.

*tō yū khātir-ē gāli-ē dūd*, thou gavest food for him. Here we have the suffix *-ē* twice. *gāli* is the accusative singular of *gāla*.

**Third Person (without suffix).**—*ao wakht ka hūsh āghad*, at that time he came into (his) sense. Similarly we have *āghad* in several other places.

*khē daulat apnit*, he lost his wealth.

*ao mālāk khē khūgai gal wō astūd*, that man sent him with his swine.



*hech-kā yū bā n'-astūd.*

*yū māl ataghḍ pa khān*, her husband entered the house.

*khē āuzak gap dēd*, he struck words (*i.e.* he said) (in) his heart.

*āvāz-e-ghēghāk-raqqāsi ka yū ghāl dēd*, the sound of singing and dancing struck on his ear.

*ka war yū māl dēd*, her husband struck (*i.e.* knocked) at the door.

*ao dēd pa shuena tag*, he struck (*i.e.* jumped) into the cradle.

*qāzi yū bā azār rupai dūd*, the judge gave her a thousand rupees.

*tsa yū ferāt*, he enquired from him.

*qāzi ferāt*, the judge asked.

*gāla-māla gakht*, she prepared food et cetera.

*ghēd*, he said (*passim*).

*ghēd*, she said (several times in the second specimen).

*ghesht, āghad khē khā bā*, he returned, he came to his own house.

*yū āuzan ted, ghūzd, shud*, his heart burnt, he ran, he went.

*qāzi khet-a, just*, the judge arose, he fled.

*fai badmastī kal*, he did much debauchery. Similarly, *kal* elsewhere.

*ka khē khān nas kimd, ke shūai*, he did not wish that he should go into his house.

*khet, khē tát jā bā shud*, he arose, he went to his father's place.

*ka khē bar ned*, he took him into his embrace.

*yū tēgh ned*, he took his razor.

*ka wok daulatdār gal nalāst*, he sat (*i.e.* took up his residence) with a rich man.

*yū tát tsa khān nashet*, his father emerged from the house.

*yū jā neshet*, she placed (the food) before him.

*khē wok naukar qivd*, he called one of his servants.

*ao shilakh shud; ao shud*, he became needy, he went. Similarly *shud* in many other places means either 'he went,' or 'he became.'

*yū vīn tūd*, he shaved off his beard.

*tsa dīr yū tá yū vīnd*, from a distance his father saw him.

*vīnd ke yū vīn-a kata*, he saw that his beard is large.

*ao zāmna armān-e wod*, of that youth there was a longing. Here the *-e* of *armān-e* is the indefinite article.

*yū kata zāt ao wakht khē zamīnai sar wod*, his big son was at that time in his lands.

*munāsib wod*, it was proper (to rejoice).

*wok bāzargān-e wod*, there was a certain merchant. Here the *-e* of *bāzargān-e* is the indefinite article.

*khē māl zāghd*, he took his property.

With *-a* for the separable pronominal suffix, we have:—

*yū kūch yū māl juk-a astūd*, his wife sent all his property.

*tsa āwend-a māben yū chuḥ khē tát bā ghēd*, from among them his younger (son) said to his father.

*qāzi khet-a, just*, the judge arose, he fled.

*men zāt (or tī warūd) mul-a wod*, my son (or thy brother) was dead.

*apēd-a wod*, he was lost.

There is only one instance of a plural suffix,—of the third person :—

*āwend-e khashwakhti-e kal*, they make merriment. Here *-e* (for *-en*) is repeated twice.

Hitherto we have dealt only with these suffixes when they represent the subject of a verb. Sometimes, however, they represent the object, direct or indirect. Thus, in *az-im yū zāt ka fai tāziāna dēdāk-am-a*, I have beaten his son with many stripes, *-im* of *az-im* and *-am* of *dēdāk-am-a* represent the subject, 'I,' and *-a* of *dēdāk-am-a* represents the object, 'him,' i.e. 'the son,' so that *dēdāk-am-a* means 'I have beaten him.' *Dēdāk* is the perfect, not the past, participle, but is quoted here for the sake of the suffixes. Similarly, in *apnit-a wod-am*, the *-a* of *apnit-a* represents the subject, 'he,' while the *-am* of *wod-am* represents the dative of the first personal pronoun, 'for me,' so that the phrase literally means 'lost-he was-for-me,' i.e. 'I lost him.'

**Perfect Base.**—The characteristic of the Perfect base is the letter *k*, which is added, except in the case of a few irregular verbs, to the past participle. The perfect base itself forms the perfect participle, which, in its turn, is used as the third person singular of the perfect tense. The other persons are formed by the addition of separable pronominal suffixes, as in the past tense.

Thus, from the past participle *dēd*, struck, is formed the perfect base, and perfect participle, *dēdāk*, having struck, or, as the third person singular of the perfect tense, he has struck. To this the separable pronominal suffixes are added, exactly as in the past tense, and a full paradigm is here unnecessary. The following are examples of the use of the perfect tense, the suffixes and the participle, in each case, being indicated by special type :—

*men vutsa zāt yū ikhāi-a nadāk*, the son of my uncle has married his sister.

Here *nadāk-a*, he has taken, i.e. has married, is the perfect of the verb the past participle of which is *ned*.

*ao ka wok verāka sar pa ū darakhṭa vīsh nalāstak*, he has sat down (i.e. is seated) on a horse under that tree. Past participle, *nalāst*.

*tī tāt gāla dūdāk*, thy father hath given food. Past participle, *dūd*.

We have already, under the head of the past tense, quoted the case of the perfect, *dēdāk-am-a*, with two suffixes. Another similar example is :—

*nēr-am fai rāh-im shudāk-am-a*, today I went much road, i.e. I went a long way today. Here the subject (*-am*, *-im*) occurs three times as a separable suffix, and *-a*, indicating the object (i.e. the road), is also added to the verb.

**Passive Voice.**—The following examples of the passive occur in the List of Words. The analysis of the first two is not clear to me :—

*mak-e dēdā āst-am*, I am being beaten.

*mak-e dēdā wod-am*, I was beaten.

*az dēdā shom bi*, I shall be beaten.

In the above, *dēdā* seems to be the perfect participle *dēdāk*, with the final consonant omitted, as occurs elsewhere (see p. 481).

Perhaps the first phrase may be analysed thus :—*mak*, as for me ; *-e*, by him ; *dēdā āst-am*, I have been struck. Similarly for the second.

**INDECLINABLES.—Prepositions and Postpositions.**—A list of the more important prepositions and postpositions has been given on p. 482. The following are two others :—

*tsa* . . . *māben*, from among. In this *māben* is probably the Arabic *mā-bain*.

*tsa* . . . *wulā*, before.

Thus :—

*tsa āwenda māben*, from among them (the younger said to his father).

*tsa men wulā shū*, walk before me.

When *tsa* precedes a word beginning with a vowel, the two often coalesce, as in *tsa āwenda* or *tsāwenda*, from them; *tsū*, for *tsa ū*, from him; *tsī*, for *tsa ī*, from this.

The word *dak* or *da* is also used as a postposition, as in *wū-da pumetsav*, put ye on him. So, *mā-dak*, on this, here; *wō-da* or *tā-da*, on that, there, as in :—

*tsa mā-dak Kashmīr bā tsamend dīr āst*, how far is it from here to Kashmir?

*wō-da nalāst*, there he sat down (*i.e.* took up his residence).

*tsa tā-da āghad ka khē khāna qarīb*, from there he came to near his own house.

**Adverbs.**—The following adverbs have been noted :—

*balē*, yes.

*dō-mas*, again.

*fershun*, at night.

*gūyā-ke*, as though.

*kudām wakht*, at any time.

*khub*, well, thoroughly.

*mādak*, here; *tsa mādak*, from here, hence.

*mudām*, always.

*nēr*, today.

*psah*, again.

*tā-da*, there; *tsa tā-da*, from there, thence.

*vīsh*, down.

*wō-da*, there.

*wakhtē-ke*, when that, when.

*wulā*, before.

*werāz*, up.

The negatives are *na* and *nas*. *Ne* and *nō* are 'no.' *Nas* occurs in :—

*ka khē khān nas kimd ke shūai*, he did not wish that he should go into his own house.

*kudām wakht wok shatanak nas dūd-ī*, thou didst not give to me at any time one kid.

Before the vowel *a*, the *a* of *na* is liable to elision, as in *n'-astūd*, he did not send.

**Conjunctions.**—The following conjunctions have been noted :—

*ī*, and.

*ke*, that, because, for, if, when.

*lēkin*, but.

*wō*, and.

**Interjections :—**

*afsūs*, alas!

*ēh*, O!

[ No. 6.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## GHALCHAH SUB-GROUP.

## ZĒBAKĪ.

## SPECIMEN I.

*(Khan Sahib Abdul Hakim Khan, 1899.)*

Wok-a ādam, yūnan-a dōv zāt. Tsa āwenda māben yū chuṭ  
*One-is man, his-is two son. From them among his small-one*  
 khē tā bā ghēd, 'ēh tāt, tsa khē māl tsizē-ke men bā  
*his-own father to said, 'O father, from thine-own property whatever me to*  
 idā-bi, men bā dai.' Ao ka khē zātana gal khē mālai takhsim  
*will-fall, me to give.' He ... his-own sons with his-own properties division*  
 kal. Wok tsamend mī yū zāman-e-chuṭ khē mālai saf jam  
*made. A few day his son-small his-own properties all collected*  
 kal wok jā, pa wok mulk-e-dīr shud. Wōda  
*made (in)one place, in a country-distant went. There*  
 nalāst, fai badmastī kal, khē daulat apnit. Wakhtē-ke  
*he-sat (i.e. lived), much debauchery did, his-own wealth he-lost. When*  
 wō juk kel kal, pa ū mulk fai zhandākī shud.  
*he all consumed made, in that country great famine became.*  
 Ao shilakh shud. Ao shud ka wok daulatdār gal nalāst.  
*He needy became. He went ... a rich-man with sat (i.e. lived).*  
 Ao mālāk khē khūgai gal wō astūd khē kashtgāhai  
*That man his-own swine with him sent his-own fields*  
 charāndani. Ao zāmna armān-e wod, 'wō safākā khūgai  
*for-grazing. That youth-of longing-a was, 'there husk swine's*  
 bakhsha az kharam, sēr shom.' Hech-kā yū bā n'-astūd.  
*provision (acc.) I will-eat, satisfied I-will-become.' Anyone him to not-sent.*  
 Ao-wakht ka hūsh āghad, khē āuzak gap dēd, 'tsa  
*(At-)that-time in sense he-came, his-own heart(in) word he-struck, 'from*  
 men tāta daulat tsamend mūzdurai gāla kharen, tsāwend ziād  
*my father's wealth how-many servants bread eat, from-them superfluous*

shūai. Az tsa zhandākī murum. Az khezum-bi, shom-bi khē  
 becomes. I from hunger die. I will-arise, I-will-go my-own  
 tāta jā bā; yū bā ghēzhum-bi, "ēh tāt, tī jā Khudāi  
 father's place to; him to I-will-say, "O father, thee before God  
 jā sharmindi-em shud; az-im ka tī zāti lāyiq-ma nast; wō  
 before ashamed-I became; I-I to thee son worthy-I am-not; and  
 mak ka khē yatima gal nigah kun." Khet khē tāt  
 me ... thine-own servant with keeping do." He-arose his-own father's  
 jā bā shud. Tsa dir yū tā yū vīnd. Yū āuzen  
 place to went. From distance his father him saw. His heart  
 ted, ghūzd shud, khē zāt ka khē bar ned, bah  
 burnt, he-ran he-went, his-own son in his-own embrace he-took, kiss  
 kal. Yū zāt khē tā bā ghēd, 'az-im tī jā-im Khudāi  
 he-did. His son his-own father to said, 'I-I thee before-I God  
 jā-im sharmindi-em shud; az-im tsī-em chi-pusht tī zāti-em  
 before-I ashamed-I became; I-I from-this-I after thy son-I  
 lāyiq nast.' Yū tā khē naukari bā ghēd, 'fai ferī  
 worthy am-not.' His father his-own servants to said, 'very good  
 wanji izhemav, wū-da pumetsav; wok chiliak ka yū dāst dēv,  
 robe bring-ye, him-on clothe-ye; a ring on his hand put-ye,  
 kaush yū bā pumetsav; tsa yū chi-pusht gāla khare-bi,  
 shoe him to clothe-ye; from that after bread we-will-eat,  
 khashwakhti kune-bi; gūyā-ke men zāt mul-a wod, psah zinda  
 merriment we-will-make; as-if my son dead-he was, again alive  
 shud; apnit-a wod-am, psah awāl-am.' Āwend-e khashwakhti-e  
 he-became; lost-he was-for-me, again found-I. They-they merriment-they  
 kal.  
 made.

Yū kata zāt ao wakht khē zamīnai sar wod. Tsa tāda  
 His big son (at)that time his-own lands on was. From there  
 āghad ka khē khāna qarib, ke shud, āwāz-e-ghēzhāk-raqqāsi  
 he-came to his-own house near, when he-came, sound-of-singing-dancing  
 ka yū ghāl dēd. Khē wok naukar qīvd; tsa yū  
 on his ear struck. His-own a servant he-called; from him  
 ferāt, 'am tsiz sāz raqqāsi-et?' Ao ghēd, 'tī warūd  
 he-inquired, 'this what singing dancing-is?' He said, 'thy brother  
 āghad; tī tāt ao sihat āghad gāla dūdāk.' Ao khafa  
 came; thy father (because)he safe came bread has-given.' He angry  
 shud, ka khē khān nas kimd ke shūai. Yū tāt tsa  
 became, to his-own house not wished that he-may-go. His father from

khān nashet, wū dilāsā kal. Ao khē tā bā gap  
*the-house emerged, him consolation made. He his-own father to word*  
ghēd, 'iqa sāl tō bā-im khizmat kal, hech-wakht tsa tī  
*said, 'so-many year thee to-I service did, (at)any-time from thy*  
 gap-am na shekht-am; zodund khizmat tō bā-im kal, tō men  
*word-I not passed-over-I; so-much service thee to-I did, thou me*  
 bā kudām wakht wok shatanak nas dūd-i, khē hamrah-gana  
*to (at)any time one kid not gavest-thou, my-own friends*  
 gal kharam, khushwakhti kunam. Wakhtē-ke tī am zāt  
*with I-may-eat, merriment I-may-make. When thy this son*  
āghad, ke tī daulat kanchaniai gal kharch kal, tō yū  
*came, who thy wealth harlots with expenditure made, thou him*  
khātir-ē gāli-ē dūd.' Tāt yū bā ghēd, 'ēh zāt, tō  
*for-thou bread-thou gavest.' The-father him to said, 'O son, thou*  
 mudām men gal āst-ai; tsizē-ke menen āst, tinen āst. Ka mōch  
*always me with art-thou; whatever mine is, thine is. To us*  
khushwakhti kanāk munāsib wod, tsiz-bā-ke tī warūd  
*merriment to-make proper was, what-for-that (i.e. because) thy brother*  
 mul-a wod, psah zinda shud; apēd-a wod, psah yaf shud.  
*dead-he was, again alive became; lost-he was, again found became.'*

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[ No. 7.]

## ERANIAN FAMILY.

EASTERN GROUP.

## GHALCHAH SUB-GROUP.

ZĒBAKĪ.

## SPECIMEN II.

(Khan Sahib Abdul Hakim Khan, 1899.)

Wok bāzargān-e wod. Khē māl zāghd. Shud  
*A merchant-a was. His-own property he-took. He-went*  
 saudāi. Yū māl pēzh wēk shud. Khē kūch bā  
*(for-)trading. His property in water went. His-own wife to*  
 pēghām kal ke, wō māl asti-a. Yū kūch yū  
*message he-made that, that property she-may-send. His wife that*  
 māl juk-a astūd. Yū māl dō-mas ka wēk shud. Gheshht  
*property all-she sent. That property again in water went. He-returned*  
 āghad khē khā bā. Fai geryān shud. Yū kūch ghēd,  
*he-came his-own house to. Much weeping became. His wife said,*  
 ‘deqat na. Khar, ke az awērum-bi.’ Yū kūch fai feri-t.  
 ‘worry (is)not. Eat, that I will-find.’ His wife very beautiful-is.  
 Shud qāzī khānavār bā. Ghēd ke, ‘wok azār rupai  
*She-went the-judge’s house to. She-said that, ‘one thousand rupees*  
 men bā dai.’ Qāzī yū bā azār rupai dūd. Ao āghad  
*me to give.’ The-judge her to a-thousand rupees gave. She came*  
 khē khā bā. Qāzī ghēd ke, ‘az fershun isum-bi tī  
*her-own house to. The-judge said that, ‘I (at-)night. I-will-come thy*  
 khā bā.’ Qāzī āghad yū khā bā. Gāla-māla gakhht,  
*house to.’ The-judge came her house to. Bread-etcetera she-prepared,*  
 yū jā nesht. Ka war yū māl dēd. Wujinjāk  
*him before she-placed. On the-door her husband knocked. (Of-)the-woman*  
 qāzī ferāt, ‘kai-a ka war?’ Ao ghēd, ‘men māl-ai.’  
*the-judge inquired, ‘who-is on the-door?’ She said, ‘my husband-is.’*  
 Qāzī ghēd, ‘mak tsa-na gākha-bi?’ Ao ghēd, ‘pa  
*The-judge said, ‘for-me’ what wilt-thou-prepare?’ She said, ‘...’*  
 shuena tag.’ Ao dēd pa shuena tag. Yū māl ataghd  
*the-cradle inside.’ He struck ... the-cradle inside. Her husband entered*  
 pa khān. Ghēd, ‘pa shuena kai-a?’ Ghēd, ‘tī zāt.’  
*in the-house. He-said, ‘in the-cradle who-is?’ She-said, ‘thy son.’*

Ao ghēd ke, 'shom, khē zāt vīnum.' Vind ke yū  
*He said that, 'I-will-go, my-own son I-will-see.' He-saw that his*  
 vīn-a kata. Yū tēgh ned, yū vīn tūd. Wok tewār  
*beard-is large. His razor he-took, his beard he-shaved. A hatchet*  
 ned. Ghēd, 'yū pūd keṭ kenam.' Qāzī khet-a just.  
*he-took. He-said, 'his foot cut I-will-make.' The-judge arose-he he-fled.*

### FREE TRANSLATION OF THE FOREGOING.

There was once upon a time a merchant who took his goods and went trading. Everything he had was lost on the sea in a storm, so he sent a message to his wife to send him some more. She sent him all the property that he had left, and it too was lost in the same way. So he returned home to his house and wept. His wife said, 'Do not worry, eat your food. I will find more property for you.' Now his wife was very handsome, and went to the judge's house, and asked him for a thousand rupees. He gave her the thousand rupees, and she went home after the judge had promised to visit her that night.

He accordingly came, and she prepared food and placed it before him. Just then her husband knocked at the door, and the judge asked her who was there. She said that her husband was knocking at the door. Said the judge, 'What am I to do?' 'Get into the cradle,' said she. So he threw himself into the cradle, and her husband came in. He asked, 'Who is that in the cradle?' 'Your son,' said she. He said, 'Let me go and see him.' He saw that the supposed child had a long beard, so he shaved it off with a razor. Then he took a hatchet, and said, 'I am going to cut off his feet.' So the judge got up and ran away.

APPENDIX ON ISHKĀSHMĪ.

The materials available for the study of Ishkāshmī are too scanty for a complete account of the dialect, and it must suffice here to describe briefly the main points, so far as they are known, in which it differs from Zēbakī. For a more full account of Ishkāshmī, reference may be made to a book by the present writer entitled 'Iškāshmī, Zēbakī, and Yāzyulāmī' published by the Royal Asiatic Society.

The Ishkāshmī vowel system is in the main the same as that of Zēbakī. The only important difference is that the former often has *u* or *ū*, where the latter has *a* or *ā*. Thus, Ish. *dust* or *dūst*, Zb. *dāst*, a hand; Ish. *rūi*, Zb. *rāi*, three; Ish. *nulustuk*, Zb. *nalāstak*, he has sat down; Ish. *frut*, Zb. *ferāt*, he asked. In Ish. the infinitive ends in *-uk*, but in Zb. in *-āk*.

Ishkāshmī occasionally shows signs of a tendency to drop a final consonant, as in *pu* (Zb. *pūd*), a foot, but the number of instances is not nearly so great as in the other dialect.

As in Zēbakī, the numeral *wak* or *wok*, one, is used as an indefinite article. I have not come across any instance of the use of the Persian *yā-e-wahdat*, as has been noted in Zēbakī.

The declension of nouns has been considerably simplified from that of Zēbakī. The nominative plural does not end in *-ai* or *-en*, but is the same as the nominative singular. The oblique cases singular, including the genitive, are generally the same as the nominative, but, occasionally, as in Zēbakī, the accusative-dative ends in *-i*, as in *wi dumb-i nad*, he grasped its tail. The genitive is the same in form as the nominative, as in *pādshā khān*, the king's house.

The oblique case of the plural is generally the same as the nominative, but sometimes it takes the termination *-āw* or *ā*, as in *tsa wazīrāw frut*, he enquired from the viziers; *wazīrā-bā ghēzhd*, he said to the viziers.

The following is a list of the principal Ishkāshmī prepositions and postpositions, with their Zēbakī equivalents:—

## (a) Prepositions:—

<u>Ish.</u>	<u>Zb.</u>
<i>dar</i> , in.	...
<i>pa</i> , in.	<i>pa</i> .
<i>tā</i> , till.	...
<i>tar</i> , into, to.	...
<i>tsa</i> , from.	<i>tsa</i> .

I have not noted anything in Ishkāshmī corresponding to the Zēbakī *ka*, in.

## (b) Postpositions:—

<u>Ish.</u>	<u>Zb.</u>
<i>bā</i> , to, for.	<i>bā</i> .
<i>bād</i> , after.	...
<i>darūn</i> , among.	...
<i>dzā</i> , near to.	<i>jā</i> .
<i>viśh</i> , below.	<i>vīsh</i> .

Adjectives call for no special remarks. The first ten numerals will be found in the List of Words and Sentences, on pp. 533ff.

The pronoun of the first person is *az*, as in Zēbakī. In the singular, its genitive is *mun*, and its oblique case *mun*, or, in the dative, *mum-bā*. *Mun* corresponds to the Zēbakī *men*. I have not come across any form corresponding to the Zb. *mak*, to me. No materials are available for the plural.

The pronoun of the second person is *tu*, which does not change in the singular, —corresponding alike to Zb. *tō* and *tī*. The plural is *tamukh*, corresponding to Zb. *tōmokh*.

The remote demonstrative pronoun, also used as the pronoun of the third person, differs somewhat from that of Zb. The respective declensions, so far as materials are available, are as follows :—

	Ish.	Zb.
Sing.		
Nom.	<i>wa</i> .	<i>ao</i> .
Gen.	<i>i, wi</i> .	<i>yū</i> .
Obl.	<i>wan</i> .	<i>yū, wū, wō</i> .
Plur.		
Nom.	?	<i>āwend</i> .
Gen.	<i>wēv</i> .	<i>āwenda</i> .
Obl.	?	<i>āwenda</i> .

I have found nothing in *Ish*. corresponding to Zb. *aomas*. The *Ish*. singular oblique case and plural genitive are paralleled by the Munjānī *wan* and *waf*, and the Yūdghā *wen* and *wef*.

Another form of the remote demonstrative is *dīr*, that, which has analogies in Sarikolī and Shighnī, but which I have not noted in Zēbakī.

The only forms of the proximate demonstrative pronoun that have been noted are the accusative singular, *man*, this, and the genitive plural, *mīv*, their. *Man* is parallel to *wan*, the oblique singular of the remote demonstrative. In Zb. the corresponding pronoun is *am*, this (nominative).

Another form of this pronoun in *Ishkāshmī* is *nakwa*, this, which may be compared with the Sarikolī *nak*-. It has not been noted in Zēbakī.

The reflexive pronoun is *khadak*, self, which may be compared with the Persian *khud*. Its genitive, as in Zēbakī, is *khē*, own.

*Ishkāshmī* has also another word, *fak*, self, used, at the same time, like the Hindi *āp*, to mean 'Your Honour.' It is probably borrowed from the Dardic languages to the South. Compare Gawarbatī *phuka*, self.

As in Zēbakī, *Ishkāshmī* has no indigenous relative pronoun, but *tsē*, the base of the interrogative pronoun in cognate dialects, is sometimes used with this force.

The interrogative pronouns are *kudum*, who?, and *kum* or *chīz*, what? The former may be compared with the Munjānī *kedē*, Yūdghā *kedi*, Zēbakī having *kāi*. Zēbakī has *tsīz*, what?

Allowing for differences of spelling, the pronominal suffixes, so far as they are known, are very similar to those in Zēbakī. Only that of the second person singular differs. They are :—

	Ish.	Zb.
Sing.		
1st pers.	-im, -um.	-am, -em, -im.
2nd pers.	-at, ut.	-ē, -ī.
3rd pers.	caret.	-a.
Plur.		
3rd pers.	-ān.	-en.

The materials for illustrating the conjugation of the Ishkāshmi verb are scanty. The only form of the present of the verb substantive that has been noted is *āst*, corresponding to Zb. *āst*, he is. The other persons are probably formed by the addition of pronominal suffixes, as in that dialect.

The past is *vud*, he was, corresponding to Zb. *wod*. It is conjugated, as usual, by the addition of pronominal suffixes. Thus, *vud-um*, I was; *vud-ut*, thou wast, and so on. There is a perfect *vuduk*, he has been, and a present, *vūnī*, he becomes. As in Zb. we also have *shud*, he became.

The infinitive of the active verb ends in *-uk*, corresponding to the Zb. *-āk*. Thus, *khar-uk*, to eat, the act of eating. Compare Zb. *kan-āk*, to do.

The following is an alphabetical list of past participles, with the corresponding Zēbakī forms, where known :—

Ish.	Zb.
<i>āghad</i> , came.	<i>āghad</i> .
<i>apukht</i> , listened.	...
<i>atōghd</i> , entered.	<i>ataghd</i> .
<i>avul</i> , found (pres. base, <i>avīr</i> -).	<i>awāl</i> (pres. base, <i>awēr</i> -).
<i>dēd</i> , struck.	<i>dēd</i> (pres. base, <i>deh</i> -).
<i>dūd</i> , gave.	<i>dūd</i> .
<i>frin</i> , remained.	...
<i>frut</i> , asked.	<i>ferāt</i> .
<i>ghēzhd</i> , said.	<i>ghēd</i> (pres. base, <i>ghēzh</i> -).
<i>kift</i> , pierced (pres. base, <i>kif</i> -).	...
<i>kul</i> , <i>kūl</i> , done, made (pres. base, <i>kūn</i> -).	<i>kal</i> (pres. base, <i>ken</i> -, <i>kun</i> -).
<i>kut</i> , slaughtered.	...
<i>khut</i> , arisen.	<i>khēt</i> .
<i>mul</i> , died.	<i>mul</i> .
<i>nad</i> , taken (pres. base, <i>nas</i> -).	<i>ned</i> (pres. base, <i>nast</i> -).
<i>nulust</i> , seated (pres. base, <i>nīd</i> -).	<i>nalāst</i> (pres. base, <i>nīd</i> -).
<i>nusht</i> , emerged.	<i>nashēt</i> .
<i>sāmbud</i> , <i>sāmd</i> , smeared (pres. base, <i>sāmb</i> -).	...
<i>shukht</i> , passed over.	<i>shekht</i> .
<i>tōghd</i> , gone.	...
<i>wud</i> , taken away.	...

Ish.	Zb.
<i>vūst</i> , bound.	(pres. base, <i>wānd</i> -).
<i>zōghd</i> , taken (pres. base, <i>zānz</i> -).	<i>zāghd</i> .

The terminations of the present-future in the singular are :—

Ish.	Zb.
1. <i>-um</i> .	<i>-em</i> , <i>-im</i> .
2. <i>-ī</i> , <i>i</i> .	<i>-ē</i> .
3. — or <i>ī</i> .	<i>-ī</i> .

There is no information as to the plural in *Ishkāshmī*.

The use of *bi* to emphasize the future signification has not been noted in *Ishkāshmī*. In Zb. the use of *bi* is probably borrowed from Persian.

In Zēbakī *-a* is added to this tense to give the force of the present subjunctive. In Ish. *-u* is employed in the same way. It will be remembered that in other cases also *u* in Ish. is represented by *a* in Zb. See p. 505.

In Ish. the second person singular of the Imperative is, as elsewhere, the same as the present base. The plural is formed by adding *-aw* or *-uw*, corresponding to Zb. *-av*. Thus, *avīraw*, bring ye; *wanuw*, say ye.

The past tense is conjugated as usual,—by adding the pronominal suffixes to the past participle, exactly as in Zēbakī. Thus, *shud-im*, I went; *kul-ut*, thou madest; *āghad*, he came; *apukht-ān*, they listened.

The perfect participle is formed by adding *-uk* to the past participle, the termination corresponding to the Zb. *-ak* or *āk*. Thus, *nulust-uk* (Zb. *nalāst-āk*), he has sat down; *shud-uk* (Zb. *shud-āk*), he has gone or become. Once formed, the participle is, *mutatis mutandis*, treated as in Zēbakī.

The negative is *nā* or *nus*, not. The latter corresponds to Zb. *nas*.



## MUNJĀNĪ OR MUNĠĪ.

This is the language of Munjān, renowned for its lapis-lazuli mines. The tract is situated north of the Dōrāh Pass, on the north side of the Hindū Kush. It is nearly due north of the town of Chitrāl. According to Tomaschek, Munjānī is the one of the Ghalchah languages, which, more than any other, possesses ancient forms, and which most nearly approaches to the old language of the Avesta.

Far less is known about this language than about Wakhī, Shighnī, or Sarikolī. No grammar of it is extant. The only original work dealing with it is the short vocabulary written by Shaw which is mentioned below. All subsequent investigations, up to the present Survey, have been based on this :—

### AUTHORITIES—

SHAW, R. S.,—*On the Ghalchah Languages (Wakhī and Sarikolī)*. *Journal of the Asiatic Society of Bengal*, Vol. xlv, Pt. I., 1876, pp. 139 and ff. On pp. 272 and ff. there is a short Munjānī Vocabulary, compiled by Munshī Faiz Bakhsh.

TOMASCHKE, Prof. W.,—*Centralasiatische Studien. II. Die Pamir-Dialekte*. Vienna, *Sitzungsberichte der philosophischen-historischen Classe der kaiserlichen Akademie der Wissenschaften*. Vol. xcvi, 1880, pp. 735 and ff. The article contains a few brief remarks on the language.

GEIGER, W.,—*Grundriss der iranischen Philologie*, Vol. I., Pt. II., pp. 287 and ff. Strassburg, 1898. Here begins Prof. Geiger's article on '*Kleinere Dialekte und Dialektgruppen*.' In this there is a little about Munjānī.

The following imperfect sketch of Munjānī grammar is based on the materials afforded by the Specimens and List of Words which follow. They were prepared by Khan Sahib Abdul Hakim Khan :—

### I.—NOUNS.

*Tāt*, a father—

	Sing.	Plur.
Nom.	<i>tāt</i>	<i>tāt-e.</i>
Gen.	<i>zhe tāt-an</i> or <i>tāt.</i>	<i>zhe tāt-af.</i>
Dat.	<i>ne tāt-an, ne tāt.</i>	<i>ne tāt-af.</i>
Abl. (from)	<i>zhe tāt.</i>	<i>zhe tāt-af.</i>

## OTHER NOUNS.

MASCULINE.		FEMININE.	
Singular.	Plural.	Singular.	Plural.
<i>pūr</i> , a son.	<i>pūr-e</i> .	<i>legħda</i> , a daughter.	<i>legħd-e</i> .
<i>mēra</i> , a man.	<i>mērak-e</i> .	<i>zhinka</i> , a woman.	<i>zhink-e</i> .
<i>yāsp</i> , a horse.	<i>yāsp-e</i> .	<i>māyaga</i> , a mare.	<i>māyag-e</i> .
<i>kūa</i> , a bull.	<i>kūag-e</i> .	<i>ghāva</i> , a cow.	<i>ghāv-e</i> .
<i>ghālf</i> , a dog.	<i>ghālv-e</i> .	<i>machia</i> , a bitch.	<i>mach-e</i> .
<i>wuza</i> , a goat.	<i>wuzak-e</i> .	<i>wuz</i> , a she-goat.	<i>wuz-e</i> .

Adjectives do not seem to change for gender.

## II.—PRONOUNS.

## First Person—

Sing.

*ze*, I.  
*(zhe)* *men*, of me.  
*mo-kān*, mine.  
*nā-men*, to me.

Plur.

*mākh*, we.  
*zhe mākh*, of us.  
*a-mākh-kān*, ours.  
*nā-mākh*, to us.

## Second Person—

*to*, thou.  
*zhe to*, of thee.  
*to-kān*, thine.  
*nā-to*, thee.

*māf*, ye.  
*zhe māf*, of you.  
*a-māf-kān*, yours.  
*nā-māf*, to you.

## Third Person—

*wo*, he.  
*zha wan*, of him.  
*a-wan-kān*, his.  
*nā-wan*, to him.  
*wem*, to him, him (proximate), *wao* (remote).

*wai*, *waf*, they.  
*zha waf*, of them.  
*a-waf-kān*, theirs.  
*nā-waf*, to them.

‘This’ is *ma* or *mo*; *dem*, in this; *zhemaf*, from these.

Adjectives are, *dau*, in that (country); *zhau*, from those (husks); *zhem*, of these (four).

‘Who’ is *kedē*; ‘What?’ is *shtē*; ‘Own’ is *khai*; ‘Any one’ is *kedēvā*.

Pronouns are suffixed as in Persian. Examples are, *wera-it*, thy brother; *tāt-it*, thy father; *pūr-ish*, his son; *tāt-ish*, his father.

Separable Pronominal terminations, used with the Past tenses, exist as in other Ghalchah languages.

They seem to be—

Sing.	Plur.
1. <i>em, am.</i>	<i>am.</i>
2. <i>et</i> (? Transitive), <i>ai</i> (? Intransitive).	<i>af.</i>
3. <i>ai, a.</i>	<i>at.</i>

### III.—VERBS.

#### a. Auxiliary Verbs and Verbs Substantive—

Imperative, *bāi*.

Sing.	Plur.
1. <i>hast-am</i> , I am.	<i>hast-am</i> , we are.
2. <i>hast-ai, ast-ai</i> , thou art.	<i>hast-af</i> , you are.
3. <i>hast, ast</i> , he is.	<i>hast-at</i> , they are.

*sham* appears in *ze lāyiq che-sham*, I am not worthy.

The verb *shia*, to go, has its Present Tense as follows:—

<i>ay-im</i> , I go.	<i>ay-am</i> , we go, we are.
<i>ay-i</i> , thou goest.	<i>ay-af</i> , you go, you are.
<i>yī</i> , he goes.	<i>ay-at</i> , they go, they are.

<i>vi-am</i> , I was.	<i>vi-am</i> , we were.
<i>vi-ai</i> , thou wast.	<i>vi-af</i> , you were.
<i>vi-a</i> , he was.	<i>vi-at</i> , they were.
<i>shi-am</i> , I went, I became.	<i>shi-am</i> , we went, we became.
<i>shi-ai</i> , thou wentest, thou becamest.	<i>shi-af</i> , you went, you became.
<i>sho-i</i> , he went, he became.	<i>shi-at</i> , they went, they became.

#### b. The Active Verb—

The Ghalchah system of conjugation with different bases is clearly seen.

#### Present-Future—

Sing.	Plur.
1. <i>duh-am</i> , I beat, I shall beat.	<i>deh-am</i> , we beat, we shall beat.
2. <i>deh-i</i> , thou beatest, thou wilt beat.	<i>deh-af</i> , you beat, you will beat.
3. <i>deh-i</i> , he beats, he will beat.	<i>deh-at</i> , they beat, they will beat.

Other examples are,—

*First Person Singular*,—*wushk-im*, I will arise; *ay-im*, I will go; *zhā-im*, I will say; *gherv-em*, I will take.

*First Person Plural*,—*khar-am*, we will eat; *yi-kenam*, we will do.

*Third Person Singular*,—*dil*, he gives.

*Third Person Plural*,—*khar-at*, they eat.

If it is wished to emphasize the future signification, *khāmakhā* is prefixed. Thus, *ze khāmakhā dukum*.

*Imperative*.—The following examples occur:—

2nd Singular,—*deh*, beat; *āi*, go, be; *khōr*, eat; *nīlthā*,<sup>1</sup> sit; *as*, come; *werema*, stand; *murra*, die; *dal*, give; *ghāza*, run; *avar*, bring; *yi-ken*, make.

2nd Plural,—*avare*, bring; *aghāve*, put on; *derāe*, put on.

The *Imperfect* is formed by prefixing or suffixing *via* to an *Imperfect* base. Thus, *ze via dal-am* or *ze dal-am via* means 'I was giving.'

The *Past Tense* is formed from a past base as in other Ghalchah dialects.

Moreover, as in them, separable pronominal terminations can be added. When the subject of a transitive verb is a pronoun it is either in the nominative case, or in the oblique form.

Examples of this tense are as follows:—

*First Person Singular*,—*ze* or *men zhi-em*, I did beat; *yi-ker-um*, I did; *aver-em*, I brought; *shi-am*, I went, I became.

*First Person Plural*,—*mākh zhi-am*, we did beat.

*Second Person Singular*,—*to zhi-et*, thou didst beat; *aghay-ai*, thou camest; *aver-et*, thou didst bring; *sht-et*, thou saidst; *li-et*, thou gavest.

*Second Person Plural*,—*māf zhi-af*, you did beat.

*Third Person Singular*,—*shōi*, he went, he became; *shta*, he said; *boghd*, he divided; *yi-ker* or *ker*, he made; *guvd*, he burnt; *ushev*, he called; *lishk*, he saw; *negher*, he emerged; *aver*, he brought.

Other forms are:—

(1) *wa zhi-a*, he did beat; *li-a*, he gave; *pist-a*, he asked; *jeft-a*, he ordered.

(2) *khuzd-ai*, he sent; *wushk-ai*, he arose; *agh-ai*, he came.

(3) *fkhat-e*, he agreed.

*Third Person Plural*,—*wai* or *waf zhi-at*, they did beat; *gherevd-at*, they commenced or took.

There is no trace of any example of a special Perfect Base in the specimens. I am informed that the Perfect Tense is not used in Munjānī, the Past being used instead.

The only example of a *Pluperfect* is *ze zhi-em via* or *ze via zhi-em*, I had beaten.

*Past Conditionals* appear to be *khūri-am-wa*, we would have eaten; and *yi-keri-am-wa*, we would have made (merriment).

<sup>1</sup> *Th* as in *think*.

[ No. 8.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## GHALCHAH SUB-GROUP.

## MUNJĀNĪ OR MUNĠĪ.

## SPECIMEN I.

*(Khan Sahib Abdul Hakim Khan, 1898.)*

Yu mērakan lu pūr-e vi-at. Zha-waf mālen kamder pūr ne  
 One man's two sons were. From-them among younger son to  
 tāt-an shta, 'ē tāt, zhe khai māl nā-men issa dal.' Wo we-khai  
 father said, 'O father, from own property to-me share give.' He his-own  
 daulat ne khai pūraf boghd lia. Chēd mīls gi-ashk kamder pūr  
 wealth to own sons divided gave. Some days passed younger son  
 we-khai māl pā jam'-ker yu lerā mulk rawāna-shoi, wura  
 his-own property all collected (to)-one distant country started, there  
 lēv arg yi-ker, we-khai daulat pā barbād-lia. Wa-gā-ki zhawan hechko  
 bad deeds did, his-own property all lost. When of-him anything  
 chūzai dau mulk qaāri shoi. Wo dar mānda shoi.  
 not-remained in-that country famine became. He in want became.  
 Skāpir-ne-yu daulatdār niāst. Wo mēra wem khuzdai de khai zakhmaf  
 With-one wealthy-man sat. That man him sent in own fields  
 we-khūgaf charā-dal. Ma ida dem awas via ki,  
 swine with-order-to-graze. This boy in-this longing was that,  
 'zhau-ki khug-e kharat zhau sabūstaf we-khai yiler baravum,'  
 'from-whatever swine eat from-those husks my-own stomach I-might-fill,'  
 zhau-daran na-wan kedēvā hech-ko che-lia. Dau-wakht ūshyār-shoi  
 because to-him anyone anything not-gave. Then to-senses-came  
 ne-khai jān-an shta, 'yed yatīm-e de men tāt kei nagh  
 to-own self said, 'so-many hired-servants in my father's house food  
 kharat zhawaf bēsh wuzi-e, ze zha-wushi-an ne-murawan-shiam.  
 eat of-them spare remains-to-them, I from-hunger am-about-to-die.  
 Wushkim ayim skāpir-ne-tāt-an zhā-im, "ē tāt, ze skāpir-  
 I-will-rise I-will-go before-father I-will-say, "O father, I before-  
 ne-Khudāi-an skāpir-ne-to sharminda shi-am; ze lāyiq che-sham  
 God before-thee ashamed have-become; I fit not-am

ne-to-pūr. We-men yu yatim skâpir-ne-khai-an lâken.”  
 for-thy-son. Me one hired-servant (like) before-thyself keep.”

Wushk-ai, shoï skâpir-ne-tât-an. Tât wuzher ki pūr-ish zhe lera  
 He-rose, went before-father. Father saw that his-son from distance  
 aghai. Wezel ne-pūr-an guvd, ghezda-shoï, we-läst der-ye del-tshli, khai  
 came. His-heart for-son burnt, running-went, hand threw round-neck, own  
 pur bahai. Pūr ne-tât-an shta, ‘â tât, ze skâpir-ne-Khudai-an skâpir-  
 son kissed. Son to-father said, ‘O father, I before-God before-  
 ne-to sharminda shi-am; ze zhim-an-ba’d lâyi q che-sham ne-to-pūr.’  
 thee ashamed have-become; I after-this fit not-am for-thy-son.’

Tât-ish ne-khai naukaraf shta, ‘ghash-e zhegh avare ne-man aghdave;  
 His-father to-own servants said, ‘good clothes bring to-him put-on;  
 yu pargushke de ugushke-ish derâ-e; yu kafshike de pahlaf-ish aghdave.  
 one ring on his-finger put-on; one shoes on his-feet put-on.

Wa-gâ naghñ kharam, wa-gâ wâlui yi-kenam. We-men pūr  
 Then food we-will-eat, then merriment we-will-make. My son  
 muri via, wos zinda shoï; gip-shi-via wos per-viam.’ Waf  
 dead was, now alive became; lost-become-was now we-have-found-him.’ They  
 khushi gherevdat.

merriment commenced-making (lit. took).

Ster pūr-ish dau mahal de zakhmaf via. Zhe wur aghai;  
 Elder son-of-him at-that time in fields was. From there came;  
 ne-kei-an nazdik shoï; ki sâz ibia de ghū-ish zhia. We-yu  
 to-house near came; that music dancing in his-ears struck. One

naukar ushêvd, zha-wan pist-a, ‘mo shtë sâz shtë ibi-a?’ Wo shta  
 servant called, of-him enquired, ‘this what music what dancing?’ He said  
 ki, ‘wera-it aghai tât-it wao sihat lishk, wâlu dil.’ Wo  
 that, ‘thy-brother came thy-father him well saw, feast is-giving.’ He

khafa shoï, ne-kei-an shia che-fkhat-e. Tât negher de-bêrûn,  
 annoyed became, to-house going not-agreed. Father emerged outside,

na-wan dilâsa-yi-ker. Wo ne-tât-an shta, ‘mala wuzhar, miad sâl ne-to  
 to-him entreated. He to-father said, ‘here look, so-many years to-thee

khizmat yi-kerum; hech-kella we-to rai de tâ che zhi-em;  
 service I-did; any-time thy word on ground not I-threw;

miad gâ khizmat yi-kerum, to hech-kella yu chan nâ-men  
 so-much time service I-did, thou any-time one kid to-me

che-li-et, ki qati zhe-khai dūstaf yu-jai niaste  
 not-gavest, that with own friends in-one-place having-sat

khūri-am-wa, khushi yi-keri-am-wa. Wos ki mo pūr-it  
 we-would-have-eaten, merriment we-would-have-made. Now that this thy-son

aghai kedêva-ki we-to daulat qati zhe-kanchaniaf barbâd-lia, to  
 came who thy wealth with prostitutes lost, thou

zhau-daran mehmāni liet. Tāt ne-wan shta, 'ē pūr, to de-pā-wakht  
*for-his-sake feast gavest.* Father to-him said, 'O son, thou all-time  
 qati zhe-men astai, shtē-wa-ki zhe-men ast, ta-kān. Na-mākh khushi  
*with me art, whatever of-me is, thine-is.* To-us merriment  
 yi-kera lāzim via, skau-ki mo to werāi muri via, wos zinda  
*making necessary was, because this thy brother dead was, now alive*  
shoī; gip-shi-via wos per-viam.  
*became; lost-become-was now we-have-found-him.*



[No. 9.]

## ERANIAN FAMILY.

## EASTERN GROUP.

GHALCHAH SUB-GROUP.

## MUNJĀNĪ OR MUNĠĪ.

## SPECIMEN II.

*(Khan Sahib Abdul Hakim Khan, 1898.)*

Naushēr-wān-i-‘ādil yu mils waina negher. De pādā yu  
*Naushēr-wān-the-just one day for-hunting went-out. On road one*  
 ghash e bāgh lishk. Bāghbān we pādshāh ki lishk, be-dawāi zhe  
*good he garden saw. Gardener he the-king that saw, went-running from*  
 bāgh-an. Lu anār aver. Zhe yu anār pādshāh jefta  
*garden. Two pomegranates brought. From one pomegranate king ordered*  
 ki sharbat yi-kunē, we-yu lia ne wazīr-an. Zhe yu  
*that sherbet make, the-other (pomegranate) gave to wazir. From one*  
 anār sharbat de jām pur shoī, wem shemda o shoī. Pādshāh  
*pomegranate sherbet in cup full became, it drank and went. King*  
 awana aghai piau pādā. We-bāgh lishk. De khai zel shta ki,  
*again came same way. That-garden saw. In own heart said that,*  
 ‘wem ghervem.’ De bāgh levar resi zegherge via. Ne  
*‘this (garden) I-will-take.’ At garden’s gate reached thirsty was. To*  
 bāghbān jefta ki, ‘āi anār avar; nā-men yu jām sharbat  
*gardener ordered that, ‘go pomegranate bring; to-me one cup sherbet*  
 yi-ken.’ Bāghbān chfur anār aver; zhe-maf sharbat yi-ker.  
*make.’ Gardener four pomegranates brought; from-these sherbet made.*  
 Jām pur che shoī pādshāh khashm-ker. ‘Zhou anār chi  
*Cup full not became king became-angry. ‘From-those pomegranates why*  
 che-averet, zhe yu-ga yu jām pur shoī? Zhem chfūraf  
*did-you-not-bring, from one-only one cup full became? From-these four*  
 yu jām pur che shoī.’ Bāghbān shta, ki, ‘pīra ki aghayai  
*one cup full not became.’ Gardener said, that, ‘first-time that you-came*  
 ze zhāem we-to fēl nēk via. Wos ki aghayai we-to niat  
*I say your intention good was. Now that you-came your intention*  
 qalb shoī. Dau-vēr o dem-vēr pā anār. zhe yu shakh-a  
*bad became. That-time and this-time all pomegranates from one branch*

aver-em. Mohrg zhe to niat-an shoī. Pādshāh f~~k~~hat-e, shta,  
*I-brought. This-matter from your intention happened.' King agreed, said,*  
 'māy-an shtet. Ābādi-e wulāat zhe fēl-i-nēk-i-pādshāh.'  
*'true you-have-said. Prosperity-of country from good-intentions-of-king (is).'*  
 Ne bāghbān werga lia o shoī.  
*To gardener presents gave and went.*

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## NUMERALS.

Yu lu or le sheraī chfūr pānj ākhshe avde āshkie nau dah wīst.  
*One two three four five six seven eight nine ten twenty.*  
 The rest of the numerals are the same as in Persian.

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### YÜDGHĀ OR LEOTKU-I-WĀR.

This language is said to be called Yidghā or Yudghā by those who speak it, and Leot-kuh-i-wār (sometimes mis-written Lutkho-i-wār) by Chitrālīs. It is spoken in the upper part of the Lutkho (correctly Leotkuh) Valley. Its true name is probably Yūdghā.

Regarding it, Biddulph (*Tribes of the Hindoo Koosh*, p. 155), says: 'The Yidghāh language spoken in the upper part of the Ludkhō Valley, is simply a dialect of the Munjan language, which, I believe, has never yet been published. Its grammatical construction is identical with that of the Ghalchah languages . . . Like those, the Yidghāh differs from the Dard languages in its frequent use of the letter *v*, and in having only one tense to express both the present and the future.'

#### AUTHORITIES—

BIDDULPH, Colonel J.,—*Tribes of the Hindoo Koosh*, Calcutta, 1880, pp. 155 and ff. A Grammar and Vocabulary, in Appendix J.

TOMASCHKE, Prof. W.,—*Centralasiatische Studien. II. Die Pamir Dialekte*. Vienna, *Sitzungsberichte der philosophischen-historischen Classe der kaiserlichen Akademie der Wissenschaften*. Vol. xcvi, 1880, pp. 735 and ff. The article contains a few brief remarks on the language.

TOMASCHKE, Prof. W.,—*Yidghah, ein beachtenswerther Iranischer Dialekt. Beiträge zur Kunde der indogermanischen Sprachen*, Vol. vii (1883), pp. 195 and ff.

GEIGER, W.,—*Grundriss der iranischen Philologie*, Vol. I, Pt. II, pp. 287 and ff., Strassburg, 1898. Here begins Prof. Geiger's article on 'Kleinere Dialekte und Dialektgruppen.' In this there is a little about Yūdghā.

The following Grammar is taken from Biddulph:—

# LEOTKUH-I-WĀR OR YÜDGHĀ GRAMMAR.

## I.—PRONUNCIATION—

Pronounce *ā* as *a* in *have*; *e* as in the French *était*; *o* as the first *o* in *promote*.  
*zh* and *kh* are interchangeable. Thus, *mish* or *mīkh*, a day.

## II.—NOUNS—

		Pronominal suffixes, used with the—	
Nom.	Sing.	Present Tense.	
		Sing.	Plur.
Nom. <i>kyē</i>			
Gen. <i>kyē</i> , of a house			
Dat. <i>na kyē-en</i> , to a house			
Acc. <i>kyē</i> , a house			
Abl. <i>ze kyē-en</i>			

## III.—PRONOUNS—

	Nom.	Gen.	Dat.	Acc.	Abl.
I	<i>zoh</i>	<i>man</i>	<i>na-man</i>	<i>va-man</i>	<i>ja-man</i>
We	<i>mākh</i>	<i>a-mākh</i>	<i>no-mākh</i>	<i>vo-mākh</i>	<i>ja-mākh</i>
Thou	<i>tū</i>	<i>toh</i>	<i>na-toh</i>	<i>vi-tōh</i>	<i>jī-toh</i>
You	<i>māf</i>	<i>a-māf</i>	<i>no-māf</i>	<i>vo-māf</i>	<i>ja-māf</i>
He, she, it	<i>yoh n.</i>	<i>aman</i>	<i>nu-man</i>	<i>vum</i>	<i>jū-man</i>
	<i>uoh d.</i>	<i>eyen</i>	<i>neyen</i>	<i>veh</i>	<i>jeyen</i>
They	<i>hūroh r.</i>	<i>awan</i>	<i>no-uan</i>	<i>vol</i>	<i>jō-uan</i>
	<i>yoh n.</i>	<i>amaf</i>	<i>numaf</i>	<i>vumuv</i>	<i>jumuv</i>
	<i>uoh d.</i>	<i>aygef</i>	<i>neygef</i>	<i>rev</i>	<i>jev</i>
	<i>hūroh r.</i>	<i>o-oh</i>	<i>no-oh</i>	<i>rev</i>	<i>jō-ov</i>

The letter *n* stands for *near*, *d* for *distant*, *r* for *remote*. There are no distinctions of gender.

## IV.—VERBS—

### Auxiliary Verbs—

(a) *Asāh*, to be.

*Present*. I am, etc., *āstet*, for all persons and both numbers.

*Past*. I was, etc.

Sing.  
1. *bī-m*  
2. *bī-t*  
3. *bīōh*

Plur.  
*bī-um*  
*bī-īf*  
*bī-it*

(b) *Sāzhāh*, to become.

*Pres.-Fut.*. I become, or shall become.

Sing.  
1. *shom*  
2. *shū-it*  
3. *shōf*  
*shōf*  
*shōf*  
Past, *bī-m*, etc.

### Regular Verbs.—

INFINITIVE. *zhākh*, to strike.  
PARTICIPLES. *Present*, *zhākh*, striking.  
*Past*, *zhākh*, having struck.

### INDICATIVE MOOD.

*Present-Future*. I strike or shall strike.

Sing.  
1. *dāham*  
2. *dāhe*  
3. *dāhe*

Plur.  
*dāham*  
*dāhaf*  
*dākat*

*Imperfect*. I was striking.

Sing.  
*zhā-er-stam*  
*zhā-tet*  
*zhā-er-stet*

*Past*. I struck.

Sing.  
1. *zhā-em*  
2. *zhā-t*  
3. *zhā-er*

Plur.  
*zhā-em*  
*zhā-ef*  
*zhā-et*

*Perfect*. I have struck.

Sing.  
*zhāgam*  
*zhāget*  
*zhā*

Plur.  
*zhāgam*  
*zhāgef*  
*zhā-c*

*Pluperfect*. I had struck.

Sing.  
*zhāgam vīoh*  
*zhāga vīoh*  
*zhā vīoh*

Plur.  
*zhāgam vīoh*  
*zhāgef vīoh*  
*zhā vīoh*

### IMPERATIVE MOOD.

Sing.

strike thou, *dīhe*,  
let him, her, or it strike, *dīhe*.

Plur.

strike you, *dīhē*,  
let them strike, *dīhe*.

The Passive voice is formed by the use of the auxiliary verb *kāyākh*, to go; as *zhākh kāyākh*, to be struck.

The Interrogative is formed by adding *a* to the verb in all its forms.

Biddulph adds, 'NOTE.—The above does not exhaust all the forms of the verb, but they are the only ones of the correctness of which I could be sure.'

The following sentences are given by Biddulph :—

- |  |   |
|--|---|
| (1) What is your name ?                      | <i>Toh nām ches mīn ?</i>                           |
| (2) This is my brother.                      | <i>Moh man vrai mīn.</i>                            |
| (3) My brother has two good horses.          | <i>Man vraiy-en loh ghashe yasp-i āstet.</i>        |
| (4) His sword is better than mine.           | <i>Eyen kugor-en man kugor ghashe āstet.</i>        |
| (5) I want to go to my home.                 | <i>Na kyē-en kshīyah mans kshīāl āstet.</i>         |
| (6) How far is it from here ?                | <i>Ze moloh chemin lūroh āstet ?</i>                |
| (7) It is twenty days' journey.              | <i>Muntroh padoh wīstoh mīkh.</i>                   |
| (8) I told him that I could not come to-day. | <i>Man nowan ishtam zoh dūr agoyāh cho wīzīdam.</i> |
| (9) What do you want ?                       | <i>Natoh koyi raist<sup>1</sup> ?</i>               |
| (10) Why do you ask me this ?                | <i>Tū moh va-man chī pīstet.</i>                    |
| (11) I can run faster than he can.           | <i>Zoh eyen tīz ghazam.</i>                         |

The following specimens will be found to agree very fairly with the brief Grammar given above. The language is not a written one, and hence there are varieties of spelling, e.g. *e* is often substituted for *a*, as in *men*, my, for *man*. Again, in *mēsh*, a day, *ē* is substituted for *ī*.

The following are the principal grammatical forms found in the Specimens and List of Words :—

#### I.—NOUNS.

*Tat*, a father,—

	Sing.	Plur.
Nom.	<i>tat.</i>	<i>tat-e.</i>
Gen.	<i>tat.</i> <i>wa tat.</i> <i>zhe tat-n (wa).</i>	<i>wa tat.</i> <i>zhe tat-ef (wa).</i>
Dat.	<i>ne tat-n.</i>	<i>no tat-ef.</i>
Abl. (from)	<i>zhe tat-n.</i>	<i>zhe tat-ef.</i>

*Loghda*, a daughter,—

	Sing.	Plur.
Nom.	<i>loghda.</i>	<i>loghd-e.</i>
Gen.	<i>zhe loghda (wa).</i>	<i>zhe loghd-ef (wa).</i>
Dat.	<i>na loghda.</i>	<i>no loghd-ef.</i>
Abl.	<i>zhe loghda.</i>	<i>zhe loghd-ef.</i>

Other instances of the Oblique form Singular are,—

Nom.

*marā*, a man.

*marak-en.*

*kemder*, younger.

*kemder-en.*

*mulk*, a country.

*mulk-en.*

<sup>1</sup> A corruption of *rai āstet*.

Nom.	
<i>māl</i> , property.	<i>māl-en</i> .
<i>pūr</i> , a son.	<i>pūr-en</i> .
<i>derakht</i> , a tree.	<i>derakht-en</i> .
<i>dokandar</i> , a shopkeeper.	<i>dokandar-en</i> , and others.
<i>mer</i> , a man.	<i>mer-an</i> .
<i>yasp</i> , a horse.	<i>yasp-an</i> .

Other instances of the **Nominative Plural** are,—

Nom. Sing.	Nom. Plur.
<i>mer</i> , a man.	<i>mer</i> .
<i>ādam</i> , a man.	<i>ādam</i> .
<i>pūr</i> , a son.	<i>pūr-e</i> .
<i>pela</i> , a foot.	<i>pal-e</i> .
<i>zhinko</i> , a woman.	<i>zhink-e</i> .
<i>zakhmō</i> , a field.	<i>zakhm-e</i> .

Other instances of the **Oblique Plural**, which sometimes seems to be used in the sense of the Nominative, are,—

Nom. Sing.	Obl. Plur.
<i>ādam</i> , a man.	<i>ādam-ef</i> .
<i>yasp</i> , a horse.	<i>yasp-ef</i> .
<i>mayegho</i> , a mare.	<i>mayegh-ef</i> .
<i>keragh</i> , a bull.	<i>keragh-ef</i> .
<i>ghavo</i> , a cow.	<i>ghav-ef</i> .
<i>ghalf</i> , a dog.	<i>ghalv-ef</i> .
<i>matsia</i> , a bitch.	<i>matsi-ef</i> .
<i>khūk</i> , a pig.	<i>khūk-ef</i> .
<i>zakhmō</i> , a field.	<i>zakhm-ef</i> .
<i>kanchanī</i> , a harlot.	<i>kanchanī-ef</i> .

The following plural oblique forms also occur, besides those mentioned below; *segh-af*, stripes; *rupaia-gh-af*, rupees (accusative plural); *peles-ef*, ropes.

The **Nominative** sometimes ends in *en*. In every such instance, it precedes a transitive verb in the past tense. It is therefore, in these instances, really the case of the Agent. Thus, *kemder-en*, the younger (son collected); *wo marak-en*, that man (sent); *tat-n*, the father (saw, said); in one instance, *e* is added, in *pūr-e ne tat-n shō*, the son said to the father.

The **Genitive** is, correctly, the same as the nominative, e.g. *men tat daulat*, (of) my father's wealth. The preposition *de* governs the Genitive. Thus, *de fakhm*, in sense; *de man tat daulat*, in my father's wealth; *de wakht*, at the time; *de khwē zakhmō*, in his own field; *de kcho*, outside.

The following are examples of the **Dative**; *marak-en*, to a man (dative of possession); *ne ta-n*, to the father; *no lūr mulk-en*, to a far country; *no laway-an*, for keeping; *na Khuday-en*, to God; *no dram-en*, to inside.

In the plural we have no *khūk-ef*, for swine.

The following are examples of the **Ablative**; *zhe khwē māl-en*, from own property; *zhe wushi*, from hunger; *zhe lūre-ghen*, from a distance; *zhe drubda-en*, from (caused by) dancing. So *lo quwatīn-en*, with a wealthy man; *lo khwē jān-en*, with his own self.

In the Plural, we have *zhe khūk-ef*, from swine; *zhe fagik-ef*, from (caused by) singings. Again, *lo yārān*, with friends; *lo kanchanī-ef*, with harlots.

## II.—PRONOUNS.

The following forms occur:—

**First Person**,—*zo*, I; *men*, *wa-men*, my; *na-men*, to me; *wa-men*, me; *la-men*, with me; *makh*, we, us; *wa-makh*, *a-makh*, of us, our.

**Second Person**,—*to*, thou; *ta*, *wa-ta*, thy, thine; *na-to*, to thee; *maf*, ye, you; *wa-maf*, *a-maf*, of you, your.

**Third Person**,—*wo*, he; Agent case, *won*; *won*, *a-wen*, of him, his; *no-wen*, to him, to his; *wau*, him, that; *ni-men*, to this person, to his; *woi*, they; *wof*, *a-wef*, of them, their; *zhe-wef*, from them; *de-waf-mal-en*, between them. Adjectival are *mo*, *wem*, this, and *wo*, *wau*, that; *dau*, in that (country).

The **Reflexive Pronoun** is *khwē*, as in *wo-khwē*, his own; *de khwē zakhmo*, in his own field; *zhe khwē māl-en*, from (your) own property; *lo khwē jān-en*, with his own self.

The **Relative Pronoun** is *koi-wek*, who. I do not know if the word *perwim*, I have found him, contains any pronominal form.

'Who' is *kedi*; 'what' is *chi*. *Ta chis nam*, what is your name.

## III.—VERBS.

### A.—Auxiliary Verbs and Verbs Substantive.

(a) **Present**,—*astet*, for all persons, and both numbers; *we-kostet*, (whatever) there is.

(b) **Past**, I was, etc.,—

Sing.	Plur.
(1) <i>viem</i> .	<i>viem</i> .
(2) <i>viet</i> .	<i>vief</i> .
(3) <i>vio</i> .	<i>viet</i> .

*shom*, I am become; *ch-shom*, I did not become; *shui*, he became, he went; *wushio shui*, a famine arose.

**Pluperfect**,—*shui vio*, he had become.

**Future**,—*zo oim*, I shall be or I shall go.

**Imperative**,—*oi*, be or go.

**Infinitive**,—*shuya*, to be.

**B. The Active Verb**.—The following forms occur:—

(1) **Present-Future**,—

I beat or I shall beat,—		I go or I shall go,—	
Sing.	Plur.	Sing.	Plur.
(1) <i>deham</i> .	<i>deham</i> .	<i>oim</i> .	<i>oim</i> .
(2) <i>dehe</i> .	<i>dehaf</i> .	<i>oi</i> .	<i>oef</i> .
(3) <i>dehe</i> .	<i>dehat</i> .	<i>yē</i> .	<i>oet</i> .



Other instances are,—

(1) *mrum*, I die; *zhibem*, I will arise; *gep-deham*, I will say; *kenem*, we will make. (2) *risia-bash*, falleth; *bu-shi*, becomes spare.

(2) *Imperative*,—1st Plur. *khorem*, let us eat; 2nd Sing. *deh*, beat; *wram*, keep; *aghdav*, put on; *drai*, put on; *tham*, come; *wojer*, look; *oi*, go; *khor*, eat; *nisha*, sit; *es*, come; *zhip*, stand; *mra*, die; *del*, give; *ghaza*, run; *ghurwa*, take; *trazh*, beat; *zoghwa*, walk.

(3) *Imperfect*,—I was beating, *deham-ste vio*.

(4) *Past*,—I beat, etc.,—

I went, I was, etc.,—

Sing.	Plur.	Sing.	Plur.
(1) <i>zhim</i> .	<i>zhiem</i> .	<i>shom</i> .	<i>shom</i> .
(2) <i>zhit</i> .	<i>zhief</i> .	<i>shuit</i> .	<i>shof</i> .
(3) <i>zhio</i> .	<i>zhiet</i> .	<i>shui</i> .	<i>shot</i> .

Other instances are,—

2nd Sing. *chi lit*, thou didst not give. The 3rd person singular has several forms, which may be grouped as follows:—

(a) *shio*, he said; *lio*, he gave; *gep-zhio*, he said; *pisto*, he enquired.

(b) *dizdo*, he collected; *gibavdo*, he lost; *bandavdo*, he ordered; *wushavdo*, he called; *letahevdo*, he entreated.

(c) *lishch*, he saw; *gurd*, it burnt; *deft*, he embraced; *goft*, he kissed; *chi ker*, he did not make.

(d) *khuzdai*, he sent; *aghwai*, he came. (These agree with *Wakhī*.)

A specimen of the third person plural is *zhet kra*, they began to do.

(5) *Perfect*,—*zhighem*, I have beaten. I am not sure if the following are examples of the Past or of the Perfect tense;—*perwim*, I have found him; *krem*, I have done.

(6) *Pluperfect*,—*zhighem vio*, I had beaten; *shui vio*, he had become.

(7) The following appear to be instances of a **Past Conditional**;—*khurghum*, would have eaten; *barghum-va*, I would have been satisfied; *khushānī kerghem-va*, I would have made. The form *dil-vieste*, (no one) used to give, appears to be a **Habitual Past**.

The following are **Conjunctive Participles**,—*baghd*, having divided; *ker*, having done; *khuret* (?), having eaten; *khen* (?), having made; *zhibi*, having arisen; *awer*, having brought; and *noghor*, having emerged.

As a **Past Participle**, we can quote *ghezda*, running. **Verbal Nouns** are *zhia*, to beat; *kra*, doing; *shuya*, to go, to become, becoming; *no laway-an*, for keeping; *de aghwaia*, on coming; and *zhe drubda-en*, from (caused by) dancing.

The **Negative Participle** is *chi*.

[ No. 10.]

## ERANIAN FAMILY.

## EASTERN GROUP.

## GHALCHAH SUB-GROUP.

## YÜDGHĀ OR LEOTKUĤ-I-WĀR.

*(Khan Sahib Abdul Hakim Khan, 1897.)*

Yū marak-en loh pūre viet. Kemder pūr ne tat-n shō, 'ai tat,  
*One man's two sons were. Younger son to father said, 'O father,*  
 zhe khwē māl-en nā-men ki risiā-bash nā-men del.' Won wo-khwē māl  
*from own property to-me that falleth to-me give.' He his-own property*  
 de-waf-mal-en baghd lio. Yū cher mesh debāl kemder-en wo-khwē māl  
*between-them having-divided gave. A few days after younger his-own property*  
 dīzdo no lūr mulk-en shui wo-khwē māl bad-masti  
*having-collected to distant country went his-own property riotous-living*  
 ker gībavdo; kula-weka pāje kul ker dau-watan jahan  
*having-done lost; when all consume did-make in-that-country much*  
 nāshkel wushio shui. Wo shillakh shui. Wo shui lo quwatīn-en jift  
*bad famine became. He in-want became. He went with wealthy-man joined*  
 shui, wo marak-en wo mara khuzdai de khwē zakhmo  
*became, that man (wealthy-man) that man (poor-man) sent in own field*  
 no-khūk-ef no-laway-an won armān vio, zhe khūk-ef wauzai wopok-ef  
*swine to-keep he in-longing was, from swine spare husks*  
 ka khurghum barghum-wa. Koi no-wen chi dil-vieste.  
*that I-would-have-eaten satisfied-I-would-have-become. Anyone to-him not would-give.*  
 Thamus de-fakhm aghwai, lo khwē jān-en gep-zhio, 'chend mazdūrān de men  
*Then into-sense came, with own self said, 'how-many hired-servants on my*  
 tat daulat naghēn khuret zhe-wef bu-shi, zo zhe-wushi  
*father's wealth food having-eaten from-them spare-becomes, I from-hunger*  
 mrum. Zhibem, huroko tat oim, gep-deham, "ai tat, skapir na-to  
*am-dying. I-will-rise, near father will-go, will-say, "O father, before thee*  
 na-Khuday-en sharmanda shom. Zo lāyiq pūr na-to ch-shom  
*to-God ashamed I-became. I fit son to-thee did-not-become*  
 wa-men alekowa mazdūr khen wrām." Zhibi huroko tat shui;  
*me like hired-servant having-made keep." Having-risen near father went;*  
 wo zhe lūre-ghen de-aghwaia tat-n wau lishch; won jān guvd; ghezda shui  
*he from distance coming father him saw; his heart burnt; running went*  
 treshēle geft; goft. Pūre ne tat-n shō, 'ai tat, zo skapir na-to  
*his-neck embraced; kissed. Son to father said, 'O father, I before thee*

na-Khuday-en sharmanda shom. Zo zhe-mālwo na-to lyiq pūr  
*to-God ashamed became. I henceforth to-thee fit son.*  
 ch-shom.' Tat-n wo-khwē shadarbāka bandavdo, 'ghashe zopec  
*did-not-become.' Father his-own servants ordered, 'good clothes*  
 awer ni-men aghdav; yū porgushchu ni-men dogushchu drai; kafshke  
*having-brought to-him put-on; one ring to-his finger put-on; shoes*  
 ni-men de-pale aghdav; tham, neghen khorem; khushānī kenem;  
*to-his feet put-on; come, food we-would-eat; merriment we-will-make;*  
 men pūr mur vio, zinda shui; gip shui-vio, perwim.' Wof  
*my son dead was, alive became; lost had-become, I-have-found-him.' They*  
 zhet de-khushānī kra.  
*commenced merriment doing.*

Won khushche pūr de-wakht de-khwē zakhmo vio. Zhe-zakhmo  
*His elder son at-that-time in-own field was. From-field*  
 aghwai, ne kei-en<sup>1</sup> nezdik aghwai zhe-fagik-ef zhe-drubda-en hawāz no-wen  
*came, to house near having-come of-singings of-dancing sound to-his*  
 doghū zhio. Wo yū shadar wushavdo pisto, 'ye chismin fagik-  
*ears struck. He one servant called enquired, 'they what songs-*  
 i-zhet duruwet?' won gep-zhio, 'ta wrai aghwai, ta tat-n  
*are-saying (and) dancing?' he said, 'thy brother came, thy father*  
 pe-won-dir neghen lio.' Wo khafa shui, no dram-en shuya rai chi ker.  
*for-his-sake food gave.' He annoyed became, to inside going wish not did-make.*  
 Tat de-kcho noghor wau letahevdo; won na tat-n juwāb lio, 'molo  
*Father outside emerging him entreated; he to father answer gave, 'here*  
 wojer, mind sāl na-to khizmat krem, hech kelau ta hukm dir  
*look, so-many years to-thy service I-have-done, any time thy order otherwise*  
 chi krem. Mind khizmat krem, to hech kelau yū chen nā-men  
*not I-have-done. So-much service I-have-done, thou any time one kid to-me*  
 chi lit, ki lo khwē yārān yū-jē khurghum, khushānī  
*not didst-give, that with own friends together I-would-have-eaten, merriment*  
 kerghem-va. Kulu-weka mo ta pūr aghwai, koi-wek wa-ta daulat lo  
*I-would-have-made. When this thy son came, who thy wealth with*  
 kanchanī-ef gibavdo, to pe-won-dir neghen lit.' Tat-n no-wen shōto, 'ai  
*prostitutes lost, thou for-his-sake food didst-give.' Father to-him said, 'O*  
 pūr, to mudām la-men astet. Men chis we-kostet, ta. Makh khushānī  
*son, thou always with-me art. My whatever there-is, thine (is). To-us merriment*  
 kra munāsib vio, chis-sabab mo ta wrai mur vio, awen zinda shui;  
*doing becoming was, because this thy brother dead was, again alive became;*  
 gip shui-vio, awen perwim.'  
*lost had-become, again I-have-found-him.'*

<sup>1</sup> Biddulph, na kyē-en.

## NUMERALS.

Yū loh shuroi chshīr panj ukhsho avdō ashcho nov los los-yū los-u-lon  
*One two three four five six seven eight nine ten eleven twelve*  
 los-i-shuroi los-e-chshīr los-a-panj los-u-ukhsho los-i-avdo los-i-ashcho los-u-nov  
*thirteen fourteen fifteen sixteen seventeen eighteen nineteen*  
 wisto yū-wist-o-los lu-wist lu-wist-o-los shuro-wist shuro-wist-o-los chshīr-wist  
*twenty thirty forty fifty sixty seventy eighty*  
chshīr-wist-o-los shor or panj-wist.  
*ninety hundred.*

Biddulph has, five, *pānsh*; six, *ūkshoh*; eight, *ashchor*; nine, *no*; ten, *lass*; twenty, *wistoh*; twenty-one, *wist-yū*.

**BADAKHSHĪ.**

The following specimens are given in order to round off the account of the Ghalchah languages. They are in Badakhshī, or the language of Badakhshān. The inhabitants of Badakhshān are by nationality Ghalchahs. They live immediately to the west of Wakhān and Shighnān. They have, however, abandoned their own Ghalchah language, and now speak, and have done so for the last few centuries, a form of Persian, differing merely in pronunciation and in a few local peculiarities from the speech of Ērān. This will be observed from the two following specimens. As Persian is so well known, it is unnecessary to give a detailed account of the language used in them, which is that used by the Fārsi-wān tribe. It may be mentioned that the Persian spoken in Afghanistan closely resembles Badakhshī.

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[ No. I.]

## ERANIAN FAMILY.

## PERSIAN GROUP.

BADA~~KH~~SHĪ.

## SPECIMEN I.

*(Khan Sahib Abdul Hakim Khan, 1898.)*

Yak ādam do bacha dāsht-ast. Az miāna-e un-ā bacha-e khurd ba  
*One man two sons had. From among them son younger to*  
 padar guft, 'āi padar, har-chi ki az māl-e to bakhsh-e mā-st, ba  
*father said, 'O father, whatever that from property-of thee share mine-is, to*  
 ma bitēh.' Ō māl-ā-ra bakhsh-kad, ba un-ā dād. Kam wakht pas bacha-e  
*me give.' He properties divided, to them gave. Little time after son*  
khurd hamu māl-ā hama girifta, ba mulk-e dūr safar kad.  
*younger those properties all having-taken to a-country distant journey did.*  
 Ba hamu jā rafta, māl-ā-e khud-a ba bē-bāki hama barbād-kad.  
*At that place having-gone, properties-of himself in debauchery all lost.*  
 Chi-wakhtē-ki hama-ra kharj-kad, ba hamu mulk bisyār gushnagi shud, amu  
*When all consumed, in that country much famine became, that*  
 ādam muhtāj shud. Amu mulk-na pēsh-e yak raīs raft; amu ādam ũ-na ba  
*man in-want became. That country-in before one wealthy-man went; that man him in*  
 zamīn-e khud khūk-ā-ra charān-dani rawān-kad. Arman-e ũ būd ki az amu  
*lands-of himself swine grazing-for sent. Longing-of him was that from those*  
 sa-bōst-a ki khūk-ā mē-khurd, shikam-e khud-a pur mē-kad. Kas ba ũ  
*husks that swine ate, stomach-of himself full would-have-made. Anyone to him*  
 na mē-dād. Pasān ba hūsh ā-mada guft, 'Az padar-e ma chi-qadar  
*not would-give. Afterwards in senses having-come said, 'From father-of me how-many*  
 yatīm-ā-ra mān bisyār ast, ma az gushnagi mē-murum. Ma khēsta ba  
*hired-servants-to food much is, I from hunger am-dying. I having-risen to*  
 pēsh-e padar-am mē-rum, ba ũ mē-gom, "āi padar, ma ba pēsh-e Khudā wa ba pēsh-e  
*before my-father will-go, to him I-will-say, "O father, I to before God and to before*  
 to gunā kadam, hami wakht munāsib nēst ki bāz shumā mara bacha guftan.  
*thee sin did, this time becoming is-not that again you to-me son should-call.*  
 Ma-ra yak-e az yatīm-ā-e khudet budān." Khēsta ba pēsh-e padar-e  
*Me one from hired-servants-of thine consider."* Khēsta ba pēsh-e padar-e  
khud me-rawa. Ō dūr būd-as, ki ũ-na dīda jān-e padar sokht. Dawīda  
*himself goes. He distant was, that him having-seen life-of father burnt. Running*  
 raft, ba-gardan-e ũ dast andākht, bisyār macha-kad. Bacha ba padar guft, 'āi padar,  
*went, round-neck-of his hand placed, much kissed. Son to father said, 'O father,*  
 ma ba pēsh-e Khudā o ba pēsh-e shumā gunā kadam; āl-e ma lāyiq nēstem  
*I to before God and to before you sin did; now I fit am-not*

ki bāz shumā ma-ra bacha guftan.' Padar ba naukar-ā-e khud farmūd  
*that again you to-me son should-call.' Father to servants-of himself ordered*  
 ki, 'libās-ā-e khūb ā-wurda ba i bu-poshānēd, ba panja-e i chilik  
*that, 'clothes good having-brought to this (person) put-on, to finger his ring*  
*bindāzēd, ba pāi kaush bu-poshānēd, wa nān bu-khurēd o khushwakhti*  
*put-on, to feet shoes put-on, and food eat and merriment*  
*bu-kunēd ; chi-ba-ki i bacha-e ma murda shuda būd, āl-e zinda shud ; gum*  
*make ; because this son-of mine dead become was, now alive became ; lost*  
*shuda būd, āl-e yāft shud. Pasān ba khushwakhti mashghūl shudand.*  
*become was, now found became. Afterwards in merrymaking engaged they-became.*

Bacha-e kalān-e ũ ba-miān-e zamīn bud-ast. Amu-wakhte-ki ba khāna qarīb  
*Son elder-of him in fields was. When to house near*  
*shud, hāwāz-e bait-guftan rakhsīdan ba gūsh-e ũ rasīd. Pasān yak*  
*became, sound-of singing dancing to ears-of him reached. Afterwards (he) one*  
*naukar-a faryād-kad, wa pursīd ki, 'chist i ?' Ūna ba ũ guft ki,*  
*servant called, and asked that, 'what-is this ?' He to him said that,*  
*'birādar-e to ā-mada-as, padar-e shumā bisyār nān kada-as,*  
*'brother-of thee hath-come, father-of you much food hath-made,*  
*ba-ami-sabab-ki bacha-e khud sihat yāft.' Ū bisyār khafa shud na khāst*  
*because son-of himself well found.' He much annoyed became not wished*  
*ba darūn raftan. Padar-ash bērūn bar-ā-mada ũ-na faryād-kad. A-mu ba*  
*to inside to-go. Father-his outside having-emerged him entreated. He to*  
*padar da jawāb guft, 'bibī, ki ami-qadar sāl ma khidmat-e tu-ra mē-*  
*father in answer said, 'see, that these-so-many years I service-of thee have-*  
*kēnēm ; hech-wakht az gap-e to ghair na shuda-astum. To yak*  
*been-doing ; any-time from word-of thee averse not I-have-become. Thou one*  
*wakht yak buzghāla ba ma na dādi, ki qat-e dost-ā-e khud khurda*  
*time one kid to me not gave, that with friends-of myself having-eaten*  
*khushwakhti mē-kadēm. Har-wakht i bacha-e shumā ki ā-mad, ki*  
*merriment we-would-have-made. When this son-of you that came, that*  
*māl-ā-e shumā ba kanchani-bāzi hama gum-kad-as, shumā bā-ist-e ũ*  
*properties-of you in prostitute-keeping all has-lost, you for-sake-of him*  
*bisyār nān dādi.' Ū ba ũ guft, 'āi bacha, to dawām qat-e ma asti, har-chi-ki*  
*much food gave.' He to him said, 'O son, thou always with me art, whatever-that*  
*az mās, az tūs ; ammā khushwakhti kadan, khushwakht shudan lāzim būd,*  
*of me-is of thee-is ; but merriment doing, merry becoming necessary was,*  
*ba-ami sabab ki i birādar-e to murda shuda būd, bāz zinda shud ;*  
*for-this reason that this brother-of thee dead become was, again alive became ;*  
*gum shuda būd, bāz yāft shud.'*  
*lost become was, again found became.'*



[ No. 2. ]

## ERANIAN FAMILY.

## PERSIAN GROUP.

BADA~~KH~~SHĪ.

## SPECIMEN II.

(Khan Sahib Abdul Hakim Khan, 1898.)

Wakht-ē yak Shā-e Darwāz-i Sikandar Khān nām az Rāgh-e  
*At-a-time one king-of Darwāz Sikandar Khan by-name from Rāgh-of*  
 Badakhshān bar-āmād. Paltan-āi-Aughāni-ra jang-kada zad. Az-ū jā  
*Badakhshān came-out. Afghan-regiments having-fought (he) beat. From-that place*  
 āmad ba-bālā-e Badakhshān. Khud-e-ū ba khai-ma mē-shisht,  
*came to-invade Badakhshān. He-himself in tent used-to-sit.*  
 mardum-e-rayat-a me-farmūd, 'qat-e paltan muqadima kuned.' Rayat  
*subjects used-to-order, 'against troops fighting do.' Subjects*  
 muqadima-ra mē-kadan. Pas mē-gurēkhtan. Bāz khud-e-ū, yak  
*fighting used-to-do. Afterwards used-to-run-away. Again he-himself, one*  
 nafar, mē-barāmad, muqadima mē-kad. Gōla ba jān-e ū mē-khurd  
*man, used-to-come-out, fighting used-to-do. Bullets on person-of him used-to-strike*  
 ō puchak mē-shud. Diga az mu-qadima ki pas-mē-gasht ba  
*and flat used-to-become. Again from fighting that he-returned at*  
 jā-e ki kamar wāz mē-kad, gōla-ha puchak-shuda az  
*a-place that loins (belt) open he-used-to-make, bullets flat-become from*  
 kamar-ish mē-ghaltid. Ākhir Badakhshān-a az dast-e Aughān  
*his-loins (belt) used-to-fall-down. At-last Badakhshān from hands-of Afghans*  
 girift. Bāz mardum-e Badakhshī-ra guft, 'qat-e mā kamar basta-kunēn,  
*(he) took. Then people-of Badakhshān-to (he) said, 'with me loins gird-up,*  
 tā Kābul-a bi-zanēm.' Bāz mardum-e Badakhshī bā ī  
*up-to Kābul we-might-strike (or take).' Then people-of Badakhshān with him*  
 bē-itibāri kadan, wa dādan Bādshā-e Bokhārā-ra. Bāz  
*untrustworthiness did, and gave (him-away) king-of Bokhārā-to. Then*  
 Bādshā-e Bokhārā ī-ra kusht. Ami-tur ādam-e dilāwar būd ki  
*king-of Bokhārā him-to killed. In-this-manner man brave (he) was that*  
 ashkar-a-e Bādshā-e Bokhārā-ra bisyar kharāb-kada-būd.  
*armies-of king-of Bokhārā much (he)-had-destroyed.*

STANDARD LIST OF WORDS AND SENTENCES IN THE  
GHALCHAH LANGUAGES.

# STANDARD LIST OF WORDS AND SENTENCES

English.	Wakhi <sup>1</sup>	Shighni <sup>1</sup>	Sarikoli <sup>1</sup>
1. One . . .	Iv, iv; i, i . . .	Yiv, yiv, i . . .	Īv, ī, ī . . .
2. Two . . .	Bāi, bā . . .	Duyōn, dho . . .	Dhā, dhān . . .
3. Three . . .	Trāi . . .	Ārai . . .	Arāi, arōi, haroi . . .
4. Four . . .	Tsebūr, tsabūr . . .	Tsavūr, tsavōr . . .	Tsavūr . . .
5. Five . . .	Panz . . .	Pinz, pinz . . .	Pinz . . .
6. Six . . .	Shādh . . .	Khāv, khāuskh . . .	Khel . . .
7. Seven . . .	Hāb . . .	Ūvd, wuvd . . .	Ūvd . . .
8. Eight . . .	Hat, hāt . . .	Wakht, waskht . . .	Wōkht, wōkht . . .
9. Nine . . .	Nau . . .	Nāv, nāo . . .	Nēv . . .
10. Ten . . .	Dhas . . .	Dis, dhis . . .	Dhēs . . .
11. Twenty . . .	Bist, wist . . .	Du-dis . . .	Wist, vist . . .
12. Fifty . . .	Bū-wist-a-dhas . . .	Pinz-dis . . .	Pinjū . . .
13. Hundred . . .	Sad, panz-wist . . .	Dis-disak . . .	Sad . . .
14. I . . .	Wuz . . .	Wuz . . .	Waz . . .
15. Of me . . .	Zhū . . .	Mo, mu . . .	Mu . . .
16. Mine . . .	Zhunon . . .	Mond, mund . . .	Mūian, mūyan . . .
17. We . . .	Sak . . .	Māsh, māsh . . .	Mash, mashan . . .
18. Of us . . .	Spā . . .	Māsh, māsh . . .	Masha, mashēfa . . .
19. Our . . .	Spatsen . . .	Māshand, māsh-end . . .	Mashan, mashēfan . . .
20. Thou . . .	Tu . . .	To, tu . . .	Tau, tao . . .
21. Of thee . . .	Ti . . .	To, tu . . .	Tā, tū . . .
22. Thine . . .	Tin . . .	Tond, tund . . .	Tāyan . . .
23. You . . .	Sāisht . . .	Tamā . . .	Tamaash . . .
24. Of you . . .	Sao, sav . . .	Tamā . . .	Tamaasha, tamaashēfa . . .
25. Your . . .	Saven, savan . . .	Tamānd . . .	Tamaashan, tamaashēfan . . .

<sup>1</sup> When two forms are given, the second is usually taken from Shaw.

# IN THE GHALCHAH LANGUAGES.

Zəbaki and Ishkashmī <sup>1</sup>	Munjāni.	Yūghā.	English.
Wok ( <i>Ish.</i> ) Wak, wok.	Yu . . . .	Yū or yu . . . .	1. One.
Dāv, dō ( <i>Ish.</i> ) Dau, dō.	Lu or le . . . .	Loh . . . .	2. Two.
Rāi, rā ( <i>Ish.</i> ) Rāi.	Shērai . . . .	Shuroi . . . .	3. Three.
Tsafūr ( <i>Ish.</i> ) Ts'fur.	Chfūr . . . .	Chahir . . . .	4. Four.
Pānz ( <i>Ish.</i> ) Pānz.	Pānj . . . .	Panj . . . .	5. Five.
Khal ( <i>Ish.</i> ) Khol.	Ākshē . . . .	Uksho . . . .	6. Six.
Ūvd ( <i>Ish.</i> ) Uvd.	Avde . . . .	Avdo . . . .	7. Seven.
Ōt ( <i>Ish.</i> ) Āt.	Ashkie . . . .	Ashcho . . . .	8. Eight.
Nao ( <i>Ish.</i> ) Naw.	Nau . . . .	Nov . . . .	9. Nine.
Dās ( <i>Ish.</i> ) Dah.	Dah . . . .	Los . . . .	10. Ten.
Wisht . . . .	Wist . . . .	Wisto . . . .	11. Twenty.
Panjāh . . . .	Panjāh . . . .	Lu-wist-o-los . . . .	12. Fifty.
Sad . . . .	Sad . . . .	Panj-wist or yū shor . . . .	13. Hundred.
Az ( <i>Ish.</i> ) Az.	Ze . . . .	Zo . . . .	14. I.
Men ( <i>Ish.</i> ) Mun.	Zhe-men . . . .	Wa-men . . . .	15. Of me.
Menen . . . .	Mo-kān . . . .	Men . . . .	16. Mine.
Mōkh . . . .	Mākh . . . .	Makh . . . .	17. We.
Mōch . . . .	Zhe-mākh . . . .	Wa-makh . . . .	18. Of us
Mōchen . . . .	A-mākh-kān . . . .	A-makh . . . .	19. Our.
Tō ( <i>Ish.</i> ) Tu.	To . . . .	To . . . .	20. Thou.
Tī ( <i>Ish.</i> ) Tu.	Zhe-to . . . .	Wa-ta . . . .	21. Of thee.
Tinen . . . .	To-kān . . . .	Ta . . . .	22. Thine.
Tōmōkh ( <i>Ish.</i> ) Tamukh.	Māf . . . .	Maf . . . .	23. You.
Tōmōkh . . . .	Zhe-māf . . . .	Wa-maf . . . .	24. Of you.
Tōmōkhen . . . .	A-māf-kān . . . .	A-maf . . . .	25. Your.

<sup>1</sup> There are only a few Ishkashmī words. These are indicated by the word '*Ish.*'

English.	Wakhi.	Shighni.	Sarikoli.
26. He . . . .	Ya, yao, yâ, haya, hayao .	Yu, yû . . . .	Yu, yû . . . .
27. Of him . . . .	Yao . . . .	We, wi . . . .	Wi, wi . . . .
28. His . . . .	Yaven . . . .	Wind . . . .	Wian . . . .
29. They . . . .	Yâisht, yâwîst, hayaoîst	Wâd, wâdh . . . .	Wâdh . . . .
30. Of them . . . .	Yav . . . .	Wev, wief . . . .	Wiafa, wiêfa . . . .
31. Their . . . .	Yaven . . . .	Wevand, wiefend . . . .	Wiafan, wiêfan . . . .
32. Hand . . . .	Dast, dhast . . . .	Dost, dhöst . . . .	Dhist, dhüst . . . .
33. Foot . . . .	Pâd, pûdh . . . .	Pâd, pâdh . . . .	Piyadh, pedh . . . .
34. Nose . . . .	Mis . . . .	Nêts, nêdz . . . .	Nats, nâz . . . .
35. Eye . . . .	Chezun, chözum . . . .	Tsem . . . .	Tsëiam, tsëm . . . .
36. Mouth . . . .	Ghash, ghâsh . . . .	Ghev, ghaiv . . . .	Ghâv, ghov . . . .
37. Tooth . . . .	Denduk, dündük . . . .	Dhendân . . . .	Dhandün, dhândân . . . .
38. Ear . . . .	Ghish . . . .	Ghüg, ghokh . . . .	Ghaul . . . .
39. Hair . . . .	Dræo (a single hair), shâfsh (plural).	Dâkhts, ghunj . . . .	Shâd, khâd . . . .
40. Head . . . .	Sâr . . . .	Kâl, kal . . . .	Kâl, kâl . . . .
41. Tongue . . . .	Zik . . . .	Zev, zêv . . . .	Ziv, ziv . . . .
42. Belly . . . .	Dâr, dar . . . .	Kich . . . .	Kêch . . . .
43. Back . . . .	Dam, madh, dâm . . . .	Dâm, mîd, dâm . . . .	Meîdth, chomj, dom . . . .
44. Iron . . . .	Ishn . . . .	Sepen, spîn . . . .	Spîn . . . .
45. Gold . . . .	Tillâ, tillâ . . . .	Tilla . . . .	Tillâ . . . .
46. Silver . . . .	Nukra . . . .	Nukra . . . .	Nukrâ . . . .
47. Father . . . .	Tat, tât . . . .	Dâd, ped . . . .	Pîd, atâ, tâ . . . .
48. Mother . . . .	Nân . . . .	Nân, mād . . . .	Anâ . . . .
49. Brother . . . .	Wrut, vrût . . . .	Werâd, werâ, vröd . . . .	Wrûd, vröd . . . .
50. Sister . . . .	Khûi . . . .	Yakh . . . .	Yakh . . . .
51. Man . . . .	Dâi, dhâi . . . .	Chârik, âdam, chorik . . . .	Ûdam, charain, churik, khalg.
52. Woman . . . .	Kend, könd . . . .	Ghenik . . . .	Aurat . . . .

Zōbaki and Ishkāshmi.	Munjāni.	Yūdghā.	English.
Ao . . . . . (Ish.) Wa.	Wo . . . . .	Wo . . . . .	26. He.
Yū . . . . . (Ish.) Wi, i.	Zha-wan . . . . .	Won . . . . .	27. Of him.
Yūnen, yūnan . . . . .	A-wan-kān . . . . .	A-wen . . . . .	28. His.
Āwend . . . . .	Wai . . . . .	Woi . . . . .	29. They.
Āwenda . . . . .	Zhe-waf . . . . .	Wof . . . . .	30. Of them.
Āwenden . . . . . (Ish.) Wēv.	A-waf-kān . . . . .	A-wef . . . . .	31. Their.
Dāst . . . . . (Ish.) Dust, dūst.	Lāst . . . . .	Last . . . . .	32. Hand.
Pūd . . . . . (Ish.) Pu.	Pāla . . . . .	Pela . . . . .	33. Foot.
Nīs . . . . . (Ish.) Nīs.	Feske . . . . .	Fesko . . . . .	34. Nose.
Tsām . . . . . (Ish.) Tsām.	Chām . . . . .	Cham . . . . .	35. Eye.
Fōis . . . . . (Ish.) Fūis.	Yerv . . . . .	Pkor . . . . .	36. Mouth.
Dāndak . . . . . (Ish.) Dānd.	Lādi . . . . .	Lade or lad . . . . .	37. Tooth.
Ghāl . . . . . (Ish.) Ghāl.	Ghūi . . . . .	Ghū . . . . .	38. Ear.
Seghund . . . . . (Ish.) Ghēnuk.	Pegāh . . . . .	Pogho . . . . .	39. Hair.
Sōr . . . . . (Ish.) Sur, sār.	Pāser . . . . .	Pūr . . . . .	40. Head.
Zevuk . . . . . (Ish.) Zivuk	Zev . . . . .	Zevigh . . . . .	41. Tongue.
Dēr . . . . . (Ish.) Dēr.	Yiler . . . . .	Wujud . . . . .	42. Belly.
Mēd . . . . . (Ish.) Kamuk.	Pish-ke . . . . .	Pishcho . . . . .	43. Back.
Shepōn . . . . .	Yūspen . . . . .	Respen . . . . .	44. Iron.
Tilā . . . . .	Tillā . . . . .	Zer . . . . .	45. Gold.
Nuqra . . . . .	Nuqra . . . . .	o Rupayo . . . . .	46. Silver.
Tāt, tā . . . . . (Ish.) Tāt, tot.	Tāt . . . . .	Tat . . . . .	47. Father.
Nān . . . . . (Ish.) Nān.	Nēna . . . . .	Nino . . . . .	48. Mother.
Warūd . . . . . (Ish.) Vrūd.	Werāi . . . . .	Wrai . . . . .	49. Brother.
Ikhā . . . . . (Ish.) Ikhā.	Yekha . . . . .	Ikho . . . . .	50. Sister.
Mālāk . . . . . (Ish.) Ādam, muluk.	Mēra . . . . .	Meṛ or maṛa . . . . .	51. Man.
Wujinjāk . . . . .	Zhinka . . . . .	Zhinko or zhinkiko . . . . .	52. Woman.

English.	Wakhl.	Shighni.	Sarikoli.
53. Wife . . . .	Kend, kōnd . . . .	Ghen, ghin . . . .	Ghin . . . . .
54. Child . . . .	Zemān . . . . .	Zolikik . . . . .	Tifl . . . . .
55. Son . . . . .	Petr, pōtr . . . .	Pots, putā . . . .	Puts, pōts . . . .
56. Daughter . . . .	Dhegd, dhaghđ . . . .	Rezin, razin . . . .	Razēn, radzen . . . .
57. Slave . . . . .	Handegh, andag . . . .	Ghulām . . . . .	Kul . . . . .
58. Cultivator . . . .	Dehqān . . . . .	Cheridzgar . . . .	Dehkān . . . . .
59. Shepherd . . . .	Sh*pūn, shpūn . . . .	Shebānij, chupān . . . .	Ghūbūn . . . . .
60. God . . . . .	Kbudāi . . . . .	Khodai . . . . .	Khodai . . . . .
61. Devil . . . . .	Shaitān . . . . .	Shaitān . . . . .	Shaitūn . . . . .
62. Sun . . . . .	Yir . . . . .	Khīr, khēr . . . .	Kbēr, khēr . . . .
63. Moon . . . . .	Zhumak, jūmak . . . .	Mēst . . . . .	Māst, mās . . . .
64. Star . . . . .	Stār, stār . . . . .	Khetērz, skhtardz . . . .	Sh̄tūrj, khturj . . . .
65. Fire . . . . .	Rakhnigh, rakhnig . . . .	Yāts, yāts . . . .	Yāts . . . . .
66. Water . . . . .	Yupk . . . . .	Khats, skhats . . . .	Khāts . . . . .
67. House . . . . .	Khūn, khun . . . . .	Chid . . . . .	Chēd . . . . .
68. Horse . . . . .	Yash, yāsh . . . . .	Wārj, vorj . . . .	Vārj . . . . .
69. Cow . . . . .	Ghūv, chāt ghū . . . .	Jāv, jào . . . . .	Chat̄ zhan . . . . .
70. Dog . . . . .	Shach, shāch . . . .	Kod, kūd . . . . .	Kād, kūd . . . . .
71. Cat . . . . .	Pish . . . . .	Pish . . . . .	Pish . . . . .
72. Cock . . . . .	Kbres . . . . .	Chukh . . . . .	Kharōz . . . . .
73. Duck . . . . .	Yōch . . . . .	Batbat . . . . .	Marghābi . . . . .
74. Ass . . . . .	Khūr, khur . . . . .	Markab . . . . .	Shēr . . . . .
75. Camel . . . . .	Ush̄tūr, ushtūr . . . .	Khetur, skhtur . . . .	Sh̄tyūr, khtūr . . . .
76. Bird . . . . .	Vingas . . . . .	Parinda . . . . .	Parinda . . . . .
77. Go . . . . .	Rech, rach . . . . .	Sā, sào . . . . .	Tēiats . . . . .
78. Eat . . . . .	Yao, yāv . . . . .	Khā . . . . .	Khōr . . . . .
79. Sit . . . . .	Nezd, nazd . . . . .	Neth . . . . .	Niṯh . . . . .



Zəbaki and Ishkāshmi.	Munjāni.	Yūdghā.	English.
Kūch (Ish.) Zhānj.	Wula	Wulla	53. Wife.
Chut (Ish.) Zāman.	Zūngegh	Zuman	54. Child.
Zāt (Ish.) Zas, zus.	Pūr	Pūr	55. Son.
Shitākak, ahtāk, ahtā (Ish.) Shtok.	Leghda	Loghda	56. Daughter.
Ghulām	Ghulam	Hade	57. Slave.
Dehqān	Dehqān	Dehqān or kishchghuz	58. Cultivator.
Chōpān	Chūpan	Khushu-wan	59. Shepherd.
Khudāi (Ish.) Khudā.	Khudāi	Khudai	60. God.
Shaitān (Ish.) Lēw.	Shaitān	Shaitān	61. Devil.
Örmözd (Ish.) Rōmuz.	Mira	Mira	62. Sun.
Ilmēk (Ish.) Mā.	Yumega	Imogho	63. Moon.
Sitāra (Ish.) Struk.	Stara	Stāre	64. Star.
Rōshni (Ish.) Rōshni.	Yūr	Yūr	65. Fire.
Wēk (Ish.) Wek.	Yangha	Yaughō	66. Water.
Khān, khā (Ish.) Khān.	Kei	Kei	67. House.
Verāk (Ish.) Wrok.	Yāsp	Yasp	68. Horse.
Ghūi (Ish.) Ghū.	Ghāva	Ghavo	69. Cow.
Ked (Ish.) Kud.	Ghālf	Ghalf	70. Dog.
Push (I.) Pish.	Fishke	Pishko	71. Cat.
Kerchūn (Ish.) Kurchin.	Nar-keri	Nar-kere	72. Cock.
Murghavi	Yelke	Yeshko	73. Duck.
Khur (Ish.) Khur.	Kbera	Kboro	74. Ass.
Ushkur (Ish.) Shkur.	Shkir	Ishchuro	75. Camel.
Parinda	Parandagi	Breghiko	76. Bird.
Shū (Ish.) Shu.	Āi	Oi	77. Go.
Khar (Ish.) Khar.	Khor	Khor	78. 1 at.
Nid (Ish.) Nid.	Niltha	Nisha	79. Sit.

English.	Wakhl.	Shighni.	Sarikoli.
80. Come . . .	Wezei, wazi . . .	Yát, yád, yádh	Yádh . . .
81. Beat . . .	Dih, dī . . .	Deh . . .	Dhā . . .
82. Stand . . .	Giz . . .	Verafta . . .	Varafs, waráfs . . .
83. Die . . .	Merrei, mari . . .	Mar, mir . . .	Mir . . .
84. Give . . .	Rand, rānd . . .	Dhād, dhák, dād, dák, dhēd	Dhā . . .
85. Run . . .	Gefa, gōfs . . .	Jāz . . .	Zhūz, zhōz . . .
86. Up . . .	Hatā . . .	Pe-tir . . .	Tēr . . .
87. Near . . .	Shikh, shūkh, shikh . . .	Karīb . . .	Nīzd . . .
88. Down . . .	Harā . . .	Tagāv . . .	Pāst . . .
89. Far . . .	Dir, dhīr . . .	Dar, dār . . .	Dhār . . .
90. Before . . .	Ter—prut, tar—prūt . . .	Pe-rād, parāo . . .	Purūd, prōd . . .
91. Behind . . .	Ter—gibas, tar—gībās . . .	Pe-zibū, tar—zabō . . .	Zabū, zabūch, zabō . . .
92. Who? . . .	Kāi, kōi . . .	Chai . . .	Chai, chi, chōi . . .
93. What? . . .	Chiz, chiz . . .	Chiz, chiz . . .	Tsaizik, tsēiz . . .
94. Why? . . .	Chiz-rek-et, tsiz-ar . . .	Chizard . . .	Tsaizir, tsēizar . . .
95. And . . .	O . . .	Ō . . .	A, at . . .
96. But . . .	.....	.....	Lēkin . . .
97. If . . .	Ki . . .	Agar . . .	Agar . . .
98. Yes . . .	Yan . . .	Ān, labbai . . .	Balō . . .
99. No . . .	Nei . . .	Nāi . . .	Nai . . .
100. Alas . . .	Afsūs . . .	Armān . . .	Afsūs . . .
101. A father . . .	Tat . . .	Dād . . .	Atā . . .
102. Of a father . . .	Tat . . .	Dād . . .	Atāa . . .
103. To a father . . .	Tat-rek . . .	Dādard . . .	Atāir . . .
104. From a father . . .	Tse taten . . .	Az dād . . .	Az atā . . .
105. Two fathers . . .	Bū tatishat . . .	Duyōn dāden . . .	Dhā atā . . .
106. Fathers . . .	Tatishat . . .	Dāden . . .	Atā khail . . .

Zēbaki and Ishkāshmi.	Munjāni.	Yūdghā.	English.
Is . . . . .	As . . . . .	Es . . . . .	80. Come.
Deh . . . . .	Deh . . . . .	Deh . . . . .	81. Beat.
Khez . . . . .	Werema . . . . .	Zhip . . . . .	82. Stand.
Mur . . . . .	Murra . . . . .	Mra . . . . .	83. Die.
Dai . . . . . (Ish.) Dai.	Dal . . . . .	Del . . . . .	84. Give.
Ghūz . . . . .	Ghāzah . . . . .	Ghaza . . . . .	85. Run.
Werāz . . . . . (Ish.) Vrāz.	Walghē . . . . .	Welgho . . . . .	86. Up.
Qarib . . . . . (Ish.) Dgā.	Terkha or nazdik . . . . .	Nezdik . . . . .	87. Near.
Viah . . . . .	Negusār . . . . .	Psaro . . . . .	88. Down.
Dir . . . . . (Ish.) Dir-ahluk.	Lera . . . . .	Lūro . . . . .	89. Far.
Wulā . . . . . (Ish.) Viah.	Pira . . . . .	Wapir . . . . .	90. Before.
Chi-pusht . . . . .	Dabāl . . . . .	Weshpach or debal . . . . .	91. Behind.
Kāi . . . . . (Ish.) Kudum.	Kedē . . . . .	Kedi . . . . .	92. Who ?
Tsiz . . . . . (Ish.) Kum, ciz.	Shtō . . . . .	Chi . . . . .	93. What ?
Tsiz bā . . . . .	Chi . . . . .	.....	94. Why ?
Ī, wō . . . . . (Ish.) Za.	O . . . . .	.....	95. And.
Lēkin . . . . .	.....	.....	96. But.
Ke . . . . . (Ish.) Agar, tsē.	.....	.....	97. If.
Balē . . . . .	A . . . . .	Ho . . . . .	98. Yes.
Ne, nō . . . . . (Ish.) Na.	Nā . . . . .	No . . . . .	99. No.
Afsūs . . . . .	Afsūs . . . . .	Wāyē . . . . .	100. Alas.
Tāt . . . . . (Ish.) Tāt, tot.	Tāt . . . . .	Tat . . . . .	101. A father.
Tāte, tāta . . . . . (Ish.) Tāt, tot.	Zhe tātan . . . . .	Wa tat . . . . .	102. Of a father.
Tā bā . . . . . (Ish.) Tāt bā.	Ne tāt . . . . .	Ne tatn . . . . .	103. To a father.
Tsa tāt . . . . . (Ish.) Tsa tāt.	Zhe tāt . . . . .	Zhe tatn . . . . .	104. From a father.
Dō tāt . . . . . (Ish.) Dō tāt.	Ln tāte . . . . .	Loh tate . . . . .	105. Two fathers.
Tātai, tāten . . . . . (Ish.) Tāt.	Tāte . . . . .	Tate . . . . .	106. Fathers.

English.	Wakhl.	Shighni.	Sarikoli.
107. Of fathers . . .	Tatv, tatinev . . .	Dāden . . . . .	Atāyefa . . . . .
108. To fathers . . .	Tatv-rek . . . . .	Dādenar! . . . . .	Atāyefir . . . . .
109. From fathers . . .	Tse tatven . . . . .	Az dāden . . . . .	Az atāyef . . . . .
110. A daughter . . .	Dhegd . . . . .	Rezin . . . . .	Razēn . . . . .
111. Of a daughter . . .	Dhegd . . . . .	Rezin . . . . .	Razēna . . . . .
112. To a daughter . . .	Dhegd-rek . . . . .	Rezinard . . . . .	Razēnir . . . . .
113. From a daughter . . .	Tse dhegden . . . . .	Az rezin . . . . .	Az razēn . . . . .
114. Two daughters . . .	Bū dhegdinisht . . . . .	Duyōn rezinen . . . . .	Dhā razēn . . . . .
115. Daughters . . . . .	Dhegdisht . . . . .	Rezinen . . . . .	Razēn khail . . . . .
116. Of daughters . . . . .	Dhegdinev . . . . .	Rezinen . . . . .	Razēnefa . . . . .
117. To daughters . . . . .	Dhegdev-rek . . . . .	Rezinenard . . . . .	Razēnefir . . . . .
118. From daughters . . . . .	Tse dhegdeven . . . . .	Az rezinen . . . . .	Az razēnef . . . . .
119. A good man . . . . .	I baf dāi . . . . .	I bāshānd chārik . . . . .	I chārj khalg . . . . .
120. Of a good man . . . . .	I baf dāi . . . . .	I bāshānd chārik . . . . .	I chārj khalga . . . . .
121. To a good man . . . . .	I baf dāi-rek . . . . .	I bāshānd chārikard . . . . .	I chārj khalgir . . . . .
122. From a good man . . . . .	Tse i baf dāien . . . . .	Az i bāshānd chārik . . . . .	I az chārj khalg . . . . .
123. Two good men . . . . .	Bū baf dāi . . . . .	Duyōn bāshānd chāriken . . . . .	Dhā chārj khalg . . . . .
124. Good men . . . . .	Baf khalg . . . . .	Bāshānd chāriken . . . . .	Chārj khalg khail . . . . .
125. Of good men . . . . .	Baf khalgev . . . . .	Bāshānd chāriken . . . . .	Chārj khalgefa . . . . .
126. To good men . . . . .	Baf khalgev-er . . . . .	Bāshānd chārikenard . . . . .	Chārj khalgefir . . . . .
127. From good men . . . . .	Tse baf khalgeven . . . . .	Az bāshānd chāriken . . . . .	Az chārj khalgef . . . . .
128. A good woman . . . . .	I baf kend . . . . .	I bāshānd ghenik . . . . .	I chārj aurat . . . . .
129. A bad boy . . . . .	I shak kash . . . . .	I ganda ghedā (or gadhā) . . . . .	I hazhdāk bacha . . . . .
130. Good women . . . . .	Baf kendisht . . . . .	Bāshānd gheniken . . . . .	Chārj aurat khail . . . . .
131. A bad girl . . . . .	I shak perchōd . . . . .	I ganda ghāts . . . . .	I hazhdāk ghāts . . . . .
132. Good . . . . .	Baf, baf . . . . .	Bāshānd . . . . .	Chārj, chārj . . . . .
133. Better . . . . .	Ghafch baf . . . . .	Lap bāshānd . . . . .	Behchan chārj . . . . .

Zəbaki and Ishkashmī.	Munjānī.	Yūghā.	English.
Tātaie, tātena . . . (Ish.) Tāt.	Zhe tātaf . . .	Wa tat . . .	107. Of fathers.
Tātaie bā . . . (Ish.) Tātāw bā.	Ne tātaf . . .	No tatef . . .	108. To fathers.
Tsa tātaie . . . (Ish.) Tsa tatāw.	Zhe tātaf . . .	Zhe tatef . . .	109. From fathers.
Shtāk . . . (Ish.) Shtok.	Leghda . . .	Loghda . . .	110. A daughter.
Shtāe . . . (Ish.) Shtok.	Zhe leghda . . .	Zhe loghda wa . . .	111. Of a daughter.
Shtā bā . . . (Ish.) Shtok bā.	Ne leghda . . .	Na loghda . . .	112. To a daughter.
Tsa shtāk . . . (Ish.) Tsa shtok.	Zhe leghda . . .	Zhe loghda . . .	113. From a daughter.
Dō shtāk . . . (Ish.) Dō shtok.	Lu leghde . . .	Loh loghde . . .	114. Two daughters.
Shtāken . . . (Ish.) Shtok.	Leghde . . .	Loghde . . .	115. Daughters.
Shtākēna . . . (Ish.) Shtok.	Zhe leghdaf . . .	Zhe loghdef wa . . .	116. Of daughters.
Shtāken bā . . . (Ish.) Shtokāw bā.	Ne leghdaf . . .	No loghdef . . .	117. To daughters.
Tsa shtākēne . . . (Ish.) Tsa shtokāw.	Zhe leghdaf . . .	Zhe loghdef . . .	118. From daughters.
Ferī mālāk . . . (Ish.) Wak fri ādam.	Yu ghashe mēra . . .	Yū ghashe mer . . .	119. A good man.
Ferī mālāke . . . (Ish.) Wak fri ādam.	Zhe yu ghashe mēra . . .	Zhe yū ghashe maraken . . .	120. Of a good man.
Ferī mālāk bā . . . (Ish.) Wak fri ādam bā.	Ne yu ghashe mēra . . .	Ne yū ghashe meran . . .	121. To a good man.
Tsa mālāk-e-ferī . . . (Ish.) Tsa wak fri ādam.	Zhe yu ghashe mēra . . .	Zhe yū ghashe maraken . . .	122. From a good man.
Dō ferī mālāk . . . (Ish.) Dō fri ādam.	Lu ghashe mēra . . .	Loh ghashe mer . . .	123. Two good men.
Ferī mālāken . . . (Ish.) Fri ādam.	Ghashe mērake . . .	Ghashe ādam . . .	124. Good men.
Ferī mālākēna . . . (Ish.) Fri ādam.	Zhe ghashe mērake . . .	Zhe ghashe ādamef wa . . .	125. Of good men.
Ferī mālāken bā . . . (Ish.) Fri ādamāw bā.	Ne ghashe mērake . . .	Ne ghashe ādamef . . .	126. To good men.
Tsa ferī mālākēna . . . (Ish.) Tsa fri ādamāw.	Zhe ghashe mērake . . .	Zhe ghashe ādamef . . .	127. From good men.
Wok ferī wujinjāk . . .	Yu ghashe zhinka . . .	Yu ghashe zhinko or zhinkiko.	128. A good woman.
Wok zāman-e-shak . . . (Ish.) Wak shak zāman.	Yu delk ida . . .	Yu nāshkel yrda . . .	129. A bad boy.
Ferī wujinjāken . . .	Ghashe zhinke . . .	Ghashe zhinke . . .	130. Good women.
Wok shtāk-e-shak . . . (Ish.) Wak shak shtok.	Yu delk kinke . . .	Yu nāshkel yudike . . .	131. A bad girl.
Ferī . . . (Ish.) Fri.	Ghashe . . .	Ghashe . . .	132. Good.
Fai ferī . . .	Jahā ghashe . . .	Jahan ghashe . . .	133. Better.

English.	Wakhi.	Shighni.	Sarikoli.
134. Best . . . .	Ghafch ghafch bab . . . .	Lap lapat bāshānd . . . .	Uzūdā chārj . . . .
135. High . . . .	Biland . . . .	Baland . . . .	Buland . . . .
136. Higher . . . .	Ghafch biland . . . .	Lap baland . . . .	Khaile buland . . . .
137. Highest . . . .	Ghafch ghafch biland . . . .	Lap lapat baland . . . .	Khabat khūb buland . . . .
138. A horse . . . .	Yash . . . .	Wārj . . . .	Vārj . . . .
139. A mare . . . .	Medāgh, madhāgh . . . .	Wērdz . . . .	Vārtz . . . .
140. Horses . . . .	Yashisht . . . .	Wārjen . . . .	Vārj khail . . . .
141. Mares . . . .	Medāghisht . . . .	Wērdzen . . . .	Vārtz khail . . . .
142. A bull . . . .	Druksh . . . .	Khich, nfr skhtj . . . .	Chat shēch . . . .
143. A cow . . . .	Ghūv . . . .	Jāv . . . .	Chat zhau . . . .
144. Bulls . . . .	Drukshisht . . . .	Khajen . . . .	Shēch khail . . . .
145. Cows . . . .	Ghūvisht . . . .	Jāven . . . .	Zhau khail . . . .
146. A dog . . . .	Ghesh (or ghōsh) shach . . . .	Kod . . . .	Kūd . . . .
147. A bitch . . . .	Mōch shach . . . .	Ked . . . .	Kid . . . .
148. Dogs . . . .	Ghesh shachisht . . . .	Kaden . . . .	Kūd khail . . . .
149. Bitches . . . .	Mōch shachisht . . . .	Keden . . . .	Kid khail . . . .
150. A he goat . . . .	Buch . . . .	Buchāk . . . .	Raiz . . . .
151. A female goat . . . .	Tūgh, tugh . . . .	Wāz . . . .	Waz . . . .
152. Goats . . . .	Tūghisht . . . .	Wāzen, wāz-gala . . . .	Waz khail . . . .
153. A male deer . . . .	Ghesh āhū . . . .	Nakhchir buch . . . .	Ner bōghōi . . . .
154. A female deer . . . .	Istrei āhū . . . .	Nakhchir wāz . . . .	Stir bōghōi . . . .
155. Deer . . . .	Āhuisht . . . .	Nakhchir-gala . . . .	Bōghōi khail . . . .
156. I am . . . .	Wuz-um tei . . . .	Wuz-um yast . . . .	Waz-am yāst (or yost, and so passim).
157. Thou art . . . .	Tu tei . . . .	Tu-t yast . . . .	Tau-at yāst . . . .
158. He is . . . .	Yā tei . . . .	Yu yast . . . .	Yu yāst . . . .
159. We are . . . .	Sak-en tei . . . .	Māsh-am yast . . . .	Mash-an (or mashēf-an) yāst.
160. You are . . . .	Sāisht tei . . . .	Tamā-et yast . . . .	Tamash-ēf yāst . . . .

Zēbaki and Ishkāshmi.	Munjāni.	Yūdghā.	English.
Tsū feritar . . . .	Jahā jahā ghashe . . . .	Jahan jahan ghashe . . . .	134. Best.
Werāz . . . . (Ish.) Wuzhdak.	Baland . . . .	Blend . . . .	135. High.
Fai werāz . . . .	Jahā baland . . . .	Jahan blend . . . .	136. Higher.
Tsū werāztar . . . .	Jahā jahā baland . . . .	Jahan jahan blend . . . .	137. Highest.
Wok verāk . . . . (Ish.) Wrok.	Yu yās . . . .	Yu yasp . . . .	138. A horse.
Wok baital . . . .	Yu māyaga . . . .	Yu mayegho . . . .	139. A mare.
Verāken . . . . (Ish.) Wrok.	Yāsp-e . . . .	Yaspef . . . .	140. Horses.
Baitalen . . . .	Māyag-e . . . .	Mayeghef . . . .	141. Mares.
Wok kezūk . . . . (Ish.) Kuzhuk.	Yu kūa . . . .	Yu keragh . . . .	142. A bull.
Wok ghūi . . . . (Ish.) Ghū.	Yu ghāva . . . .	Yu ghavo . . . .	143. A cow.
Kezhūken . . . . (Ish.) Kuzhuk.	Kūag-e . . . .	Keraghef . . . .	144. Bulls.
Ghūwai . . . . (Ish.) Ghū.	Ghāv-e . . . .	Ghāvef . . . .	145. Cows.
Wok ked . . . . (Ish.) Kud.	Yu ghālf . . . .	Yu ghalf . . . .	146. A dog.
Wok shech ked . . . .	Yu machia . . . .	Yu matgia . . . .	147. A bitch.
Kedai . . . . (Ish.) Kud.	Ghālv-e . . . .	Ghalvef . . . .	148. Dogs.
Shech kedai . . . .	Machi-e . . . .	Matgief . . . .	149. Bitches.
Wok nar wuz . . . . (Ish.) Nark vuz.	Yu wuza . . . .	Yu fraghama . . . .	150. A he goat.
Wok shech wuz . . . . (Ish.) Shūta vuz.	Yu wuz . . . .	Yu weza . . . .	151. A female goat.
Wuzai . . . . (Ish.) Vuz.	Wuza-ke . . . .	Chhirwai . . . .	152. Goats.
Wok zhuwāk . . . .	Yu nar ramūz (musk-deer) . . . .	.....	153. A male deer.
Wok shech zhuwāk . . . .	Yu shia ramūz . . . .	.....	154. A female deer.
Zhuwāken . . . .	Ramūz-e . . . .	.....	155. Deer.
Az-im āst . . . .	Ze hastam . . . .	Zo astet . . . .	156. I am.
Tōmas āst . . . .	To hastai . . . .	To astet . . . .	157. Thou art.
Aomas āst . . . . (Ish.) Āst.	Wo hast . . . .	Wo astet . . . .	158. He is.
Mokh-e āst . . . .	Mākh hastam . . . .	Makh astet . . . .	159. We are.
Tōmōkh-e āst . . . .	Māf hastaf . . . .	Maf astet . . . .	160. You are.



English.	Wakhi.	Shighni.	Sarikoli.
161. They are . . .	Yāisht tei . . .	Wād-ēn yast . . .	Wādh-af yāst . . .
162. I was . . .	Wuz-um tu . . .	Wuz-um vōd . . .	Waz-am vud (or vūd, and so passim).
163. Thou wast . . .	Tu-et tu . . .	Tu-t vōd . . .	Tau-at vud . . .
164. He was . . .	Yā tu . . .	Yu vōd . . .	Yu vud . . .
165. We were . . .	Sak-en tu . . .	Māsh-am vad . . .	Mash-an vud . . .
166. You were . . .	Sāisht tu . . .	Tamā-et vad . . .	Tamash-ēf vud . . .
167. They were . . .	Yāisht tu . . .	Wād-ēn vad . . .	Wādh-af vud . . .
168. Be . . .	Wāta . . .	Veh . . .	Vao, vau . . .
169. To be . . .	Wātsen . . .	Vidāo . . .	Vidao . . .
170. Being . . .	Sak wātsen . . .	Vidāwand . . .	Vidir . . .
171. Having been . . .	Vitk . . .	Vudj, vudhj . . .	Vēdhj . . .
172. I may be . . .	Wuz wātsam-a . . .	Wuz veiam, vāyam . . .	Waz vao-am-a . . .
173. I shall be . . .	Wuz wātsam . . .	Wuz veiam, vāyam . . .	Waz vao-am . . .
174. I should be . . .	.....	.....	.....
175. Beat . . .	Di . . .	Deh, dhād . . .	Dhā . . .
176. To beat . . .	Ding . . .	Dehdāo or dhēdāo . . .	Dhādao . . .
177. Beating . . .	Sak ding . . .	Dehdāwand . . .	Dhādir . . .
178. Having beaten . . .	Dietk . . .	Dādj, dhādhj . . .	Dhādj, dhādhj . . .
179. I beat . . .	Wuz diam, dimam, dim . . .	Wuz dehdāwandam, or wuz dehūm, and so throughout, as in the future.	Waz dhāyam . . .
180. Thou beatest . . .	Tu dii, di . . .	Tu dehdāwandē . . .	Tau dhā . . .
181. He beats . . .	Yā deht, dikht . . .	Yu dedāwandē . . .	Yu dhīt, dhīd . . .
182. We beat . . .	Sak dien, dinen, aha-dinen . . .	Māsh-am dehdāwandē . . .	Mash dhāyan . . .
183. You beat . . .	Sāisht diit, dit, aha-dit . . .	Tamā-et dehdāwandē . . .	Tamash dhāyit, dhāyid . . .
184. They beat . . .	Yāisht dien, dinen . . .	Wād-ēn dehdāwandē . . .	Wādh dhāyin . . .
185. I beat (Past Tense) . . .	Wuz-um dehtei, dikhtei . . .	Wuz-um dād, dhād . . .	Waz-am dhūd (or dhād, and so passim).
186. Thou beatest (Past Tense). . .	Tu-et dehtei, dikhtei . . .	Tu-t dād, dhād . . .	Tau-at dhūd . . .
187. He beat (Past Tense) . . .	Yao dehtei, dikhtei . . .	Yu dād, dhād . . .	Yu dhūd . . .

Zēbakī and Ishkashmī.	Munjānī.	Yādgā.	English.
Āwend-e āst . . .	Wai hastat . . .	Woi astet . . .	161. They are.
Az-im wod (Ish.) Vud-um.	Ze vīam . . .	Zo viem . . .	162. I was.
Tōmas wod (Ish.) Vud-at.	To viai . . .	To viet . . .	163. Thou wast.
Aomas wod (Ish.) Vud.	Wo via . . .	Wo vio . . .	164. He was.
Mōkh-e wod . . .	Mākh vīam . . .	Mākh viem . . .	165. We were.
Tōmōkh wod . . .	Māf viaf . . .	Maf vief . . .	166. You were.
Āwend-e wod (Ish.) Vud-ān.	Wai viat . . .	Woi viet . . .	167. They were.
Shū (Ish.) Shu.	Bai . . .	Oi . . .	168. Be.
Shūāk . . .	Shia . . .	Shuya . . .	169. To be.
.....	.....	Shuyā . . .	170. Being.
Shud . . .	.....	.....	171. Having been.
Az shom-a . . .	Ze fermeki āim . . .	Zo chiwe oima . . .	172. I may be.
Az shom bi . . .	Ze khāmakhā āim . . .	Zo oim . . .	173. I shall be.
Az zalūl shom bi . . .	Ze ghavē ki āim . . .	Mēn shuya bash . . .	174. I should be.
Deh . . .	Deh . . .	Deh . . .	175. Beat.
Dehāk . . .	Zhia . . .	Zhia . . .	176. To beat.
.....	Zarb . . .	De zhiā . . .	177. Beating.
Dēd . . .	Zhi-i . . .	.....	178. Having beaten.
Az-im deh, az dehem . . .	Ze duhum . . .	Zo deham . . .	179. I beat.
Tōmas deh, tō dehē . . .	To dehi . . .	To dehe . . .	180. Thou beatest.
Aomas dehai . . .	Wo dehi . . .	Wo dehe . . .	181. He beats.
Mōkh dehen . . .	Mākh deham . . .	Mākh deham . . .	182. We beat.
Tōmōkh dehav . . .	Māf dehaf . . .	Maf dehaf . . .	183. You beat.
Āwend dehen . . .	Wai dehat . . .	Woi dehat . . .	184. They beat.
Az-im dēd (Ish.) Dēd-im.	Ze or men zhiem . . .	Mēn zhim . . .	185. I beat ( <i>Past Tense</i> ).
Tō dēd-i (Ish.) Dēd-at.	To zhiet . . .	To zhit . . .	186. Thou beatest ( <i>Past Tense</i> ).
Ao dēd (Ish.) Dēd.	Wo zhiā . . .	Won zhiō . . .	187. He beat ( <i>Past Tense</i> ).

English.	Wakhi.	Shighni.	Sarikoli.
188. We beat ( <i>Past Tense</i> ) .	Sak-en dehteī, dikh <sup>te</sup> ī .	Māsh-am dād, dhād .	Mash-an (or mashēf-an) dhād.
189. You beat ( <i>Past Tense</i> )	Sāis <sup>ht</sup> -ev dehteī, dikh <sup>te</sup> ī .	Tamā-et dād, dhād .	Tamash-ēf dhād . .
190. They beat ( <i>Past Tense</i> )	Yāis <sup>ht</sup> dehteī, dikh <sup>te</sup> ī .	Wād-ēn dād, dhād .	Wād <sup>h</sup> -af dhād . .
191. I am beating . . .	Wuz dimam, sha-dimam .	Wuz-um dehdāwand .	Waz dhādir-am yāst .
192. I was beating . . .	Wuz ske ding-am tu .	Wuz-um dehdāwam vōd .	Waz dhādir-am vud .
193. I had beaten . . .	Wuz-um diettiw . . .	Wuzum dād <sup>ja</sup> t, dhād <sup>h</sup> ja <sup>t</sup> .	Waz-am dhūd <sup>ji</sup> t . .
194. I may beat . . .	Wuz tse-dima . . .	Wuz dehum . . .	Waz dhāyama . . .
195. I shall beat . . .	Wuz dim . . .	Wuz dehum . . .	Waz dhāyam . . .
196. Thou wilt beat . . .	Tu di . . .	Tu deiē . . .	Tau dhā . . .
197. He will beat . . .	Yā deht, dikh <sup>t</sup> . . .	Yu dit . . .	Yu dh <sup>it</sup> , dhid . . .
198. We shall beat . . .	Sak dten, dinen . . .	Māsh deham . . .	Mash dhāyan . . .
199. You will beat . . .	Sāis <sup>ht</sup> dit . . .	Tamā deiēt . . .	Tamash dhāyit, dhāyid .
200. They will beat . . .	Yāis <sup>ht</sup> dinen . . .	Wād deien . . .	Wād <sup>h</sup> dhāyin . . .
201. I should beat . . .	.....	.....	.....
202. I am beaten . . .	Wuz-um dietk tei . . .	Moien dād <sup>j</sup> . . .	A-mui dhūd <sup>ji</sup> yen <sup>j</sup> yāst .
203. I was beaten . . .	Wuz dietk-am tu . . .	Moien dād <sup>j</sup> vod . . .	A-mui dhūd <sup>ji</sup> yen <sup>j</sup> vud .
204. I shall be beaten . . .	Wuz dietk wātsum . . .	Mu ta dādēn, dehen . . .	Waz gholdi khōram .
205. I go . . .	Wuz rechum, racham .	Wuz-um rawinda . . .	Waz ted <sup>z</sup> am . . .
206. Thou goest . . .	Tu rech, rechi, rach, rachi, sha-rech.	Tu-t rawinda . . .	Tau ted <sup>z</sup> . . .
207. He goes . . .	Yā res <sup>ht</sup> , ras <sup>ht</sup> , sha-res <sup>ht</sup> .	Yu rawinda . . .	Yu tizd . . .
208. We go . . .	Sak rechen, rachan . . .	Māsh-am rawinda . . .	Mash ted <sup>z</sup> an . . .
209. You go . . .	Sāis <sup>ht</sup> rechit, rachit . . .	Tamā-et rawinda . . .	Tamash ted <sup>z</sup> it . . .
210. They go . . .	Yāis <sup>ht</sup> rechen, rachan . . .	Wād-ēn rawinda . . .	Wād <sup>h</sup> ted <sup>z</sup> in . . .
211. I went . . .	Wuz-um regdei, ragdei .	Wuz-um sut . . .	Waz-am tüid . . .
212. Thou wentest . . .	Tu-et regdei, ragdei . . .	Tu-t sut . . .	Tau-at tüid . . .
213. He went . . .	Yā regdei, ragdei . . .	Yu sut . . .	Yu tüid . . .
214. We went . . .	Sak-en regdei, ragdei . . .	Māsh-am sut . . .	Mash-an tüid . . .

Zēbaki and Ishkashmī.	Munjānī.	Yūdghā.	English.
Mōkh-e dēd-en . . .	Mākh zhiam . . .	Makh zhiem . . .	188. We beat ( <i>Past Tense</i> ).
Tōmōkh dēd-av . . .	Māf zhiāf . . .	Maf zhiēf . . .	189. You beat ( <i>Past Tense</i> ).
Āwend-e dēd-en . . . ( <i>Ish.</i> ) Dēd-ān.	Wai zhiat . . .	Wof zhiēt . . .	190. They beat ( <i>Past Tense</i> ).
Az dehem, az-im deh . . .	Ze duhum . . .	Zo deham . . .	191. I am beating.
Az dēd-am bi . . .	Ze via dalam . . .	Zo deham ste vio . . .	192. I was beating.
Az dēd-ā wod-am . . .	Ze zhiem via . . .	Men zhighem vio . . .	193. I had beaten.
Az dehem bi . . .	Ze ferme ki duhum . . .	Zo chi dehama . . .	194. I may beat.
Az dehem bi . . .	Ze khāmakha duhum . . .	Zo deham . . .	195. I shall beat.
Tō dehē bi . . .	To khāmakha dehi . . .	To dehe . . .	196. Thou wilt beat.
Ao dehā bi . . .	Wo khāmakha dehi . . .	Wo dehe . . .	197. He will beat.
Mōkh-e dehe bi . . .	Mākh khāmakha deham . . .	Makh deham . . .	198. We shall beat.
Tōmōkh dehav bi . . .	Māf khāmakha dehaf . . .	Maf dehaf . . .	199. You will beat.
Āwend dehe bi . . .	Wai khāmakha dehat . . .	Woi dehat . . .	200. They will beat.
Az zalūl dehem bi . . .	Ze ghavē ki duhum . . .	Men zhiā bash . . .	201. I should beat.
Mak-e dēdā āst-am . . .	Ze zhiā shiam . . .	Zo zhiā bash shom . . .	202. I am beaten.
Mak-e dēdā wod-am . . .	Ze zhiā shia vīam . . .	Zo zhiā bash sho . . .	203. I was beaten.
Uz dēdā shom bi . . .	Zhem bad zhiā āim . . .	Zo zhiā bash oin ghūm vio . . .	204. I shall be beaten.
Az-im shū, az shom . . .	Ze ayim . . .	Zo oim . . .	205. I go.
Tō shū . . .	To ayi . . .	To oi . . .	206. Thou goest.
Ao shūai . . .	Wo yi . . .	Wo yi . . .	207. He goes.
Mōkh-e shūen . . .	Mākh ayam . . .	Makh oim . . .	208. We go.
Tōmōkh shūv . . .	Māf ayaf . . .	Maf oef . . .	209. You go.
Āwend-e shūen . . .	Wai ayat . . .	Woi oet . . .	210. They go.
Az-im shud . . . ( <i>Ish.</i> ) Shud-um.	Ze shiam . . .	Zo shom . . .	211. I went.
Tō shud-i . . . ( <i>Ish.</i> ) Shud-at.	To shiai . . .	To shuit . . .	212. Thou wentest.
Ao shud . . .	Wo shoi . . .	Wo shui . . .	213. He went.
Mōkh-e shud-en . . .	Mākh shiam . . .	Makh shom . . .	214. We went.

English.	Wakhī.	Shighnī.	Sarikolī.
215. You went . . .	Sāisht-ev regdei, ragdei .	Tamā-et sut . . .	Tamaah-ef tüid . . .
216. They went . . .	Yāisht regdei, ragdei .	Wād-ēn sut . . .	Wād̄h-af tüid . . .
217. Go . . .	Rech, rach . . .	Sā, sào . . .	Teiat̄s . . .
218. Going . . .	Sak rechen, sak rachan .	Rawān, sitāwand . . .	Tidir . . .
219. Gone . . .	Rehk, rak̄hk . . .	Sudj, sud̄hj . . .	Tüidjeng . . .
220. What is your name ? .	Ti nung chiz ? . . .	Tu nām chiz ? . . .	Tā nām ts̄aiz ? . . .
221. How old is this horse ?	Yem yash ts̄um sāl ? . . .	Yid wārj ts̄ōnd sālā ? . . .	Yad vārj chand sāl yāst ? .
222. How far is it from here to Kashmir ?	Ts-emen Kashmir-er ts̄um dir ?	Az unde tā Kashmirē ts̄ōndik dar ?	Az āud Kashmir ts̄und dhār yāst ?
223. How many sons are there in your father's house ?	Ti tat khūn ts̄um petr ? .	To dād chidandē ts̄ōndik patsen ?	Tā atā chēd ts̄und puts yāst ?
224. I have walked a long way to-day.	Wuz-um huwud̄hk ghafeh wed̄bek tak̄hk.	Wuz-um nor lap darāz pōnd tüid.	Waz-am nūr uch pōnd tüidj.
225. The son of my uncle is married to his sister.	Zhū bech petr hayao khūi yutteī.	Mo hamak pots we yak̄he anjurj.	Mu dād puts wi yak̄h yād̄jenj.
226. In the house is the saddle of the white horse.	Ruk̄hun yash ped̄hen pa khūn tei.	We surkhūn wārj bidahan tar chid.	Spaid vārj bidhān pa chēd yāst.
227. Put the saddle upon his back.	Ped̄hen s̄k-am dam kaṭ .	Bidahan we dām te dād (or zād).	Bidhān wi chū-dom vaid .
228. I have beaten his son with many stripes.	Wuz-um yao petr pa taqi burzhen dietk-am.	Wuz-um we pots lap kamchī dādj.	Waz-am yu puts uch kamchī dhud̄jiyenj yāst.
229. He is grazing cattle on the top of the hill.	Haya chārpāi sh*-pūit ske wuīn sar.	Yu ts̄avār-pāden pe puk̄hta kāl charāntāwandē yast.	Yu amūl pa kir chū-kāl pūid.
230. He is sitting on a horse under that tree.	Haya hada darak̄ht ben ske i yash suwār tei.	We darak̄ht bīrwad we wārj dām te yu yast.	Yu wi darak̄ht pa bun chū-wārj tēr nalushch.
231. His brother is taller than his sister.	Yao wrut ts̄-am khūien biland.	Yu werād az yu yak̄h baland yast.	Wi wrūd wi az yak̄h karda bulandēr yāst.
232. The price of that is two rupees and a half.	Yao wōgh bū rupya-t chut̄	Wi pūl dō-at nīm rupya .	Wi bahū dhau at nēm rupya.
233. My father lives in that small house.	Zhū tat hata dziḡlāi khūn shenest.	Mo dād wo zolik chidan nushch (or nūstj).	Mu atā pa wi zūl chēd nāthd.
234. Give this rupee to him .	Yem rupya yar rand .	Mo rupya wird dāk . . .	Adi rupya wir dhā . . .
235. Take those rupees from him.	Ya rupyaev ts̄-ānen dūrz .	Wi rupyaen az we parjeh .	A-wi rupyaef az wi zāz .
236. Beat him well and bind him with ropes.	Yao baf dihet, pa shevenen wand.	We khūb deh wā khets̄ vīnd	A-wi khūb dhā tar vūkh awī vēand.
237. Draw water from the well.	Tse chehen yupk nikh̄ind .	Az chāhandē khats̄ zezev .	Az bulāk khāts̄ taz̄h .
238. Walk before me .	Ter zhū prut chau . . .	Mo tar-perād deh . . .	Mu tar purūd tēiat̄s . . .
239. Whose boy comes behind you ?	Pes ti ts̄ibas kūi khalḡ wīzit ?	To tar-zibā yu chai pots ts̄a yād ?	Tā pa zabūch chi bacha yād̄hd ?
240. From whom did you buy that ?	Yao-et tse kūien dez̄hdei ? .	Wi-et az chē-t kharid chō ?	A-wi-at az chi zuk̄ht ? .
241. From a shopkeeper of the village.	I dehār tse dukāndāren .	Az yu dukāndār-e qīah̄lāq .	I az dehūri saudāgar .

Zebaki and Ishkashmī.	Munjanī.	Yūdghā.	English.
Tómōkh shud-av . . .	Māf shiāf . . .	Maf shof . . .	215. You went.
Āwend-e shud-en . . . (Ish.) Shud-ān.	Wai shiat . . .	Woi shot . . .	216. They went.
Shū . . . (Ish.) Shu.	Āi . . .	Oi . . .	217. Go.
.....	Rawān . . .	Shuyā . . .	218. Going.
Shud . . . (Ish.) Shuduk.	.....	Shuie . . .	219. Gone.
Ti nēm-a tsāz ? . . .	To shētē nom ? . . .	Ta chis nam ? . . .	220. What is your name ?
Am verāk tsamend sālia āst ?	Mo yāsp ched sāla ? . . .	Mo yasp de chend sal astet ?	221. How old is this horse ?
Tsa mādak Kashmir bā tsamend dir āst ?	Zhe mal ne Kashmir-an chēd lera ?	Zhe malen ne Kashmir-en chend lūra astet ?	222. How far is it from here to Kashmir ?
Ti tāt khān tsamend zāt āst ?	De to tāt kei chēd pūre ? . . .	De ta tat kei chend pūre astet ?	223. How many sons are there in your father's house ?
Nēr-am fai rāh-im shudāk- am-a.	Ze der jahā shi-am . . .	Zo der jahan pada zoghur- dum.	224. I have walked a long way to-day.
Men vutga zāt yū ikhāi-a nadāk.	Men bāi pūr ne khai yekha shēf shu-i.	Men a bai pūren wo wen ikho wedgho.	225. The son of my uncle is married to his sister.
Surkhūn-a verāk, yū zin-a pa khāna tag.	Zhe spi yāsp-an zin de kei.	Spi yaspan palan de kei as- tet.	226. In the house is the sad- dle of the white horse.
Zin-a ka verāka dam deh . . .	We-zin de pishke-ish lāken.	Palan no wen de pishcho deh.	227. Put the saddle upon his back.
Az-im yū zāt ka fai tāziāna dēdāk-am-a.	Ze wau-an pūr jahā qamchi zhiēm.	Zo wo wen pūr pe amboh seghaf zhighe.	228. I have beaten his son with many stripes.
Ao chārpāhai ka alakh sar bi-charānā.	Wo chfūr-pālaf de sar de sast-e chara-dil.	Wo wester pur de sar de ghar lawū.	229. He is grazing cattle on the top of the hill.
Ao, ka wok verāka sar, pa ū darakhā vish, nalāstak.	Wo de tā dau wia ski yāsp niyasti.	Wo shau derakhten esko yu yasp niaste.	230. He is sitting on a horse under that tree.
Yū warūd tsa yū ikhā werāzār ai.	A-wan werāi zhe yekha- ish sterder.	Wo wen wrai zhe wen ikha blend astet.	231. His brother is taller than his sister.
Yū qimat dō wō nim rupya ai.	A-wan qimat lu o nim rupaya-gi.	Won hūgh loh rupee par- kand astet.	232. The price of that is two rupees and a half.
Men tāt pa khān-e-chuṭ nidai.	Men tāt de dekdar kei nilth.	Men tat dau riz keia nish.	233. My father lives in that small house.
Am rupya yū ba dai . . .	Wem rupaya ne-wan dal.	Wem rupain no wen del . . .	234. Give this rupee to him.
Ao rupyai tsū nast . . .	Wao rupaya-gaf she wan gherve.	Wau rupaia-ghaf zhe wen ghurwa.	235. Take those rupees from him.
Wū khub deh, ka wāsh wānd.	Wao khūb deh pe lāsaf terāj.	Wau ghashe bek deh peles- ef trazh.	236. Beat him well and bind him with ropes.
Tsa ghāu wē newar . . .	Zhe chāh yangha nevar . . .	Zhe chahēn yangho no- wur.	237. Draw water from the well.
Tsa men wulā shū . . .	Zhe men pīr āi . . .	Tre mena pir zoghwa . . .	238. Walk before me.
Kāi zāmn-a ka ti chi-pusht isū ?	Zhe to debal kiam zūngegh ist ?	Ko yuda debal nato ist ? . . .	239. Whose boy comes be- hind you ?
Wū tsa kāi-ē ned ? . . .	Wao zhe kai khat-et ? . . .	Wau zhe koi esko hūgh ghur-dit ?	240. From whom did you buy that ?
Tsa wok dōkāndār-e-qishlāq.	Zhe yu sandāgar de lāma.	De lāmo zhe yu dokanda- ren.	241. From a shopkeeper of the village.